



# Presbytery of St. Augustine 2017 Fall Stated Meeting October 3, 2017



## *Docket Appendices*

**Appendix A (Pages 1-4) - Council Minutes**

**Appendix B (Pages 5-6) - Relationship Coordination Director Job Description**

**Appendix C (Pages 7-24) - Financial Statements**

**Appendix D (Page 25) - Ministers in Validated Ministries**

**Appendix E (Pages 26-44) - First Gainesville Campus Ministry**

**Appendix F (Page 45) - St. Augustine Presbytery Disaster Assistance Commission**

**Appendix G (Pages 46-63) - Minister Information**

**Appendix H (Pages 64-67) - Nominating Committee Slate**

**Appendix I (Pages 68-71) - Stated Clerk Terms of Call**

**Appendix J (Page 72) - Stated Clerk Report of PJC Action**

**Appendix K (Page 73) - Marvin Lutz Memorial Resolution**

**Appendix L (Pages 74-78) - Revised Report and Recommendations of the  
Administrative Commission for the Nueva Esperanza Presbyterian Church**

**Appendix M (Pages 79-84) - Report of Executive Director/Board of MPCC**

**Appendix N (Pages 85-87) - 2018 Asking Budget**

**Appendix O (Pages 88-90) - Proposed Manual of Operations Amendments**

**Appendix P (Pages 91-147) - Designated Responsibility as of January 1, 2018 for  
Policies and Procedures**

**Appendix Q (Page 148) - Report of Special Task Force Appointed by Council/  
Trustees (MPCC)**

**DRAFT MINUTES**  
**\*not yet approved\***  
**Presbytery Council**  
**Wednesday, September 13, 2017 at 1:00 p.m.**  
**By Telephone Conference Call**  
**(Ralph Moulder, Moderator)**

The Fall Stated Meeting of the Presbytery Council of the Presbytery of St. Augustine was called to order by Moderator Ralph Moulder at 1:00 p.m. on September 13, 2017. The meeting originally scheduled for September 11 had been postponed due to Hurricane Irma. A quorum was present. Carol Graff led the opening prayer.

Present: Cindy Anderson, Jodi Dodge, Charles Freeman, Carol Graff, Kristie Hall, Kimberly Hyatt, Yvan Kelly, Rhonda Link-Cummings, Shirley Mergan, Mary Mickel, Andrea Mogg-Jacque, Ralph Moulder, Robert Nellson, Diane Watkins, and Jeff Welch

Absent/Excused: Ina Boyd, Glenn Dickson, Jesse Perry, Anne Poole, and Joe Rigsby

Also Present: Chuck Atkins (Treasurer) and Sandra Hedrick (Stated Clerk)

The moderator welcomed new member Cindy Anderson (Permanent Judicial Commission). The Presbytery Council approved the minutes of its stated meeting in April 2017 and the presbytery's stated meeting in May 2017.

Presbytery Council received reports from the following committees, commissions, and other entities and persons:

- Administration and Finance Committee
- Committee on Ministry
- Committee on Preparation for Ministry
- Nominating Committee
- Mutual Mission Committee
- Worship Committee of the Presbytery Council
- Bills and Overtures Committee of the Presbytery Council
- Personnel Committee of the Presbytery Council
- Examinations Commission
- Trustees of the Presbytery of St. Augustine and MPCC
- Administrative Commissions for the Highlands (Gainesville), Fleming Island, and Nueva Esperanza Presbyterian churches (via oral report from the stated clerk)
- Presbyterian Women
- Montgomery Presbyterian Conference Center
- Stated Clerk

The Presbytery Council took the following actions:

- Approved designating South Jacksonville Presbyterian Church as the church host for the 2018 Winter Stated Meeting of the Presbytery of St. Augustine
- Approved the recommendations of the special task force concerning the Montgomery Presbyterian Conference Center (copy as placed in presbytery meeting docket and minutes)
- Approved the asking budget (copy as placed in presbytery meeting docket and minutes)
- Approved the job description for the Relationship Coordination Director with the understanding that the current Presbytery Council will find and approve the hiring of the candidate (copy as placed in presbytery meeting docket and minutes)
- Approved a renewal contract/terms of call for the stated clerk for recommendation to the presbytery (copy as placed in presbytery meeting docket and minutes)
- Approved manual of operations changes for recommendation to the presbytery and requested the stated clerk to put them in order for a timely 15-day notice for “one reading” (includes changes to Relationship Coordination Committee section, Bookkeeper from part-time back to full-time, the addition of the Disaster Assistance Commission and Mutual Mission Committees, and changes to Trustees section)
- Approved a list of committee/commission/team assignments that would apply to the current presbytery policies and procedures as of January 1, 2018 and requested that the stated clerk put them in order for the presbytery meeting docket
- Approved paying a portion of the one year cost for the MissionInsite platform; the remaining cost will be paid by other donations (MissionInsite provides analytics and demographics to churches and other non-profits)

The Presbytery Council directed the stated clerk to advise the group within the presbytery that may make a proposal regarding use of the Highlands (Gainesville) property to provide its proposal to the Administration and Finance Committee for review before presenting it to the presbytery.

The members of the Presbytery Council were reminded that the Fall Stated Meeting will be held at Montgomery Presbyterian Conference Center on October 3, 2017. Docket information should be provided to the stated clerk as soon as possible.

The meeting was closed with prayer by Ralph Moulder at 2:40 p.m.

**MINUTES**  
**Presbytery Council**  
**Monday, April 3, 2017 at 1:00 p.m.**  
**Montgomery Presbyterian Conference Center**  
**(Ralph Moulder, Moderator)**

The April 3, 2017 “stated meeting” of the Presbytery Council of the Presbytery of St. Augustine was called to order by Moderator Ralph Moulder at 1:00 p.m. A quorum was present. Mary Mickel led a devotional time that concluded with the opening prayer.

Present: Ralph Moulder, Jeff Welch, Mary Mickel, Dawn Conti, Carol Graff, Joe Rigsby, Diane Watkins, Charles Freeman, Kristie Hall, Jodi Dodge, Glenn Dickson, Kimberly Hyatt, Jesse Perry, Ina Boyd, Vickie Bossuot, Bob Nellson, and Andrea Mogg Jaque.

Absent/Excused: Rhonda Link-Cummings, Yvan Kelly, Shirley Mergan, Anne Poole, Chris Riggs, and Joe Albright.

Also Present: Chuck Atkins (Treasurer) and Sandra Hedrick (Stated Clerk).

The Presbytery Council approved the minutes of its state meeting in January and the presbytery’s stated meeting in February.

The Presbytery Council received reports from the following committees, commissions, and other entities and persons:

- Administration and Finance Committee
- Committee on Ministry
- Committee on Preparation for Ministry
- Nominating Committee
- Mutual Mission Committee
- Worship Committee of the Presbytery Council
- Bills and Overtures Committee of the Presbytery Council
- Personnel Committee of the Presbytery Council
- Examinations Commission
- Trustees of the Presbytery of St. Augustine and MPCC
- Administrative Commissions for the Highlands (Gainesville), Fleming Island, and Nueva Esperanza Presbyterian churches
- Presbyterian Women
- Montgomery Presbyterian Conference Center
- Stated Clerk
- Update on Investigation of “Clerk’s Letter” (a report is being prepared and will be provided at the stated presbytery meeting)

The Presbytery Council took the following actions:

- Following a presentation from Bob Nellson and Laurie Furr-Vancini on MissionInsite voted not to purchase the product. A motion to refer this matter to the new Area

Relationship Coordinators was made, seconded, but failed (7-7). The Moderator stated that this would be assigned to the Committee on Ministry for further review, including other possible resources.

- Decided that it would postpone taking action on the amended operating budget until a special called meeting (clerk's note: meeting was held on April 24).
- Approved with revisions and will recommend to the presbytery a new revised Manual of Operations for adoption on one reading following 15-days' presbytery-wide notice. On motion, second and approval, it was agreed that Jeff Welch, Ina Boyd, and Vickie Bossuot would work with the Stated Clerk in finalizing the language according to the revisions discussed at Council. The revised docket will be sent to the Presbytery Council to insure that the correct wording is in the final version.
- By common consent it was agreed that our presbytery attorneys (Rogers Towers firm) will be consulted regarding possible revisions to our article of incorporation and corporate by-laws, and this would be done after the presbytery's action on the proposed Manual of Operations.
- Approved four individuals to serve as Area Relationship Coordinators during the "Bridge Period": Gary Hardesty (WM) (First Alachua/Honorably Retired), Joe Rigsby (BM) (Honorably Retired), Earle Sickels (WM) (Calvin/Honorably Retired), and Sheryl Sumlin-Walker (BF) (Halifax Health and Hospice Parish Associate – Trinity). It was noted that the Communications Coordinator position will not be "final" until the revised Manual of Operations is reviewed and approved by the presbytery at the Spring Stated Meeting.

Committee assignments were discussed, with the Moderator to make final assignments.

The members of the Presbytery Council were reminded that Spring Stated Meeting will be held at Montgomery Presbyterian Conference Center on May 2, 2017. Docket information should be provided to the Stated Clerk as soon as possible. The next stated Presbytery Council meeting is scheduled for September 11, 2017.

The meeting was closed with prayer by Kristie Hall.

Respectfully submitted,  
 Alexandra (Sandra) Hedrick  
 Stated Clerk

## Job Description

<b>Position Title:</b> Relationship Coordination Director	<b>Reports to:</b> Coordinating Council
<b>Hours per week:</b> Full time, 40 to 50 hours per week	<b>Form of Employment:</b> Full time employee
<b>Travel:</b> Regional travel by automobile	<b>Effective Date:</b> ASAP

**POSITION OVERVIEW:** The Relationship Coordination Director is called by the Coordinating Council in order to promote the mission and shared values of the Presbytery of St. Augustine. It will be especially focused upon increasing the shared values of “relational, communal and connected and ready to share resources and to develop energetic leadership.” The position will lead in developing an environment of teamwork and mission coordination within the Presbytery. Through the Area Relationship Coordinators and the Communications Coordinator, this position will seek high levels of communication and mission coordination within the Presbytery while fostering relationships among Congregations, Teaching Elders, Commissioned Ruling Elders. This person will seek to accomplish the strategic emphasis upon the two shared values by:

- Fostering a sense of belonging and unity within the whole presbytery.
- Nurturing congregations and elders to their full potential.
- Building a communication system of trust and transparency
- Continuing to help the Council lead strategically and thoughtfully
- Ensuring mission implementation of the Presbytery

### DEFINITIONS:

- **“Pastor”:** A minister of the Word and Sacrament of the Presbytery of Saint Augustine. Commissioned Ruling Elder (CRE) with commission in the Presbytery of St. Augustine.

### PRINCIPAL RESPONSIBILITIES (The conceptual framework for the job):

- Work with the Coordinating Council to accomplish the strategic goals of the Coordinating Council (these may be identified by the Coordinating Council or through the Presbytery of St. Augustine) as well as identify potential new initiatives that will build upon the accomplished goals.
- Lead a team of part-time Area Relationship Coordinators to support the Pastors and their families providing primary pastoral care. Review plans for Area Relationship Coordinators to enable increase in the relational, communal, connected goals of the Presbytery of St. Augustine.
- Work with the Resource Coordination team to further the mission implementation of the Presbytery.
- Work with the Strategic Issues Team to develop and propose new strategies to the Coordinating Council to address Presbytery of St. Augustine opportunities and issues.
- Through the Communication Coordinator and Communications Team, ensure the timely and effective communication to the Presbytery.
- Through building relationships and trust, encourage commitment to the mission and shared values of the Presbytery through the Volunteer Management Committee.

### DUTIES AND ACTIVITIES:

- Become familiar with Presbytery of St. Augustine Manual and policies and procedures
- The Area Relationship Coordinators and the Communications Coordinator report directly to the Relationship Coordination Director. This position is responsible for guiding and encouraging these people toward strategically accomplishing the shared value of “relational, communal and connected.”
- The Relationship Coordination Director will be the ex-officio member (having voice, but not vote) of the following groups and is expected to meet with these to communicate and influence the direction of the Presbytery:

- Coordinating Council
  - Relationship Resource Committee
  - Strategic Issues Team
  - Communications Team (Through the Communication Coordinator)
  - Volunteer Management Team
- Other duties and strategic priorities as defined by the Coordinating Council and The Presbytery of St. Augustine.

**SUPERVISION:** The Relationship Coordination Director will be a self-starting individual who will seek to take the initiative in meeting the strategic goals of the Coordinating Council. They will exercise their position with Christ-like temperament, integrity, wisdom and vision. The Coordinating Council will provide feedback and supervision of the position through:

- **“Coordinating Council Staff Supervision Team”:** The Team (composed of three Coordinating Council members and one additional Teaching or Ruling Elder) who will meet weekly by conference call with the Stated Clerk and Relationship Coordination Director. ***The Coordinating Council Staff Supervision Team is part of the “Bridge Structure” and will not exist after January 1, 2018***
- **Meetings –**
- **Providing Direction:** Through setting strategic goals, and as the goals are accomplished envisioning the next priority.
- **Reviewing Plans:** Provide feedback on plans to accomplish the shared values of the Presbytery.
- **Re-defining Duties and Responsibilities:** Actively restructure Responsibilities and Duties based on conversation among Team members and the Area Relationship Coordinators.

**SUBORDINATE RESPONSIBILITIES:** Not Applicable

**QUALIFICATION & SKILLS -** Candidates must be/have:

- **Minister of Word and Sacrament or Ruling Elder:** Candidates must be minister of the word and sacrament or ruling elder of the PCUSA.
- **Counseling Skills:** Formal training and experience dealing with small and large issues among the churches and Teaching Elders they support.
- **Communication Skills:** Structured listening skills (empathy) and able to speak and write with clarity, compassion and authority.
- **Planning and Organizational Skills:** Be able to plan and execute methodically and strategically to accomplish the goals of the Coordinating Council. Must be able to engage people a wide array of people in the Presbytery of St. Augustine energetically, creatively, flexibly, effectively and efficiently to encourage servant leadership.

PRESBYTERY OF ST. AUGUSTINE  
SUMMARY OF REVENUES AND EXPENSES  
July 31, 2017

	<u>Actual YTD</u>	<u>Budget YTD</u>	<u>Difference Fav. (Unfav.)</u>
REVENUES:			
Unified Giving	264,193	275,150	(10,957)
Selected giving	22,319	26,250	(3,931)
Investment income	46,044	30,500	15,544
Other funds used	-	-	-
	<u>332,556</u>	<u>331,900</u>	<u>656</u>
EXPENSES:			
Ministry areas	36,415	43,298	6,883
Montgomery contribution	37,917	37,917	-
Resource Center	-	-	-
Bills and Overtures Comm.	-	-	-
Personnel Committee	148,089	174,495	26,406
Meeting and Worship Planning	1,508	1,833	326
Review and Evaluation	61	354	292
Governing body expenses	67,939	74,318	6,379
Administrative expenses	38,159	45,048	6,889
Loan cost amortization	131	-	(131)
	<u>330,219</u>	<u>377,263</u>	<u>47,044</u>
NET OPERATING TOTAL	<u>2,337</u>	<u>(45,363)</u>	<u>47,700</u>



**010-Presbytery of St. Aug**  
**Balance Sheet**  
**July 2017**

**Accounts**

<b>Assets</b>	
<b>Cash</b>	
001-1030-000 - FirstAtlantic -operating	\$22,808.86
001-1033-000 - FirstAtlantic Bank-MoneyMarket	\$175,144.38
001-1070-000 - UBS Financial Services, Inc	\$48,980.20
001-1530-000 - Texas Presbyterian Foundation	\$1,201,277.56
005-1000-000 - FirstAtlantic-Building	\$2,299.00
005-1001-000 - FirstAtlantic-Ministry	\$9,525.00
005-1002-000 - FirstAtlantic-Designated Funds	\$401.00
005-1003-000 - BBVA Compass Depository Account	\$2,407.00
<b>Total Cash</b>	<b>\$1,462,843.00</b>
<b>Other Current Assets</b>	
001-1300-000 - Prepaid Insurance	\$6,638.25
001-1572-000 - Due from MPCC	\$74,216.25
001-1586-000 - Due From Nueva Esperanza	\$14,155.85
001-1588-000 - Due From Geneva Presbyterian	\$1,738.52
001-1589-000 - Shared Grant/McLean	\$11,735.44
001-1590-000 - Due from Northside Presbyteria	(\$1,624.60)
001-1592-000 - Due from Fleming Island	\$84,441.52
001-1595-000 - Due from Highlands -Gainesvill	\$7,447.25
<b>Total Other Current Assets</b>	<b>\$198,748.48</b>
<b>Accounts Receivable</b>	
001-1100-000 - Accounts Receivable from Churc	(\$3,500.00)
001-1400-000 - Accounts Receivable	\$4,329.64
<b>Total Accounts Receivable</b>	<b>\$829.64</b>
<b>Notes Receivable</b>	
002-1200-000 - Due from MPCC -Interest	\$8,177.97
002-1215-000 - Nueva Esperanza	\$10,947.92
002-1216-000 - Allowance for Doubtful	(\$22,682.92)
002-1250-000 - Loan Closing Costs -Fleming Is	\$7,100.92
002-1251-000 - Accum Amortiz-Closing Costs-Ev	(\$864.84)
<b>Total Notes Receivable</b>	<b>\$2,679.05</b>
<b>Property,Buildings &amp; Equipment</b>	
001-1601-000 - Highlands-GNV property	\$920,000.00
001-1602-000 - Normandy Property	\$382,276.00
001-1700-000 - Office Equipment	\$43,739.88
001-1705-000 - Vehicles	\$22,500.63
001-1710-000 - Buildings & Improvements	\$60,264.50
001-1891-000 - Accumulated Depreciation	(\$108,224.10)
002-1710-000 - Buildings and Improvements	\$140,000.06
002-1791-000 - Office Improvements	\$237,623.00
002-1840-000 - Land	\$2,000.00
002-1886-000 - Land	\$1,041,665.75
002-1891-000 - Accum. Depreciation	(\$216,161.25)
005-1600-000 - Fleming Island Building	\$1,758,334.00
<b>Total Property,Buildings &amp; Equipment</b>	<b>\$4,284,018.47</b>
<b>Other Assets</b>	
001-1999-000 - Suspense	\$33,300.00
<b>Total Other Assets</b>	<b>\$33,300.00</b>
<b>Total Assets</b>	<b>\$5,982,418.64</b>

**Liabilities, Fund Principal, & Restricted Funds**

<b>Liabilities</b>	
<b>Non-Budgeted Causes</b>	
<b>Accounts and Notes Payable</b>	
001-2000-000 - A/P Accrual	\$5,716.24
001-2004-000 - Due to/due from MPCC	\$16,420.37

**010-Presbytery of St. Aug  
 Balance Sheet  
 July 2017**

**Accounts**

001-2015-000 - Due to Montgomery -Special Fun	\$77,253.94
001-2025-000 - Due to MPCC-Current Yr Contrib	(\$37,083.33)
001-2530-000 - Payments Rec'd for next calend	\$881.87
001-2565-000 - Executive Auto Escrow	\$22,584.93
001-2584-000 - Accrued Continuing Education	\$1,085.00
002-2120-000 - Fleming Island Note	\$587,438.24
005-2200-000 - Fleming Isl. Bldg Mortgage	\$1,500,549.00
<b>Total Accounts and Notes Payable</b>	<b>\$2,174,846.26</b>

**Montgomery Conference Center**

001-2042-000 - MPCC - S.M.McKinnon Funds	(\$278.05)
--	------------

**Total Montgomery Conference Center**

**(\$278.05)**

**Administrative**

001-2601-000 - Per Capita paid for prior year	(\$3,167.36)
---	--------------

**Total Administrative**

**(\$3,167.36)**

**Temporary Restricted**

001-2026-000 - Ragsdale Scholarship Fund	\$21,628.57
001-2150-000 - Small Church Revitalization Do	\$7,363.47
001-2230-000 - Mutual Mission -Hearts & Hands	\$3,615.71
001-2232-000 - Mutual Mission -Medical Trips	\$11,268.55
001-2233-000 - Mutual Mission -Youth Exchange	(\$5,325.69)
001-2235-000 - Mutual Mission -Canning Factor	\$1,000.00
001-2236-000 - Mutual Mission-Mobile Dental C	\$37,777.04
001-2240-000 - Mutual Mission -Medical Restri	\$100,650.26
001-2247-000 - Mutual Mission -Foundation	\$19,184.74
001-2249-000 - Lebanese Theologica Training	\$3,990.00
001-2251-000 - TIM/JAMAICA	(\$1,922.66)
001-2260-000 - Peacemaking	\$21,727.99
001-2265-000 - Pentecost	\$2,357.83
001-2270-000 - Self Development of People	\$70.32
001-2275-000 - Conflict Management Training	\$1,698.19
001-2340-000 - Nichols Event	\$2,001.99
001-2410-000 - Candidate Support Fund	\$12,891.25
001-2432-000 - Sloan Theological Education Fu	\$2,736.67
001-2655-000 - Presbytery Men	\$122.99
001-2950-000 - Resource Center Subscriptions	\$132.11

**Total Temporary Restricted**

**\$242,969.33**

**Endowments**

001-2005-000 - Due to MPCC/Foundation Funds	\$2,309.43
001-2120-000 - Charles J. Williams Foundation	\$51,886.46
001-2420-000 - Corbin Fund Invested	\$39,657.12
001-2553-000 - TIM/Pastoral Counsel	\$206,645.34
001-2555-000 - TIM/Community Development	\$192,767.86
001-2562-000 - Mack Martin Fund/Camp Scholars	\$46.96

**Total Endowments**

**\$493,313.17**

**Total Non-Budgeted Causes**

**\$2,907,683.35**

**Total Liabilities**

**\$2,907,683.35**

**Fund Principal**

001-3000-000 - Permanently Restricted	(\$371,599.40)
001-3300-000 - Unrestricted Reserves	\$817,431.44
001-3400-000 - Restricted Reserves	\$500.00
001-3500-000 - Presbytery Fund Principal	\$1,866,942.46
001-3600-700 - Fund Principal -Live Oak	\$32,588.87
001-3700-000 - Permanent Restriction	\$371,599.40
002-3002-000 - Fleming Island Fund	\$24,389.85
002-3003-000 - TIM/NCD	\$25,327.82
002-3100-000 - Unrestricted Fund Balance	\$305,217.74
Excess Cash Received	\$2,337.11

**Total Fund Principal and Excess Cash Received**

**\$3,074,735.29**

Date : 09/05/2017  
Time : 9:33:48 AM

**010-Presbytery of St. Aug  
Balance Sheet  
July 2017**

Appendix C- 2017 Fall Stated Meeting

**Accounts**

**Restricted Funds**

Total Temporarily Restricted	\$0.00
Total Permanently Restricted	\$0.00

**Total Restricted Funds**

\$0.00

**Total Liabilities, Fund Principal, & Restricted Funds**

\$5,982,418.64

**010-Presbytery of St. Aug**  
**Analysis of Revenues & Expenses - 2017**  
**July 2017**

Accounts	Annual Budget (This Year)	MTD Budget (This Year)	MTD Actual (This Year)	YTD Budget (This Year)	YTD Actual (This Year)	YTD Budget/Actual (This Year)
<b>Revenues</b>						
<b>Acceptances</b>						
<b>Unified Giving</b>						
001-4110-000 - Unified Giving	\$490,000.00	\$36,350.00	\$36,581.19	\$275,150.00	\$264,192.59	(\$10,957.41)
<b>Total Unified Giving</b>	<b>\$490,000.00</b>	<b>\$36,350.00</b>	<b>\$36,581.19</b>	<b>\$275,150.00</b>	<b>\$264,192.59</b>	<b>(\$10,957.41)</b>
<b>Selected Giving</b>						
001-4210-000 - Selected General Assembly	\$40,000.00	\$3,333.33	\$2,283.33	\$23,333.31	\$20,801.91	(\$2,531.40)
001-4230-000 - Selected Presbytery	\$5,000.00	\$416.67	\$666.86	\$2,916.69	\$1,517.50	(\$1,399.19)
<b>Total Selected Giving</b>	<b>\$45,000.00</b>	<b>\$3,750.00</b>	<b>\$2,950.19</b>	<b>\$26,250.00</b>	<b>\$22,319.41</b>	<b>(\$3,930.59)</b>
<b>Total Acceptances</b>	<b>\$535,000.00</b>	<b>\$40,100.00</b>	<b>\$39,531.38</b>	<b>\$301,400.00</b>	<b>\$286,512.00</b>	<b>(\$14,888.00)</b>
<b>Other Receipts</b>						
001-4310-000 - Investment Income	\$60,000.00	\$0.00	\$28,539.72	\$30,000.00	\$49,242.61	\$19,242.61
001-4315-000 - Other Income	\$0.00	\$0.00	\$900.00	\$0.00	\$1,377.24	\$1,377.24
001-4316-000 - Foundation Earnings	\$1,000.00	\$0.00	\$36.97	\$500.00	\$110.23	(\$389.77)
002-4015-000 - Foundation Earnings/LRA	\$0.00	\$0.00	\$0.00	\$0.00	\$434.31	\$434.31
002-4025-000 - Proceeds - Disposition of Prop	\$0.00	\$0.00	\$0.00	\$0.00	(\$5,119.93)	(\$5,119.93)
<b>Total Other Receipts</b>	<b>\$61,000.00</b>	<b>\$0.00</b>	<b>\$29,476.69</b>	<b>\$30,500.00</b>	<b>\$46,044.46</b>	<b>\$15,544.46</b>
<b>Other Funds Used</b>						
001-4420-000 - TIM Comm Development TSFR	\$5,000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
<b>Total Other Funds Used</b>	<b>\$5,000.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>
<b>Total Revenues</b>	<b>\$601,000.00</b>	<b>\$40,100.00</b>	<b>\$69,008.07</b>	<b>\$331,900.00</b>	<b>\$332,556.46</b>	<b>\$656.46</b>
<b>Expenses</b>						
<b>Ministry Areas</b>						
<b>Congregational Ministry/Missio</b>						
<b>Crisis and Misconduct Response</b>						
001-5201-001 - Crisis Response Training/Expen	\$1,000.00	\$83.33	\$0.00	\$583.31	\$0.00	\$583.31
001-5205-001 - Crisis Response Mileage	\$500.00	\$41.67	\$0.00	\$291.69	\$0.00	\$291.69
001-5209-001 - Translation Services	\$1,000.00	\$83.33	\$0.00	\$583.31	\$0.00	\$583.31
<b>Total Crisis and Misconduct Response</b>	<b>\$2,500.00</b>	<b>\$208.33</b>	<b>\$0.00</b>	<b>\$1,458.31</b>	<b>\$0.00</b>	<b>\$1,458.31</b>
<b>Total Congregational Ministry/Missio</b>	<b>\$2,500.00</b>	<b>\$208.33</b>	<b>\$0.00</b>	<b>\$1,458.31</b>	<b>\$0.00</b>	<b>\$1,458.31</b>
<b>New Missional Communities</b>						
<b>New Church Development</b>						
<b>Realty Expenses</b>						
001-5314-002 - Restricted Income toward NCD M	(\$8,000.00)	\$0.00	(\$1,840.96)	(\$4,000.00)	(\$5,487.28)	\$1,487.28
001-5318-002 - Mortgage Prin Payments	\$22,000.00	\$1,833.33	\$2,044.77	\$12,833.31	\$14,276.87	(\$1,443.56)
001-5320-002 - Interest -Fleming Island	\$26,583.00	\$2,215.25	\$2,449.89	\$15,506.75	\$17,185.75	(\$1,679.00)
<b>Total Realty Expenses</b>	<b>\$40,583.00</b>	<b>\$4,048.58</b>	<b>\$2,653.70</b>	<b>\$24,340.06</b>	<b>\$25,975.34</b>	<b>(\$1,635.28)</b>
<b>Total New Church Development</b>	<b>\$40,583.00</b>	<b>\$4,048.58</b>	<b>\$2,653.70</b>	<b>\$24,340.06</b>	<b>\$25,975.34</b>	<b>(\$1,635.28)</b>
<b>Total New Missional Communities</b>	<b>\$40,583.00</b>	<b>\$4,048.58</b>	<b>\$2,653.70</b>	<b>\$24,340.06</b>	<b>\$25,975.34</b>	<b>(\$1,635.28)</b>
<b>Leadership Ministries</b>						

**010-Presbytery of St. Aug**  
**Analysis of Revenues & Expenses - 2017**  
**July 2017**

<b>Accounts</b>	<b>Annual Budget (This Year)</b>	<b>MTD Budget (This Year)</b>	<b>MTD Actual (This Year)</b>	<b>YTD Budget (This Year)</b>	<b>YTD Actual (This Year)</b>	<b>YTD Budget/Actual (This Year)</b>
<b>Candidates and Inquirers</b>						
001-5410-003 - Candidate Financial Support	\$4,500.00	\$375.00	\$0.00	\$2,625.00	\$3,325.00	(\$700.00)
001-5420-003 - Career Counseling Center	\$2,000.00	\$166.67	\$0.00	\$1,166.69	\$0.00	\$1,166.69
001-5430-003 - Consultations and Final Assess	\$3,500.00	\$291.67	\$0.00	\$2,041.69	\$150.00	\$1,891.69
001-5435-003 - CPM Supplies/Manuals	\$500.00	\$41.67	\$0.00	\$291.69	\$0.00	\$291.69
<b>Total Candidates and Inquirers</b>	<b>\$10,500.00</b>	<b>\$875.01</b>	<b>\$0.00</b>	<b>\$6,125.07</b>	<b>\$3,475.00</b>	<b>\$2,650.07</b>
<b>Pastoral Support</b>						
001-5470-003 - Pastoral Support Groups	\$1,000.00	\$83.33	\$0.00	\$583.31	\$0.00	\$583.31
001-5471-003 - Board of Pensions Shared Grant	\$4,800.00	\$400.00	\$0.00	\$2,800.00	\$1,500.00	\$1,300.00
001-5475-003 - Clergy Retreats	\$5,000.00	\$416.67	\$0.00	\$2,916.69	\$0.00	\$2,916.69
001-5480-003 - Pastoral Counseling Center	\$5,400.00	\$450.00	\$450.00	\$3,150.00	\$3,150.00	\$0.00
001-5485-003 - Counseling Scholarships	\$2,100.00	\$0.00	\$40.00	\$1,050.00	\$600.00	\$450.00
001-5488-003 - Counseling Endowment-Jacksonvi	(\$7,500.00)	(\$625.00)	\$0.00	(\$4,375.00)	\$0.00	(\$4,375.00)
001-5500-003 - Shared Grant/M.Graham	\$0.00	\$0.00	\$1,715.00	\$0.00	\$1,715.00	(\$1,715.00)
<b>Total Pastoral Support</b>	<b>\$10,800.00</b>	<b>\$725.00</b>	<b>\$2,205.00</b>	<b>\$6,125.00</b>	<b>\$6,965.00</b>	<b>(\$840.00)</b>
<b>Leadership Training</b>						
001-5492-003 - Officer Training	\$1,000.00	\$83.33	\$0.00	\$583.31	\$0.00	\$583.31
001-5494-003 - Enrichment	\$3,500.00	\$291.67	\$0.00	\$2,041.69	\$0.00	\$2,041.69
<b>Total Leadership Training</b>	<b>\$4,500.00</b>	<b>\$375.00</b>	<b>\$0.00</b>	<b>\$2,625.00</b>	<b>\$0.00</b>	<b>\$2,625.00</b>
<b>Youth and Youth Leadership</b>						
001-5495-003 - Youth Professionals	\$1,500.00	\$125.00	\$0.00	\$875.00	\$0.00	\$875.00
001-5496-003 - Youth Triennium	\$3,000.00	\$250.00	\$0.00	\$1,750.00	\$0.00	\$1,750.00
<b>Total Youth and Youth Leadership</b>	<b>\$4,500.00</b>	<b>\$375.00</b>	<b>\$0.00</b>	<b>\$2,625.00</b>	<b>\$0.00</b>	<b>\$2,625.00</b>
<b>Total Leadership Ministries</b>	<b>\$30,300.00</b>	<b>\$2,350.01</b>	<b>\$2,205.00</b>	<b>\$17,500.07</b>	<b>\$10,440.00</b>	<b>\$7,060.07</b>
<b>Total Ministry Areas</b>	<b>\$73,383.00</b>	<b>\$6,606.92</b>	<b>\$4,858.70</b>	<b>\$43,298.44</b>	<b>\$36,415.34</b>	<b>\$6,883.10</b>
<b>Montgomery Conference Center</b>						
001-5500-004 - Montgomery Center Contribution	\$65,000.00	\$5,416.67	\$5,416.67	\$37,916.67	\$37,916.67	\$0.00
<b>Total Montgomery Conference Center</b>	<b>\$65,000.00</b>	<b>\$5,416.67</b>	<b>\$5,416.67</b>	<b>\$37,916.67</b>	<b>\$37,916.67</b>	<b>\$0.00</b>
<b>Presbytery Council</b>						
<b>Personnel Committee</b>						
<b>Executive Presbyter</b>						
001-5000-011 - Salary -Exec. Presbyter	\$19,313.00	\$0.00	\$0.00	\$19,313.00	\$19,112.50	\$200.50
001-5030-011 - Benefits Package-EP	\$7,049.00	\$0.00	\$0.00	\$7,049.00	\$7,903.60	(\$854.60)
001-5040-011 - FICA-EP	\$1,477.00	\$0.00	\$0.00	\$1,477.00	\$1,477.39	(\$0.39)
<b>Total Executive Presbyter</b>	<b>\$27,839.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$27,839.00</b>	<b>\$28,493.49</b>	<b>(\$654.49)</b>
<b>Financial Secretary</b>						
001-5001-011 - Salary-Financial	\$47,459.00	\$3,954.92	\$3,954.92	\$27,684.44	\$27,684.44	\$0.00
001-5031-011 - Benefit Pkg-Financial	\$14,500.00	\$1,208.33	\$1,179.63	\$8,458.31	\$8,257.41	\$200.90
001-5041-011 - FICA-Financial	\$3,631.00	\$302.58	\$302.54	\$2,118.06	\$2,117.78	\$0.28
<b>Total Financial Secretary</b>	<b>\$65,590.00</b>	<b>\$5,465.83</b>	<b>\$5,437.09</b>	<b>\$38,260.81</b>	<b>\$38,059.63</b>	<b>\$201.18</b>
<b>Communication Coordinator</b>						

**010-Presbytery of St. Aug**  
**Analysis of Revenues & Expenses - 2017**  
**July 2017**

<b>Accounts</b>	<b>Annual Budget (This Year)</b>	<b>MTD Budget (This Year)</b>	<b>MTD Actual (This Year)</b>	<b>YTD Budget (This Year)</b>	<b>YTD Actual (This Year)</b>	<b>YTD Budget/Actual (This Year)</b>
001-5002-011 - Salary-Communications	\$21,101.00	\$1,758.42	\$0.00	\$12,308.94	\$1,100.55	\$11,208.39
001-5042-011 - FICA-Communications	\$1,614.00	\$134.50	\$0.00	\$941.50	\$84.19	\$857.31
<b>Total Communication Coordinator</b>	<b>\$22,715.00</b>	<b>\$1,892.92</b>	<b>\$0.00</b>	<b>\$13,250.44</b>	<b>\$1,184.74</b>	<b>\$12,065.70</b>
<b>Summer/Seasonal Staff</b>						
001-5005-011 - Salary-S/SS	\$50,000.00	\$21,875.00	\$21,123.17	\$43,750.00	\$41,593.17	\$2,156.83
001-5045-011 - FICA-S/SS	\$3,825.00	\$1,275.00	\$1,600.52	\$3,187.50	\$3,166.52	\$20.98
001-5046-011 - Payroll Processing Fee	\$1,175.00	\$391.66	\$0.00	\$979.16	\$0.00	\$979.16
<b>Total Summer/Seasonal Staff</b>	<b>\$55,000.00</b>	<b>\$23,541.66</b>	<b>\$22,723.69</b>	<b>\$47,916.66</b>	<b>\$44,759.69</b>	<b>\$3,156.97</b>
<b>Stated Clerk</b>						
001-5003-011 - Stated Clerk	\$31,490.00	\$2,624.17	\$2,627.16	\$18,369.19	\$18,390.12	(\$20.93)
001-5023-011 - Stated Clerk -Housing	\$20,000.00	\$1,666.67	\$1,666.68	\$11,666.69	\$11,666.76	(\$0.07)
001-5043-011 - SECA -Stated Clerk	\$3,939.00	\$328.25	\$328.50	\$2,297.75	\$2,299.50	(\$1.75)
001-5061-011 - Travel and Expense-Stated Cler	\$2,500.00	\$208.33	\$115.64	\$1,458.31	\$225.53	\$1,232.78
001-5062-011 - Continuing Education-Stated Cl	\$1,000.00	\$83.33	\$0.00	\$583.31	\$0.00	\$583.31
001-5063-011 - Auto Expenses-S.Clerk	\$2,500.00	\$208.33	\$0.00	\$1,458.31	\$655.16	\$803.15
<b>Total Stated Clerk</b>	<b>\$61,429.00</b>	<b>\$5,119.08</b>	<b>\$4,737.98</b>	<b>\$35,833.56</b>	<b>\$33,237.07</b>	<b>\$2,596.49</b>
<b>Area Relationship Coordinators</b>						
001-5440-011 - Area Relationship Coord-Salari	\$14,733.00	\$1,227.75	\$354.10	\$8,594.25	\$554.10	\$8,040.15
001-5442-011 - Area Relationship Coord.-Housi	\$0.00	\$0.00	\$1,000.00	\$0.00	\$1,800.00	(\$1,800.00)
001-5445-011 - Expenses-Travel, Meals, Etc	\$4,800.00	\$400.00	\$0.00	\$2,800.00	\$0.00	\$2,800.00
<b>Total Area Relationship Coordinators</b>	<b>\$19,533.00</b>	<b>\$1,627.75</b>	<b>\$1,354.10</b>	<b>\$11,394.25</b>	<b>\$2,354.10</b>	<b>\$9,040.15</b>
<b>Other Presbytery Leadership</b>						
001-4850-011 - Other Presbyterian Leadership	\$32,818.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
<b>Total Other Presbytery Leadership</b>	<b>\$32,818.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$0.00</b>
<b>Total Personnel Committee</b>	<b>\$284,924.00</b>	<b>\$37,647.24</b>	<b>\$34,252.86</b>	<b>\$174,494.72</b>	<b>\$148,088.72</b>	<b>\$26,406.00</b>
<b>Meeting and Worship Planning</b>						
001-5500-010 - Minutes	\$200.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
001-6250-012 - Meeting Expense	\$2,000.00	\$0.00	\$0.00	\$1,333.34	\$1,507.73	(\$174.39)
001-7015-012 - Speakers' Honoraria & Expenses	\$500.00	\$0.00	\$0.00	\$500.00	\$0.00	\$500.00
<b>Total Meeting and Worship Planning</b>	<b>\$2,700.00</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$1,833.34</b>	<b>\$1,507.73</b>	<b>\$325.61</b>
<b>Review and Evaluation</b>						
001-6000-013 - Annual Report	\$62.00	\$0.00	\$0.00	\$62.00	\$61.25	\$0.75
001-7020-013 - Discernment and Design	\$500.00	\$41.67	\$0.00	\$291.69	\$0.00	\$291.69
<b>Total Review and Evaluation</b>	<b>\$562.00</b>	<b>\$41.67</b>	<b>\$0.00</b>	<b>\$353.69</b>	<b>\$61.25</b>	<b>\$292.44</b>
<b>Governing Body Expense</b>						
<b>General Assembly and Synod</b>						
001-6160-014 - OGA & Mid-Council Meeting Exp	\$5,000.00	\$416.67	\$0.00	\$2,916.69	\$192.90	\$2,723.79
001-6170-014 - General Assembly Unified	\$17,000.00	\$1,416.67	\$2,833.33	\$9,916.69	\$9,916.67	\$0.02
001-6190-014 - General Assembly Selected	\$40,000.00	\$3,333.33	\$2,283.33	\$23,333.31	\$20,801.91	\$2,531.40
001-7025-014 - Synod of South Atlantic -Missi	\$7,000.00	\$583.33	\$583.33	\$4,083.31	\$4,083.31	\$0.00
001-7030-014 - Synod of So. Atlantic -Per Cap	\$20,000.00	\$1,666.66	\$1,666.67	\$11,666.66	\$11,666.69	(\$0.03)

**010-Presbytery of St. Aug**  
**Analysis of Revenues & Expenses - 2017**  
**July 2017**

<b>Accounts</b>	<b>Annual Budget (This Year)</b>	<b>MTD Budget (This Year)</b>	<b>MTD Actual (This Year)</b>	<b>YTD Budget (This Year)</b>	<b>YTD Actual (This Year)</b>	<b>YTD Budget/Actual (This Year)</b>
<b>Total General Assembly and Synod</b>	\$89,000.00	\$7,416.66	\$7,366.66	\$51,916.66	\$46,661.48	\$5,255.18
<b>Presbytery</b>						
001-6050-014 - Clergy/Educator Meal Expenses	\$1,000.00	\$83.33	\$63.89	\$583.31	\$139.36	\$443.95
001-6060-014 - Committee/Commission Meals	\$2,400.00	\$200.00	\$91.03	\$1,400.00	\$1,946.35	(\$546.35)
001-6090-014 - Conference Calls	\$1,000.00	\$83.33	\$53.57	\$583.31	\$1,268.84	(\$685.53)
001-6120-014 - Disaster Assist. Comm(Salary C	\$6,000.00	\$0.00	\$0.00	\$6,000.00	\$6,000.00	\$0.00
001-6140-014 - Dues and Subscriptions	\$60.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
001-6180-014 - General Operating Expenses	\$2,500.00	\$208.33	(\$1,022.70)	\$1,458.31	\$1,648.01	(\$189.70)
001-6240-014 - Legal Expenses	\$5,000.00	\$416.67	\$0.00	\$2,916.69	\$3,978.00	(\$1,061.31)
001-6245-014 - Permanent Judicial Commission	\$200.00	\$16.67	\$0.00	\$116.69	\$0.00	\$116.69
001-6250-014 - Admin. Commission Expenses	\$5,000.00	\$416.67	\$0.00	\$2,916.69	\$0.00	\$2,916.69
001-6260-014 - Mileage Reimbursement	\$750.00	\$62.50	\$200.87	\$437.50	\$308.94	\$128.56
001-6270-014 - Moderator's Expenses	\$2,500.00	\$0.00	\$0.00	\$320.00	\$320.00	\$0.00
001-6300-014 - Presbytery Consultant 2015-17	\$5,669.00	\$0.00	\$0.00	\$5,669.00	\$5,668.50	\$0.50
<b>Total Presbytery</b>	<b>\$32,079.00</b>	<b>\$1,487.50</b>	<b>(\$613.34)</b>	<b>\$22,401.50</b>	<b>\$21,278.00</b>	<b>\$1,123.50</b>
<b>Total Governing Body Expense</b>	<b>\$121,079.00</b>	<b>\$8,904.16</b>	<b>\$6,753.32</b>	<b>\$74,318.16</b>	<b>\$67,939.48</b>	<b>\$6,378.68</b>
<b>Administrative Expense</b>						
001-6010-015 - Audit	\$10,000.00	\$10,000.00	\$0.00	\$10,000.00	\$0.00	\$10,000.00
001-6030-015 - Building-Major Repair Fund	\$4,800.00	\$400.00	\$0.00	\$2,800.00	\$0.00	\$2,800.00
001-6040-015 - Building Maintenance	\$2,000.00	\$166.67	\$79.06	\$1,166.69	\$325.06	\$841.63
001-6070-015 - Computer Program/Monthly Maint	\$3,500.00	\$291.67	\$206.50	\$2,041.69	\$1,545.49	\$496.20
001-6080-015 - Computer/Printer/Equipment	\$1,500.00	\$125.00	\$810.00	\$875.00	\$1,410.00	(\$535.00)
001-6110-015 - Copy Machine	\$4,800.00	\$400.00	\$262.15	\$2,800.00	\$2,924.28	(\$124.28)
001-6150-015 - Electricity	\$3,000.00	\$250.00	\$205.45	\$1,750.00	\$885.53	\$864.47
001-6200-015 - Grounds	\$1,400.00	\$116.67	\$120.00	\$816.69	\$690.00	\$126.69
001-6210-015 - Insurance	\$11,000.00	\$0.00	\$0.00	\$11,000.00	\$18,486.84	(\$7,486.84)
001-6220-015 - Internet Access	\$2,500.00	\$208.33	\$1,687.40	\$1,458.31	\$3,398.56	(\$1,940.25)
001-6230-015 - Janitorial	\$1,400.00	\$116.67	\$117.00	\$816.69	\$819.00	(\$2.31)
001-6232-015 - Loan Amortization	\$225.00	\$18.75	\$0.00	\$131.25	\$0.00	\$131.25
001-6275-015 - Office Equipment	\$500.00	\$41.67	\$0.00	\$291.69	\$0.00	\$291.69
001-6280-015 - Office Equip. Repair & Mainten	\$500.00	\$41.67	\$0.00	\$291.69	\$0.00	\$291.69
001-6290-015 - Office Supplies	\$3,000.00	\$250.00	\$26.69	\$1,750.00	\$912.65	\$837.35
001-6295-015 - Payroll Processing	\$2,400.00	\$200.00	\$672.02	\$1,400.00	\$1,968.12	(\$568.12)
001-6299-015 - Postage	\$2,000.00	\$166.67	\$52.95	\$1,166.69	\$781.59	\$385.10
001-7010-015 - Software	\$500.00	\$41.67	\$0.00	\$291.69	\$51.48	\$240.21
001-7035-015 - Telephone	\$6,000.00	\$500.00	\$477.50	\$3,500.00	\$3,326.68	\$173.32
001-7040-015 - Water and Sewer	\$1,200.00	\$100.00	\$93.27	\$700.00	\$633.84	\$66.16
<b>Total Administrative Expense</b>	<b>\$62,225.00</b>	<b>\$13,435.44</b>	<b>\$4,809.99</b>	<b>\$45,048.08</b>	<b>\$38,159.12</b>	<b>\$6,888.96</b>
<b>Total Presbytery Council</b>	<b>\$471,490.00</b>	<b>\$60,028.51</b>	<b>\$45,816.17</b>	<b>\$296,047.99</b>	<b>\$255,756.30</b>	<b>\$40,291.69</b>
<b>Total Expenses</b>	<b>\$609,873.00</b>	<b>\$72,052.10</b>	<b>\$56,091.54</b>	<b>\$377,263.10</b>	<b>\$330,088.31</b>	<b>\$47,174.79</b>

**010-Presbytery of St. Aug**  
**Analysis of Revenues & Expenses - 2017**  
**July 2017**

Accounts	Annual Budget (This Year)	MTD Budget (This Year)	MTD Actual (This Year)	YTD Budget (This Year)	YTD Actual (This Year)	YTD Budget/Actual (This Year)
<b>Net Total</b>	(\$8,873.00)	(\$31,952.10)	\$12,916.53	(\$45,363.10)	\$2,468.15	\$47,831.25
<b>Other Expenses</b>						
002-6002-000 - Loan Cost Amortization	\$0.00	\$0.00	\$18.72	\$0.00	\$131.04	(\$131.04)
<b>Total Other Expenses</b>	<u>\$0.00</u>	<u>\$0.00</u>	<u>\$18.72</u>	<u>\$0.00</u>	<u>\$131.04</u>	<u>(\$131.04)</u>
<b>Net Operating Total</b>	(\$8,873.00)	(\$31,952.10)	\$12,897.81	(\$45,363.10)	\$2,337.11	\$47,700.21



Presbytery of St. Augustine															
Statement of Monies Received			7/31/2017												
		1	2	3	4	5	6	7	8	9	10	11	12		
Ch #	Church	Per Capita Assessed	Per Capita Paid	2017 Commit/ Pledge	Frequency	Periodic Payment	Pledge Accrued YTD	Pledge Paid YTD	Pledge YTD Variance	Mutual Mission	Selected GA	Special and Other Offerings	Total Paid (2+6+8+9+10)		
20112	Alachua	127.50	127.50	200.00	Q	50.00	100.00	200.00	100.00	6.00	170.00		503.50		
20124	Arlington	487.50	487.00	4,200.00	M	350.00	2,450.00	2,450.00			297.38	50.00	3,284.38		
20113	Bethlehem	307.50	307.50	2,040.00	M	170.00	1,190.00	2,040.00	850.00	31.62	637.92		3,017.04		
20115	Branford	352.50			Q										
20125	Calvin	180.00	180.00		Q			85.00	85.00	61.00	280.00	1,118.00	1,724.00		
20114	Community	5,797.50	5,797.50	30,000.00	M	2,500.00	17,500.00	17,500.00		2,473.50	4,562.20		30,333.20		
11000	Countryside	1,837.50	1,937.50		M					362.00	794.00		3,093.50		
10920	Covenant, G	292.50	300.00	4,000.00	A	4,000.00		4,000.00	4,000.00	318.83	1,819.00		6,437.83		
1312	Crescent City	360.00	360.00	1,000.00	M	83.33	583.31	500.00	(83.31)		530.00	1,150.00	2,540.00		
20116	Dunnellon	1,605.00	1,545.00	8,240.00	M	686.67	4,806.69	4,806.69		140.17	970.00		7,461.86		
20117	Fairfield	487.50	487.50	4,000.00	M	333.33	2,333.31	2,389.14	55.83	45.00			2,921.64		
20149	Faith	382.50			M										
20118	Fernandina	6,270.00	6,270.00	27,000.00		2,700.00	13,500.00	10,800.00	(2,700.00)	402.57	2,006.00	185.00	19,663.57		
11985	Fleming Island														
20128	Ft. Caroline	450.00			M						870.42		870.42		
20151	Ft. King	1,620.00	1,620.00	4,000.00	Q	1,000.00	2,000.00	2,000.00		607.66	2,371.00		6,598.66		
20119	Gainesville 1st	5,310.00	2,717.19	9,000.00	M	750.00	4,500.00	5,250.00	750.00		4,506.56		12,473.75		
10999	Geneva	1,350.00	1,350.00	3,300.00	Q	825.00	1,925.00	1,650.00	(275.00)				3,000.00		
20120	Grace	660.00	660.00		M			375.00	375.00	266.76	467.77	185.00	1,954.53		
1316	Green Cove Springs	1,822.50	455.63	14,000.00	Q	3,500.00	7,000.00	3,500.00	(3,500.00)	660.14	3,000.00	4,330.00	11,945.77		
20123	High Springs	457.50			A										
20121	Highlands, Gainesville														
3679	Highlands, Jax	2,632.50	2,527.60	7,500.00	M	625.00	4,375.00	3,700.00	(675.00)	964.00	4,200.00		11,391.60		
11320	Hodges	2,887.50	2,887.50	24,000.00	M	2,000.00	14,000.00	14,000.00		873.68	8,885.21		26,646.39		
20143	Jasper	555.00		1,920.00	M	160.00	1,120.00	1,120.00		102.72	827.26		2,049.98		
20122	Kanapaha	697.50	697.50	3,000.00	Q	750.00	1,500.00	1,500.00			527.20		2,724.70		
11319	Kirkwood	727.50		1,000.00	M	83.33	583.31		(583.31)						
10739	Korean	517.50			M							639.00	639.00		
20144	Lake City	2,100.00	1,250.00	10,000.00	M	833.33	5,833.31	6,664.33	831.02		10,759.43	171.00	18,844.76		
20129	Lake Shore	562.50	562.50	3,000.00	M	250.00	1,750.00	1,750.00			475.28		2,787.78		
20130	Lakewood	3,135.00	3,135.00	12,000.00	M	1,000.00	7,000.00	7,000.00			134.61	90.00	10,359.61		
10738	Marion Oaks	465.00	465.00	1,000.00	M	83.33	583.31	1,000.00	416.69		433.40		1,898.40		
20147	Mayport	202.50	202.50	500.00	A	500.00		500.00	500.00		361.00		1,063.50		
20148	McIntosh	660.00			M										
1320	Memorial	5,460.00	5,460.00	29,120.00	M	2,426.67	16,986.69	15,883.65	(1,103.04)	1,866.00	7,786.68	1,600.00	32,596.33		
10998	Middleburg	322.50	322.50	4,000.00	M	333.33	2,333.31	2,338.00	4.69	273.05	1,871.27	75.00	4,879.82		
20145	Mikesville	435.00	435.00	500.00	A	500.00		500.00	500.00	291.24	92.00	63.00	1,381.24		
20133	Murray Hill	442.50	442.50		M								442.50		
11713	Nueva Esperanza	337.50			A										
20150	Ocala 1st	6,892.50	6,892.50	50,000.00	M	4,166.67	29,166.69	25,000.02	(4,166.67)	855.86	10,190.84	285.00	43,224.22		

Presbytery of St. Augustine													
Statement of Monies Received			7/31/2017										
	1	2	3	4	5	6	7	8	9	10	11	12	
20153	Orange Park	1,740.00	1,108.38	1,000.00	M	83.33	583.31	583.38	0.07	500.00	2,083.13		4,274.89
20154	Palatka 1st	1,695.00	1,695.00	1,880.00	M	156.67	1,096.69	1,096.69			1,210.00		4,001.69
4017	Palms	10,582.50	11,464.37	70,455.00	M	5,871.25	41,098.75	41,098.74	(0.01)	2,747.53	4,358.47		59,669.11
20140	Peace	825.00	825.00	5,000.00	M	416.67	2,916.69	2,520.00	(396.69)			90.00	3,435.00
20155	Perry 1st	1,192.50	1,192.50	4,000.00	M	333.33	2,333.31	2,000.00	(333.31)	2,576.18	1,000.00	1,750.00	8,518.68
20156	Reddick	135.00	135.00	200.00	M	16.67	116.69	200.00	83.31	50.00	40.00		425.00
20136	Riverside	9,172.50	9,172.50	68,600.00	M	5,716.67	40,016.69	40,016.65	(0.04)		8,546.08	4,200.00	61,935.23
20157	San Mateo	765.00	765.00	2,000.00	A	2,000.00		400.00	400.00		565.83		1,730.83
20152	Silver Springs Shores	952.50	952.50		A					407.00			1,359.50
20139	South Jacksonville	2,497.50	2,497.50	12,000.00	M	1,000.00	7,000.00	7,000.00		25.00	1,496.00		11,018.50
20137	St. Andrews	982.50	982.50	8,500.00	M	708.33	4,958.31	5,594.30	635.99		402.97		6,979.77
23306	St. Giles	2,617.50	2,617.50		M			2,681.00	2,681.00	186.50			5,485.00
20138	St. Johns	3,202.50	2,128.00	14,000.00	M	1,166.67	8,166.69	9,800.00	1,633.31				11,928.00
20158	Starke 1st	510.00	510.00		A								510.00
10591	Trinity, Palm Coast	3,802.50	3,802.50		S						800.00	115.00	4,717.50
1324	Weirsdale	1,155.00	1,155.00	2,000.00	Q	500.00	1,000.00	1,000.00				1,000.00	3,155.00
10075	Westminster, G	810.00	810.00		A			500.00	500.00	577.50	2,942.20	1,166.28	5,995.98
20159	White Springs	45.00	45.00		Q			500.00	500.00	100.00		100.00	745.00
20160	Williston	240.00	240.00	2,100.00	M	175.00	1,225.00	700.00	(525.00)	101.25			1,041.25
234	Woodlawn	4,072.50	4,072.00	20,000.00	Q	5,000.00	10,000.00	10,000.00		990.41	617.80		15,680.21
	zz Adjustments to budget*			19,745.00	M	1,645.42	11,517.94		(11,517.94)				
	<b>Totals</b>	<b>106,185.00</b>	<b>96,052.67</b>	<b>490,000.00</b>		<b>55,450.00</b>	<b>275,150.00</b>	<b>264,192.59</b>	(10,957.41)	<b>18,863.17</b>	<b>93,888.91</b>	<b>18,362.28</b>	<b>491,359.62</b>

\* adjustments for changes in pledges received after budget confirmation.

MONTGOMERY PRESBYTERIAN CONFERENCE CENTER  
SUMMARY OF REVENUES AND EXPENSES  
July 31, 2017

	<u>Actual YTD</u>	<u>Budget YTD</u>	<u>Difference Fav. (Unfav.)</u>
REVENUES:			
User Groups	120,746	130,884	(10,138)
MPCC Programs	164,125	232,367	(68,243)
Contributions-Presbytery	37,917	37,917	-
Other Contributions	52,002	-	52,002
Interest Income	29	29	(0)
Total Revenue	<u>374,818</u>	<u>401,198</u>	<u>(26,379)</u>
EXPENSES:			
Salaries and Benefits	151,508	162,364	10,856
Administrative Expenses	11,707	12,950	1,243
Insurance	23,514	26,815	3,300
MPCC Programs	13,810	20,746	6,936
Foodservice	34,591	56,633	22,042
Housekeeping	1,102	1,604	502
Maintenance	14,314	18,375	4,061
Utilities	21,773	24,413	2,640
Misc Income/Expense	(739)	438	1,177
Mortgage	47,549	47,550	0
Total Expenses	<u>319,129</u>	<u>371,887</u>	<u>52,758</u>
NET OPERATING TOTAL	<u>55,689</u>	<u>29,311</u>	<u>26,378</u>

Accounts

<b>Assets</b>	
<b>Cash</b>	
<b>Cash in Banks</b>	
04-1020-004 - FirstAtlantic -operating	\$14,494.46
04-1025-004 - FirstAtlantic -MMKT (Mandarin F	\$29,616.94
04-1120-004 - Compass Bank Checking	\$23,728.41
04-1130-004 - Petty Cash-checking	\$2,664.00
04-1132-004 - Petty Cash -cash	\$100.00
<b>Total Cash in Banks</b>	<b>\$70,603.81</b>
<b>Interfund Receivable</b>	
04-1050-004 - Due from General Fund-Special F	\$16,420.37
04-1400-004 - Due from General Fund -Special	\$77,253.94
04-1500-004 - Due from Gen. Fund(Foundation)	\$2,309.43
04-1550-004 - Presbytery Contribution (Excess	(\$37,083.33)
<b>Total Interfund Receivable</b>	<b>\$58,900.41</b>
<b>Total Cash</b>	<b>\$129,504.22</b>
<b>Accts Receivable/Current Asset</b>	
04-1300-004 - Prepaid Insurance	\$13,920.08
04-1600-004 - A/R-User Groups	\$31,115.50
04-1611-004 - A/R-Summer Camp 2017	\$910.00
04-1617-004 - A/R-Summer Camp - 2016	\$2,095.00
<b>Total Accts Receivable/Current Asset</b>	<b>\$48,040.58</b>
<b>Land/Improvements</b>	
04-1405-004 - Equipment	\$205,779.85
04-1410-004 - Furniture and Fixtures	\$158,944.29
04-1420-004 - Buildings	\$2,096,357.43
04-1430-004 - Building Improvements	\$185,421.90
04-1435-004 - Software	\$1,153.00
04-1450-004 - Land	\$334,000.00
04-1490-004 - Accumulated Depreciation	(\$1,873,026.63)
04-1700-004 - Land and Improvements	\$6,710.24
<b>Total Land/Improvements</b>	<b>\$1,115,340.08</b>
<b>Other Assets</b>	
04-1640-004 - Unamortized Loan Closing Costs	\$6,506.08
04-1641-004 - Accumulated Amortization	(\$4,607.00)
<b>Total Other Assets</b>	<b>\$1,899.08</b>
<b>Total Assets</b>	<b>\$1,294,783.96</b>

**Liabilities, Fund Principal, & Restricted Funds**

<b>Liabilities</b>	
<b>Fund Principal</b>	
<b>Current Liabilities</b>	
04-2000-004 - Accounts Payable Accrued	\$2,212.16
04-2046-004 - Automobile Reserve	\$7,000.00
04-2060-004 - Due to Loan Reserve -Interest	\$8,177.97
04-2222-004 - User Deposits - Summer	\$4,215.00
04-2223-004 - User Deposits Used by Scholarsh	(\$8,599.50)
04-2224-004 - User Group Deposits	\$17,728.88
04-2230-004 - Due to Presbytery	\$75,000.00
04-2250-004 - Mandarin Donation	\$23,628.16
04-2275-101 - Cabin Restoration #101	(\$216.58)
04-2275-102 - Cabin Restoration #102	(\$1,213.14)
04-2275-103 - Cabin Restoration #103	\$2,316.63
04-2275-104 - Cabin Restoration #104	\$2,522.86
04-2275-105 - Cabin Restoration #105	\$2,236.86
04-2275-106 - Cabin Restoration #106	\$1,280.86
04-2275-107 - Cabin Restoration #107	\$3,072.05

**04 Montgomery  
 Balance Sheet  
 July 2017**

**Accounts**

04-2275-108 - Cabin Restoration #108	\$1,608.86	
04-2275-109 - Cabin Restoration #109	\$1,666.71	
04-2275-111 - Cabin Restoration #111	(\$255.95)	
04-2275-112 - Gregory Lodge Restoration	\$639.68	
<b>Total Current Liabilities</b>	<b>\$143,021.51</b>	
<b>Long Term Liabilities</b>		
04-2007-004 - EverBank -Mortgage	\$699,509.66	
04-2009-004 - Note Payable-EverBank-Principal	(\$22,541.09)	
<b>Total Long Term Liabilities</b>	<b>\$676,968.57</b>	
<b>Restricted Fund Balances</b>		
04-2011-004 - Friends -Unrestricted	\$38,527.77	
04-2020-004 - Friends-Camp Scholarships	\$8,580.22	
04-2021-004 - Friends-B. Cole Memorial Schola	\$43.71	
04-2031-004 - Designated Scholarship Fund	\$1,520.00	
04-2040-004 - EW Albright Scholarships-Founda	\$2,431.91	
04-2042-004 - S. McPherson McKinnon-Int. Earn	\$5,748.14	
<b>Total Restricted Fund Balances</b>	<b>\$56,851.75</b>	
<b>Unrestricted Fund Balances</b>		
04-3100-004 - Unrestricted Reserve,incl. land	\$339,711.72	
04-3120-004 - EverBank Principal Payments	\$22,541.09	
<b>Total Unrestricted Fund Balances</b>	<b>\$362,252.81</b>	
Excess Cash Received	\$55,689.32	
<b>Total Fund Principal and Excess Cash Received</b>		<b>\$1,294,783.96</b>
<b>Restricted Funds</b>		
Total Temporarily Restricted	\$0.00	
Total Permanently Restricted	\$0.00	
<b>Total Restricted Funds</b>		<b>\$0.00</b>
<b>Total Liabilities, Fund Principal, &amp; Restricted Funds</b>		<b>\$1,294,783.96</b>

**04 Montgomery**  
**Analysis of Revenues & Exp - -2017**  
**July 2017**

Accounts	Annual Budget (This Year)	MTD Budget (This Year)	MTD Actual (This Year)	YTD Budget (This Year)	YTD Actual (This Year)	YTD Budget/Actual (This Year)
<b>Revenues</b>						
<b>Business Income</b>						
<b>User Groups</b>						
04-4015-001 - Presbyterian Churches-Food	\$20,646.00	\$619.38	\$0.00	\$14,752.20	\$18,364.13	\$3,611.93
04-4015-002 - Presbyterian Churches-Program	\$13,986.00	\$0.00	\$0.00	\$6,153.84	\$13,419.88	\$7,266.04
04-4015-003 - Presbyterian Churches-Property	\$31,968.00	\$0.00	\$0.00	\$19,820.16	\$20,516.49	\$696.33
04-4020-001 - Other Churches-Foodservice	\$11,356.00	\$0.00	\$0.00	\$7,892.42	\$1,683.50	(\$6,208.92)
04-4020-002 - Other Churches - Program	\$7,014.00	\$0.00	\$100.00	\$5,470.92	\$325.00	(\$5,145.92)
04-4020-003 - Other Churches - Property	\$15,698.00	\$0.00	\$840.00	\$10,360.68	\$6,759.50	(\$3,601.18)
04-4025-001 - Non-Church- Foodservice	\$40,290.00	\$1,208.70	\$0.00	\$20,069.20	\$18,740.50	(\$1,328.70)
04-4025-002 - Non-Church - Program	\$23,700.00	\$2,557.00	\$50.00	\$10,452.00	\$1,930.00	(\$8,522.00)
04-4025-003 - Non-Church - Property	\$56,880.00	\$3,412.80	\$2,420.00	\$30,721.20	\$34,727.09	\$4,005.89
04-4030-001 - Presbytery - Foodservice	\$8,900.00	\$741.67	\$0.00	\$5,191.69	\$3,466.00	(\$1,725.69)
04-4030-003 - Presbytery - Property	\$0.00	\$0.00	\$0.00	\$0.00	\$814.20	\$814.20
<b>Total User Groups</b>	<b>\$230,438.00</b>	<b>\$8,539.55</b>	<b>\$3,410.00</b>	<b>\$130,884.31</b>	<b>\$120,746.29</b>	<b>(\$10,138.02)</b>
<b>MPCC Programs</b>						
04-4035-001 - Summer Camp - Food	\$70,140.00	\$35,070.00	\$37,114.00	\$70,140.00	\$56,008.75	(\$14,131.25)
04-4035-002 - Summer - Program	\$70,140.00	\$35,070.00	\$37,114.00	\$70,140.00	\$56,008.75	(\$14,131.25)
04-4035-003 - Summer - Property	\$63,720.00	\$31,860.00	\$31,812.00	\$63,720.00	\$48,007.50	(\$15,712.50)
04-4045-001 - SAM - Foodservice	\$1,250.00	\$0.00	\$0.00	\$625.00	\$954.00	\$329.00
04-4045-002 - SAM - Program	\$1,250.00	\$0.00	\$0.00	\$625.00	\$0.00	(\$625.00)
04-4050-001 - Other - Foodservice	\$4,510.00	\$0.00	\$0.00	\$1,227.70	\$0.00	(\$1,227.70)
04-4050-002 - Other - Program	\$1,870.00	\$0.00	\$0.00	\$1,309.00	\$0.00	(\$1,309.00)
04-4050-003 - Other - Property	\$4,620.00	\$0.00	\$0.00	\$1,247.40	\$0.00	(\$1,247.40)
04-4200-004 - Special Contributions	\$40,000.00	\$3,333.33	\$0.00	\$23,333.31	\$3,145.75	(\$20,187.56)
<b>Total MPCC Programs</b>	<b>\$257,500.00</b>	<b>\$105,333.33</b>	<b>\$106,040.00</b>	<b>\$232,367.41</b>	<b>\$164,124.75</b>	<b>(\$68,242.66)</b>
<b>Contributions</b>						
<b>Presbytery</b>						
04-4060-004 - Presbytery Contribution	\$65,000.00	\$5,416.67	\$5,416.67	\$37,916.67	\$37,916.67	\$0.00
<b>Total Presbytery</b>	<b>\$65,000.00</b>	<b>\$5,416.67</b>	<b>\$5,416.67</b>	<b>\$37,916.67</b>	<b>\$37,916.67</b>	<b>\$0.00</b>
<b>Other Contributions</b>						
04-4070-004 - Contributions	\$0.00	\$0.00	\$6,531.52	\$0.00	\$52,001.56	\$52,001.56
<b>Total Other Contributions</b>	<b>\$0.00</b>	<b>\$0.00</b>	<b>\$6,531.52</b>	<b>\$0.00</b>	<b>\$52,001.56</b>	<b>\$52,001.56</b>
<b>Total Contributions</b>	<b>\$65,000.00</b>	<b>\$5,416.67</b>	<b>\$11,948.19</b>	<b>\$37,916.67</b>	<b>\$89,918.23</b>	<b>\$52,001.56</b>
<b>Interest Income</b>						
04-4065-004 - Interest Income	\$50.00	\$4.17	\$6.29	\$29.19	\$28.89	(\$0.30)
<b>Total Interest Income</b>	<b>\$50.00</b>	<b>\$4.17</b>	<b>\$6.29</b>	<b>\$29.19</b>	<b>\$28.89</b>	<b>(\$0.30)</b>
<b>Total Business Income</b>	<b>\$552,988.00</b>	<b>\$119,293.72</b>	<b>\$121,404.48</b>	<b>\$401,197.58</b>	<b>\$374,818.16</b>	<b>(\$26,379.42)</b>
<b>Total Revenues</b>	<b>\$552,988.00</b>	<b>\$119,293.72</b>	<b>\$121,404.48</b>	<b>\$401,197.58</b>	<b>\$374,818.16</b>	<b>(\$26,379.42)</b>
<b>Expenses</b>						

**04 Montgomery**  
**Analysis of Revenues & Exp - -2017**  
**July 2017**

<b>Accounts</b>	<b>Annual Budget (This Year)</b>	<b>MTD Budget (This Year)</b>	<b>MTD Actual (This Year)</b>	<b>YTD Budget (This Year)</b>	<b>YTD Actual (This Year)</b>	<b>YTD Budget/Actual (This Year)</b>
<b>Salaries and Benefits</b>						
<b>Division 2 -Full Time Staff</b>						
04-5010-004 - Executive Director	\$43,680.00	\$3,360.00	\$3,460.80	\$25,200.00	\$25,956.00	(\$756.00)
04-5020-002 - Program Director	\$29,000.00	\$2,230.77	\$2,230.76	\$16,730.77	\$16,730.70	\$0.07
04-5030-004 - Office Manager-Administrative	\$25,750.00	\$1,980.77	\$1,980.76	\$14,855.77	\$14,855.70	\$0.07
04-5075-002 - Pension/Benefits -Program	\$13,000.00	\$1,083.33	\$1,095.04	\$7,583.31	\$7,665.28	(\$81.97)
04-5075-004 - Pension/Benefits-Administrative	\$48,000.00	\$4,000.00	\$3,475.04	\$28,000.00	\$24,325.28	\$3,674.72
04-5080-002 - Cont'g Education-Program	\$1,000.00	\$83.33	\$0.00	\$583.31	\$0.00	\$583.31
04-5080-004 - Cont'g Education - Administrati	\$1,250.00	\$104.17	\$0.00	\$729.19	\$490.00	\$239.19
04-5082-004 - Travel-Administrative	\$2,500.00	\$208.33	\$0.00	\$1,458.31	\$1,156.16	\$302.15
04-5083-004 - Meals & Entertainment-Administr	\$100.00	\$8.33	\$0.00	\$58.31	\$0.00	\$58.31
04-5085-002 - FICA Expense-Program	\$2,218.50	\$170.65	\$170.64	\$1,279.90	\$1,279.80	\$0.10
04-5085-004 - FICA Expense-Admin	\$5,049.50	\$388.57	\$416.26	\$2,913.32	\$3,121.95	(\$208.63)
<b>Total Division 2 -Full Time Staff</b>	<b>\$171,548.00</b>	<b>\$13,618.25</b>	<b>\$12,829.30</b>	<b>\$99,392.19</b>	<b>\$95,580.87</b>	<b>\$3,811.32</b>
<b>Division 1 Staff-Pt Time/Seaso</b>						
04-5110-001 - Food Service	\$40,000.00	\$3,076.93	\$6,977.45	\$23,076.90	\$23,494.72	(\$417.82)
04-5120-003 - Maintenance-Property	\$30,000.00	\$2,307.70	\$1,834.88	\$17,307.70	\$11,903.38	\$5,404.32
04-5130-003 - Housekeeping-Property	\$10,000.00	\$769.23	\$846.60	\$5,769.23	\$6,538.40	(\$769.17)
04-5140-002 - Program Staff - Summer	\$0.00	\$0.00	\$0.00	\$0.00	\$9.07	(\$9.07)
04-5150-002 - Program Staff - NonSummer	\$19,000.00	\$1,583.33	\$22.50	\$11,083.31	\$10,000.99	\$1,082.32
04-5165-001 - FICA Expense-Foodservice	\$3,686.25	\$307.19	\$533.78	\$2,150.33	\$1,769.23	\$381.10
04-5165-002 - FICA Expense -Program	\$2,457.50	\$204.79	\$1.72	\$1,433.53	\$788.76	\$644.77
04-5165-003 - FICA Expense-Property	\$3,686.25	\$307.19	\$205.15	\$2,150.33	\$1,422.27	\$728.06
<b>Total Division 1 Staff-Pt Time/Seaso</b>	<b>\$108,830.00</b>	<b>\$8,556.36</b>	<b>\$10,422.08</b>	<b>\$62,971.33</b>	<b>\$55,926.82</b>	<b>\$7,044.51</b>
<b>Total Salaries and Benefits</b>	<b>\$280,378.00</b>	<b>\$22,174.61</b>	<b>\$23,251.38</b>	<b>\$162,363.52</b>	<b>\$151,507.69</b>	<b>\$10,855.83</b>
<b>Administrative Expenses</b>						
04-5200-004 - Office Supplies-Admin	\$1,100.00	\$91.67	\$63.04	\$641.69	\$492.37	\$149.32
04-5210-004 - Copier	\$3,600.00	\$300.00	\$302.34	\$2,100.00	\$2,542.30	(\$442.30)
04-5220-004 - Computer	\$4,000.00	\$333.33	\$0.00	\$2,333.31	\$2,738.61	(\$405.30)
04-5230-004 - Postage - Admin	\$500.00	\$41.67	\$18.09	\$291.69	\$253.02	\$38.67
04-5240-004 - Montgomery Board Exp	\$750.00	\$62.50	\$0.00	\$437.50	\$0.00	\$437.50
04-5250-004 - Audit - Annual	\$5,000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
04-5260-004 - Bank Charges-Admin	\$6,000.00	\$500.00	\$1,223.44	\$3,500.00	\$3,168.16	\$331.84
04-5270-004 - Payroll Processing	\$2,500.00	\$208.33	\$318.09	\$1,458.31	\$1,872.29	(\$413.98)
04-5280-004 - Licenses and Fees	\$3,000.00	\$250.00	\$0.00	\$1,750.00	\$0.00	\$1,750.00
04-5285-004 - Dues and Subscriptions	\$750.00	\$62.50	\$0.00	\$437.50	\$450.84	(\$13.34)
04-5291-003 - Closing Costs -EverBank loan	\$0.00	\$0.00	\$27.10	\$0.00	\$189.70	(\$189.70)
<b>Total Administrative Expenses</b>	<b>\$27,200.00</b>	<b>\$1,850.00</b>	<b>\$1,952.10</b>	<b>\$12,950.00</b>	<b>\$11,707.29</b>	<b>\$1,242.71</b>
<b>Insurance</b>						
04-5300-003 - Workers Comp-Property	\$8,500.00	\$705.78	\$962.18	\$4,971.10	\$4,189.86	\$781.24
04-5310-003 - General Liability	\$30,000.00	\$2,500.00	\$2,960.15	\$17,500.00	\$16,124.52	\$1,375.48

**04 Montgomery**  
**Analysis of Revenues & Exp - -2017**  
**July 2017**

<b>Accounts</b>	<b>Annual Budget (This Year)</b>	<b>MTD Budget (This Year)</b>	<b>MTD Actual (This Year)</b>	<b>YTD Budget (This Year)</b>	<b>YTD Actual (This Year)</b>	<b>YTD Budget/Actual (This Year)</b>
04-5320-003 - Umbrella Liability	\$1,600.00	\$133.33	\$118.79	\$933.31	\$799.59	\$133.72
04-5330-003 - Business Auto-Property	\$3,700.00	\$308.33	\$208.51	\$2,158.31	\$1,148.37	\$1,009.94
04-5340-002 - Accident and Medical	\$1,252.00	\$0.00	\$0.00	\$1,252.00	\$1,252.00	\$0.00
04-5350-003 - Flood Insurance	\$2,715.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
<b>Total Insurance</b>	<b>\$47,767.00</b>	<b>\$3,647.44</b>	<b>\$4,249.63</b>	<b>\$26,814.72</b>	<b>\$23,514.34</b>	<b>\$3,300.38</b>
<b>MPCC Programs</b>						
<b>Summer Camp</b>						
04-5400-002 - Summer Camp- Supplies	\$7,500.00	\$0.00	\$380.86	\$7,500.00	\$5,093.96	\$2,406.04
04-5410-002 - Summer Camp -Programs	\$2,500.00	\$0.00	\$2,174.16	\$2,500.00	\$2,174.16	\$325.84
04-5420-002 - Summer Camp -Staff Training	\$3,000.00	\$0.00	\$0.00	\$3,000.00	\$596.95	\$2,403.05
04-5430-002 - Summer Camp-Curriculum	\$400.00	\$0.00	\$0.00	\$400.00	\$245.33	\$154.67
04-5450-002 - Summer Camp-Marketing & Publici	\$5,000.00	\$0.00	\$250.00	\$2,500.00	\$3,534.00	(\$1,034.00)
04-5460-002 - Summer Camp Scholarships	\$1,000.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
04-5470-002 - Medical Supplies	\$1,000.00	\$0.00	\$34.16	\$1,000.00	\$263.50	\$736.50
<b>Total Summer Camp</b>	<b>\$20,400.00</b>	<b>\$0.00</b>	<b>\$2,839.18</b>	<b>\$16,900.00</b>	<b>\$11,907.90</b>	<b>\$4,992.10</b>
<b>Other Programs</b>						
04-5600-002 - SAM	\$850.00	\$0.00	\$0.00	\$425.00	\$0.00	\$425.00
04-5610-002 - Other Programs	\$1,750.00	\$145.83	\$0.00	\$1,020.81	\$1,440.06	(\$419.25)
04-5611-002 - Girl's Retreat	\$550.00	\$0.00	\$0.00	\$550.00	\$0.00	\$550.00
04-5613-002 - Fall Retreat	\$1,100.00	\$0.00	\$0.00	\$0.00	\$0.00	\$0.00
04-5614-002 - Spring Retreats	\$100.00	\$0.00	\$0.00	\$100.00	\$0.00	\$100.00
04-5620-002 - Marketing & Publicity-NonSummer	\$3,000.00	\$250.00	\$98.00	\$1,750.00	\$462.10	\$1,287.90
<b>Total Other Programs</b>	<b>\$7,350.00</b>	<b>\$395.83</b>	<b>\$98.00</b>	<b>\$3,845.81</b>	<b>\$1,902.16</b>	<b>\$1,943.65</b>
<b>Total MPCC Programs</b>	<b>\$27,750.00</b>	<b>\$395.83</b>	<b>\$2,937.18</b>	<b>\$20,745.81</b>	<b>\$13,810.06</b>	<b>\$6,935.75</b>
<b>Foodservice</b>						
04-5700-001 - Supplies - Food	\$75,000.00	\$15,750.00	\$6,264.59	\$54,300.00	\$33,263.10	\$21,036.90
04-5710-001 - Supplies - Kitchen	\$1,500.00	\$125.00	\$126.53	\$875.00	\$290.16	\$584.84
04-5720-001 - Equipment - Kitchen	\$2,500.00	\$208.33	\$197.99	\$1,458.31	\$1,037.99	\$420.32
<b>Total Foodservice</b>	<b>\$79,000.00</b>	<b>\$16,083.33</b>	<b>\$6,589.11</b>	<b>\$56,633.31</b>	<b>\$34,591.25</b>	<b>\$22,042.06</b>
<b>Housekeeping</b>						
04-5800-003 - Supplies - Housekeeping	\$2,000.00	\$166.67	\$32.32	\$1,166.69	\$978.10	\$188.59
04-5810-003 - Equipment-Housekeeping	\$750.00	\$62.50	\$85.59	\$437.50	\$123.61	\$313.89
<b>Total Housekeeping</b>	<b>\$2,750.00</b>	<b>\$229.17</b>	<b>\$117.91</b>	<b>\$1,604.19</b>	<b>\$1,101.71</b>	<b>\$502.48</b>
<b>Maintenance</b>						
04-5900-003 - Buildings	\$7,500.00	\$625.00	\$426.54	\$4,375.00	\$3,634.04	\$740.96
04-5905-003 - Air Conditioners	\$3,500.00	\$291.67	\$440.00	\$2,041.69	\$1,964.00	\$77.69
04-5910-003 - Grounds	\$1,500.00	\$125.00	\$464.78	\$875.00	\$879.27	(\$4.27)
04-5915-003 - Equipment/Machinery Repair	\$2,000.00	\$166.67	\$541.05	\$1,166.69	\$903.67	\$263.02
04-5917-003 - Fire Extinguisher/Alarm	\$2,000.00	\$166.67	\$0.00	\$1,166.69	\$1,668.40	(\$501.71)
04-5920-003 - Tools-Supplies	\$1,000.00	\$83.33	\$179.50	\$583.31	\$558.52	\$24.79
04-5925-003 - Boat Repairs	\$3,000.00	\$250.00	\$194.56	\$1,750.00	\$1,087.73	\$662.27



**04 Montgomery**  
**Analysis of Revenues & Exp - -2017**  
**July 2017**

Accounts	Annual Budget (This Year)	MTD Budget (This Year)	MTD Actual (This Year)	YTD Budget (This Year)	YTD Actual (This Year)	YTD Budget/Actual (This Year)
04-5930-003 - Vehicle Repair	\$1,500.00	\$125.00	\$0.00	\$875.00	\$509.80	\$365.20
04-5935-002 - Fuel -Program	\$4,000.00	\$333.33	\$676.27	\$2,333.31	\$809.02	\$1,524.29
04-5935-003 - Fuel	\$2,000.00	\$166.67	\$318.11	\$1,166.69	\$1,389.45	(\$222.76)
04-5955-003 - Pest Control/Termites	\$3,500.00	\$291.67	\$117.00	\$2,041.69	\$910.00	\$1,131.69
<b>Total Maintenance</b>	<b>\$31,500.00</b>	<b>\$2,625.01</b>	<b>\$3,357.81</b>	<b>\$18,375.07</b>	<b>\$14,313.90</b>	<b>\$4,061.17</b>
<b>Utilities</b>						
04-6000-004 - Telecommunication	\$5,000.00	\$416.67	\$11.10	\$2,916.69	\$2,629.62	\$287.07
04-6010-003 - Electricity	\$27,500.00	\$2,291.67	\$2,721.00	\$16,041.69	\$14,239.00	\$1,802.69
04-6020-003 - Waste Disposal	\$3,300.00	\$275.00	\$519.57	\$1,925.00	\$1,881.06	\$43.94
04-6030-003 - Propane	\$3,000.00	\$250.00	\$380.45	\$1,750.00	\$1,234.08	\$515.92
04-6040-003 - Water Service	\$3,050.00	\$254.17	\$349.00	\$1,779.19	\$1,789.00	(\$9.81)
<b>Total Utilities</b>	<b>\$41,850.00</b>	<b>\$3,487.51</b>	<b>\$3,981.12</b>	<b>\$24,412.57</b>	<b>\$21,772.76</b>	<b>\$2,639.81</b>
<b>Misc. Income &amp; Expenses</b>						
04-6050-004 - Canteen Income	\$0.00	\$0.00	\$0.00	\$0.00	(\$30.00)	\$30.00
04-6060-004 - Misc. Income	\$0.00	\$0.00	(\$843.95)	\$0.00	(\$1,584.93)	\$1,584.93
04-6065-004 - Misc. Expense	\$250.00	\$20.83	\$39.00	\$145.81	\$31.71	\$114.10
04-6100-004 - Legal Expenses	\$500.00	\$41.67	\$0.00	\$291.69	\$843.74	(\$552.05)
<b>Total Misc. Income &amp; Expenses</b>	<b>\$750.00</b>	<b>\$62.50</b>	<b>(\$804.95)</b>	<b>\$437.50</b>	<b>(\$739.48)</b>	<b>\$1,176.98</b>
<b>Total Expenses</b>	<b>\$538,945.00</b>	<b>\$50,555.40</b>	<b>\$45,631.29</b>	<b>\$324,336.69</b>	<b>\$271,579.52</b>	<b>\$52,757.17</b>
<b>Net Total</b>	<b>\$14,043.00</b>	<b>\$68,738.32</b>	<b>\$75,773.19</b>	<b>\$76,860.89</b>	<b>\$103,238.64</b>	<b>\$26,377.75</b>
<b>Other Expenses</b>						
04-5294-003 - Debt Service on Mortgage-EverBa	\$81,514.00	\$6,792.83	\$6,792.76	\$47,549.81	\$47,549.32	\$0.49
<b>Total Other Expenses</b>	<b>\$81,514.00</b>	<b>\$6,792.83</b>	<b>\$6,792.76</b>	<b>\$47,549.81</b>	<b>\$47,549.32</b>	<b>\$0.49</b>
<b>Net Operating Total</b>	<b>(\$67,471.00)</b>	<b>\$61,945.49</b>	<b>\$68,980.43</b>	<b>\$29,311.08</b>	<b>\$55,689.32</b>	<b>\$26,378.24</b>

# Presbytery of St. Augustine

## Ministers of Word and Sacrament in Other Validated Ministries Book of Order G-2.0503(a)

Joe Albright	Lead Pastor/President, Dial Hope
Frederick Bonkovsky	University of Vienna and UCSD
Vickie Bossuot	Chaplain, Riverside Presbyterian House and Apartments
Ina Boyd	Director, Haven Hospice
Scott Brooks-Cope	Director of Pastoral Care Service, Phoebe Ministries
Glen Busby	Chaplain, Veterans Affairs
Janice Marie Clark	Chaplain, Haven Hospice
Les Comee	Training Director, Young Life Florida
Chuck Harmon	Head of School, York School
Elizabeth Haynes	Instructor, Flagler College
Alexandra (Sandra) Hedrick	Stated Clerk, Presbytery of St. Augustine
Amy Hunt	Chaplain, United States Air Force
Kimberly Hyatt	President & CEO, Cathedral Arts Project
Joyce Lieberman	Executive/Stated Clerk, Synod of South Atlantic
Rhonda Link-Cummings	Instructor, Saint Leo University
Jess McCrosky	Chaplain, Community Hospice
Tim Roberts	Pastor, Stuart Congregational Church
Brice Rogers	Christian Studies Professor and Associate Chaplain, Hannam University
Eddie Soto	Pastor, Fort Caroline United Methodist Church
Sheryl Sumlin-Walker	Chaplain, Halifax Health and Hospice
Tina Sweet	Chaplain, Haven Hospice
Jennie Thomas	Lead Chaplain/CPE Supervisor, Baptist Health

**FIRST PRESBYTERIAN COLLEGE  
MINISTRY REPORT FOR  
2016/2017 ACADEMIC YEAR**

**BRIEF HISTORY OF COLLEGE  
MINISTRY AT FIRST PRESBYTERIAN CHURCH  
GAINESVILLE, FLORIDA**

First Presbyterian Church of Gainesville, Florida, has been engaged in ministry to students of the University of Florida since its inception. In 1951, a major step in campus ministry was taken by First Presbyterian Church when the Session approved the building of a Gainesville Student Center. The construction of the Student Center was funded 100% by First Presbyterian Church, Gainesville. The Student Center was constructed on land donated by a member of First Presbyterian Church for the purpose of housing a Student Center. Through the years, First Presbyterian Church maintained its relationship with the Student Center in a number of ways. The church provided annual financial support to the Student Center, members of the church served on Boards at the Student Center, and the church shared staff with the Student Center.

Sometime in 2012, the Synod, which obtained ownership of the Student Center through a conveyance by First Presbyterian Church several years earlier, made the decision to sell the Student Center. The conveyance by First Presbyterian Church was a gift and no money was paid by the Synod. The property was sold by the Synod for \$2.5 million. After costs were subtracted, the Synod received \$1.8 million from the sale.

In October of 2013, after completing its investigation, the Synod consultation team issued its recommendation for disbursement of the "Gainesville Student Center" sale proceeds. In support of their recommendation, they made the following findings of fact:

1. The Gainesville Student Center was 100% funded by First Presbyterian Church, Gainesville.
2. The Gainesville Student Center was dedicated for the purpose of campus ministry in Gainesville, Florida, exclusively.

Based on their findings of fact, they made the following recommendations:

1. The Synod of South Atlantic will be the owner of the \$1.8 million realized by the sale of the Gainesville Student Center.
2. The \$1.8 million dollars shall be invested in the Presbyterian Foundation.
3. Interest earned from the investment shall be given to the Presbytery of St. Augustine for Gainesville campus ministry.
4. Presbytery of St. Augustine shall provide 100% of the yearly Synod funding (minimum \$81,000 - maximum \$90,000) to the First Presbyterian Church (PCUSA) Gainesville for its Gainesville campus ministry.

Pursuant to the findings of fact and recommendations of the Synod consultation team, First Presbyterian Church has received the interest from the principal of \$1.8 million which has been invested in the Gainesville campus ministry.

## GOVERNING BODY

As a ministry of First Presbyterian Church, the College Program is under the supervision and authority of the senior pastor, Dr. Robert Shettler, the Board of Trustees, and the Session. The Session has constituted a "College Committee" which directly supervises the activities of the College Ministry. The College Committee is composed of members of First Presbyterian Church who are faculty members of the University of Florida, Elders of First Presbyterian Church, members of First Presbyterian Church, and college students. The College Committee submits an annual report to the Session. Director of College Ministry, Scott Stuart, attends Session meetings and keeps the Session updated on the various ministries in which the College Ministry is engaged.

**COLLEGE MINISTRY STAFF**

College Director	Scott Stuart
College Interns	Derrick Hardin Beth Decker Joe Mueller
Media Tech	Taylor Cook
Church Staff providing support	Senior Pastor Dr. Robert Shettler
Assistant to Senior Pastor	Carol Israel
Director of Music Ministry	Dr. Mark Coffee

## MISSION AND MINISTRIES

The Mission Statement of First Presbyterian Church is “Glorify God, make Disciples, and meet human need”. That Mission Statement is the Mission Statement for each of the committees and ministries of First Presbyterian Church, including the College Ministry.

As the Book of Order points out, we recognize that the life of the church is one, and that it’s worship, witness, and service are inseparable. The Mission Statement gives us guidance in the College Ministry and focuses us on the calling of the church which is to be a community of faith, hope, love, and witness.

### GLORIFY GOD

While our intention is that all the activities of College Ministry would Glorify God, we’ve placed under this heading those activities generally described as Worship.

**Sunday Worship** - First Presbyterian holds an 8:30 and 11:00 Worship Service on Sunday morning. College students attend those services. College students regularly participate in Worship through the following activities: *ushering, singing in the choir, and leading the Children’s Lesson*. In addition, several are involved in teaching Sunday School.

**College Café** - After the 11:00 Worship Service, we have College Café. Members of First Presbyterian Church provide a home cooked meal for students who wish to remain after the 11:00 service. While it is hard to get a grasp on the number of students that attend the 11:00 Worship Service, last year we had 75 to 80 students participating in



College Café. It is a good time for them to relax over a meal and visit with our senior pastor, other staff, and leaders of our church.

**College Sunday** - One Sunday out of the year is College Sunday. Students are responsible for leading the entire Worship Service. They hand out bulletins, take up the collection, serve as lay readers, lead prayers, and provide the message. In the last couple of years, the anthem has been presented by the brothers of KAPPA PHI EPSILON, a Christian fraternity which meets at First Presbyterian Church.

College Sunday in 2016 was a big event for our College Ministry. The sermon was given by Dr. W. Kent Fuchs, President of the University of Florida. His topic was "Learning to be Followers of Christ in College: The Challenge and the Privilege". Also in attendance was Dr. Jackson N. Sasser, President of Santa Fe College in Gainesville, Florida. After the service, Dr. Fuchs along with Dr. Sasser and their wives joined us for lunch which was attended by 125 students and guests.

**Trajectory** - Wednesday night at First Presbyterian Church is Trajectory. Trajectory is food, Bible Study, and Worship. Students gather in the Sanctuary around the piano to sing hymns. Weekly attendance averages around 50 students.

**Kappa Phi Epsilon** - Monday night is Kappa Phi Epsilon night. Kappa Phi Epsilon is a Christian fraternity. They use several of the classrooms in our Education Building for training. At the end of the training they gather in our Chapel for a Worship Service. Weekly attendance is between 75 to 80 young men. Several of the Elders at First Presbyterian Church have been closely involved with the leadership of Kappa Phi

Epsilon providing encouragement and support. Scott Stuart personally mentors the officers of Kappa Phi Epsilon on a weekly basis.

### MAKE DISCIPLES

**Trajectory** - Trajectory falls under two categories. It is Worship as we have pointed out, but it is also making Disciples. Trajectory is a weekly Bible Study. This past year it included a study of the Book of James. Students wrestled with the topic of *what does it mean to be a mature Christian*.

**Kappa Phi Epsilon** - The Christian fraternity, KAPPA PHI EPSILON, also properly falls in two categories. While they close their meetings each Monday night with a Worship Service at our Chapel, the evening for the 75 to 80 brothers begins with classes.

**Tabling** - One of the initial activities for the First Presbyterian College Ministry at the beginning of each academic year is tabling. Scott Stuart and other members of his leadership team are on the campus of the University of Florida the first weeks of each term. Students are provided information regarding the College Ministry Program at First Presbyterian Church. Students are given an item with the church's name, address, and phone number on it like cups. It is an important way in particular to meet freshmen and other students who are not familiar with Gainesville. Last year we had 15 of our leaders and return members of our College Program staff tables on both campuses.

**Small Groups** - During the year, men's and women's small groups are formed within our college group. This is an opportunity for students to meet in smaller groups to go deeper with issues raised in our weekly Bible Study or other issues related to being

a Christian on a college campus. In the past year approximately 30 to 35 students participated in small groups.

**Veritas** - One of the most exciting outreach opportunities we have had in the last couple years at First Presbyterian Church is to partner with the Veritas forum in sponsoring speakers on the campus of the University of Florida. Last year Dr. Troy Van Voorhis, a Professor of Chemistry at MIT spoke. Dr. Van Voorhis shared that as a scientist who has been recognized for his contributions to the field of Chemistry, he found purpose and meaning in the person of Jesus Christ. His lecture on campus drew an audience of over 900 students. The next afternoon First Presbyterian Church hosted a luncheon for leaders of Christian ministries on the campus of the University of Florida and Santa Fe College. Over 75 leaders participated. It was an opportunity for them to hear Dr. Van Voorhis share his journey as a Christian and Professor of Chemistry at MIT. A luncheon was also held for members of the University of Florida faculty. 130 faculty members attended. There were two professions of faith by faculty members.

**Passion** - In January, 15 college students attended the Passion Conference in Atlanta, Georgia. It is three days of challenging speakers, great music, and encouragement to be in the presence of thousands of college students seeking to live lives as Disciples of Jesus Christ.

**Pumpkin Carving** - An event students look forward to every year is our pumpkin carving contest. This is a great time to invite friends, share a few laughs, and watch the creativity take place. Many times, students are not ready to join a Bible study for various

reasons, but our hope in these moments is to build relationships with students so that when they are ready to ask questions or come to church they know where to find us. 35 students showed up to show their skills.

**Hog Roast** - Though the Gators lost, we were able to celebrate a day of football with a good old fashion Arkansas Razorback Hog Roast. Just days after Gordon Hall was completed we opened up our doors and welcomed the neighborhood by streaming the game, feeding everyone, and giving a Gospel presentation at halftime. We fed 75-80 folks.

**Christmas Celebration** - After a long semester this is a great time to unwind, share a meal, and participate in our annual White Elephant gift exchange. Though many students look forward to this every year this is something that is a little extra special for our international students. It not only serves as time to participate in something unique to our country, but it also gives our students a chance to have conversations about why we celebrate Christmas. 50 students were welcomed by Reverend Dr. Shettler and his wife Connie at their home.

**Rice Night** - It is true what they say, "Rice goes with everything". With this idea in mind, Patty Hill and several others have used this opportunity to make a giant bowl of rice and invite our international students to dinner every Tuesday night. It is at her table we celebrate a meal and discuss scripture in a cultural context. These moments are a small picture of what I believe the great wedding supper will one day look like. Last year over 30 international students participated.

**Thanksgiving Feast** - Many of our students are not able to go home for Thanksgiving. This is a great opportunity for us to come together to enjoy a meal and celebrate Thanksgiving. Our international students seem to particularly enjoy sharing a Thanksgiving meal. It gives us a time to remind students and visitors of the Mayflower Compact and share with them that the Pilgrims left England in part to pursue their freedom to worship Jesus Christ. Last year we had 60 students share a meal.

**PW Conference** - This year First Presbyterian Church had the privilege of hosting a Presbyterian women conference. Our college student assisted in helping park cars, helping conferees load and unload vehicles, provide directions and assist with registration. Our college students spend so much of their time with other college students, they really enjoy spending time with other age groups.

**In His Image** - At the beginning of the 2016-2017 academic year, First Presbyterian partnered with a campus ministry reaching Greeks on campus to host "In His Image". The program was directed to young women. The theme was that no matter how many messages the world sends you about how you should look and how you should act, you are made in the image of God and He has a divine purpose. Three young women shared with the group about the journey in finding who they were created to be as children of God. Over 300+ young women participated.

### MEET HUMAN NEEDS

**Restock GCM** - Two blocks south of our church is Gainesville Community Ministries. Gainesville Community Ministries provides services to the homeless and

people living in poverty requiring assistance. At the beginning of the summer ten college students spent a day unloading food, organizing and restocking shelves.

**Nicaragua** - First Presbyterian Church has had a relationship with Shalom Presbyterian Church in Esteli, Nicaragua, for over 15 years. During our annual mission trip, members of First Presbyterian Church are involved in construction projects, Vacation Bible School in the surrounding barrios, and distribution of food. In the last two years, college students have made up the majority of our mission team. Nine college students attended this year's trip.

**Hurricane Matthew** - Hurricane Matthew caused considerable damage and erosion, particularly in the Jacksonville area. Eleven of our college students traveled to Jacksonville to partner with Presbyterian Disaster Assistance to deploy sandbags and provide other assistance to families whose homes were in danger of flooding.

**Family Promise** - First Presbyterian Church of Gainesville is part of the Family Promise network in Gainesville, Florida. Four times a year First Presbyterian Church is home to three to four homeless families for a period of two weeks. Sunday school rooms are converted into apartments. Volunteers are needed to prepare meals, provide transportation, and serve as hosts. This year approximately ten college students served as hosts for our visiting families.

**Thornwell Orphanage** - This past year 20 of our college students traveled to Thornwell Orphanage in South Carolina. While there, they did chores necessary to keep a farm operating, cooked for families, and engaged in recreation with children. The

highlight of the trip was an opportunity to witness families being reunited with their children.

**Flowers to Homebound** – First Presbyterian Church has a large number of senior members who, because of age and other disabilities, are unable to attend the Sunday Worship service. One of the ministries the college group has been involved in is taking flowers from the worship service, breaking them down into individual arrangements, and delivering them to the homes of our elderly members. This allows our senior members to feel like they are still part of the Body and our college students to visit with members who can share with them the history of First Presbyterian Church.

## MEASURING SUCCESS

One of the questions we were asked by the Committee on Ministry this past Spring was "how do you measure success?" It is a hard question to answer when you look at the mission of the church and its ministries. The Book of Order makes clear that the mission of the church is to participate in God's mission for the transformation of humanity by proclaiming to all people the good news of God's love and calling all people to Discipleship in Christ.

At First Presbyterian we seek to carry out that mission through our Mission Statement, "Glorify God, makes Disciples, and meet human need". All of the ministries in the College Program are evaluated against that Mission Statement. Each one is looked at to see whether it glorifies God, makes Disciples, or meet human needs. If they do, and we believe each one does, then we believe we are engaged in the mission of transformation described in the Book of Order.

Graduates of the University of Florida and Santa Fe College are leaders in the areas of business, law, medicine, and education. The goal of college ministry is the development of spiritual leaders. Part of how we measure success is seeing students who become Sunday School teachers lead a Worship Service, teach a Children's Lesson, organize and lead service projects, and lead mission trips. We are seeing students taking on these rolls and be successful in them.

One of the specific goals of the College Ministry at First Presbyterian Church was to increase our presence in the communities of the University of Florida and Santa Fe



College students both on and off campus. First Presbyterian's college program played a key role in the revival of the Veritas forum on the University of Florida campus. In 2016, over 900 students attended a presentation by Dr. Troy Van Voorhis, a Professor of Chemistry at MIT who told them how he found purpose and meaning in his life in the person of Jesus Christ. The next day, over 75 leaders of campus Christian ministries attended the luncheon at the University of Florida where they could explore in depth with Dr. Voorhis some of the issues he raised in his presentation. Over the last three years, over 2,500 members of the university and college communities in Gainesville have attended lectures on the University of Florida campus by Christian academics like Dr. Van Voorhis and John Lennox.

Probably the best evidence of our increased presence within the University of Florida and Santa Fe College communities was this year's College Sunday. The sermon was given by Dr. W. Kent Fuchs, President of the University of Florida. His topic was "Learning to be Followers of Christ in College: The Challenge and the Privilege". In attendance was Dr. Jackson N. Sasser, President of Santa Fe College in Gainesville. After the service, Dr. Fuchs, Dr. Sasser, and their wives joined us for lunch which was attended by 125 students and guests.

We have held several events each year to introduce ourselves to the students living in the condominiums and apartments that surround First Presbyterian Church. One example was this year's Hog Roast. We streamed the University of Florida/Arkansas football game on a big screen in the Fellowship Hall, barbecued a whole hog, chickens,

and sausage and invited the neighborhood. A conservative estimate would be that we fed 75-80 folks. A gospel presentation was given at halftime. What was most encouraging about the experience was that at one point Scott looked around the Fellowship Hall and realized that he only recognized about a quarter of the people there.

At the end of the day, the true measure of success is probably whether lives are being changed by inviting people to find meaning and purpose in their life through the person of Jesus Christ. In the conversations we have with students at College Café, in small groups, at Bible Study, while participating in service projects, we see lives being changed as students commit themselves to a more mature walk with Jesus Christ.

## COLLEGE EXPENSE REPORT

The attached page shows the expenses for the College Ministry at First Presbyterian Church for the fiscal year beginning July 1, 2016 and ending June 30, 2017. Total expenses are \$112,342.00.

Revenue received from the Synod for the same time period was \$81,000.00. The difference between the expenses captured on the attached report and the income received from the Synod is \$31,342.00. That was paid out of the General Budget of First Presbyterian Church.

A number of expenses and revenues for the College Ministry are not captured by the attached report. The Global Commissions Committee covers \$500.00 of the cost of the Nicaragua Mission Trip for each college student. This is done to allow students who otherwise might not be able to afford the trip to participate. During the time period covered by the attached report, the Global Mission's support for college students' participation in the Nicaragua Mission Trip was \$4,500.00.

During the time period covered by attached report, a member of First Presbyterian bought and donated to First Presbyterian Church a smoker with a cost of \$5,495.00. That smoker was purchased to allow the College Ministry to host special events like this year's Hog Roast.

The support by the Global Missions Committee of College Students Participation in the Nicaragua trip and the donation of the smoker are not captured on the attached

report and constitute an additional \$9,995.00 of support provided by First Presbyterian Church and its members to the College Ministry.

As was pointed out in the report, one of the major outreach efforts in the Fall for our College Ministry was a barbecue held during the Florida/Arkansas football game which was live streamed in our newly renovated Fellowship Hall on a large screen. The renovation included a state of the art AV system so that we could live stream special events geared toward college students. None of the costs of that renovation are reflected in the expense report. We have similarly not sought to capture the additional costs for custodial and other services incurred when hosting large events like a barbecue.

A minimum estimate of the contribution made by First Presbyterian Church to the College Ministry above the \$81,000.00 provided by the Synod would be \$41,500.00.

The budget for the College Ministry of First Presbyterian Church for the fiscal year 2017/2018 has not been finalized. We are still awaiting the final report from the Stewardship Campaign regarding anticipated revenues for the next fiscal year. Although we anticipate some increased expense related to special events and missions, a number of students have already expressed interest in being part of next year's Nicaragua Mission Trip, we believe the expenses for 2017/2018 will be pretty close to those detailed on the attached report.

## FIRST PRESBYTERIAN CHURCH COLLEGE EXPENSE REPORT

(Fiscal Year July 1<sup>st</sup> 2016 – June 30<sup>th</sup> 2017)

Ministries	Amount
<b>College Outreach</b>	
<ul style="list-style-type: none"> <li>• Trajectory (Weekly Bible Studies)</li> <li>• Special Events (Veritas, Hog Roast)</li> <li>• On Campus Ministry (Tabling)</li> <li>• College Missions</li> <li>• College Ministry Support</li> </ul>	\$ 29,028.67
<b>Food and Meals</b>	
<ul style="list-style-type: none"> <li>• College Café</li> <li>• Special Event Meals</li> </ul>	\$ 7,748.99
<b>Summer Expenses</b>	
<ul style="list-style-type: none"> <li>• Nicaragua Mission Trip</li> <li>• Summer Curriculum</li> </ul>	\$ 3,592.00
<b>Staffing</b>	
<ul style="list-style-type: none"> <li>• Personnel Costs including benefits</li> </ul>	\$ 75,564.34
<b>TOTAL</b>	<b>\$112,342.00</b>
<i>*Received from Synod</i>	<i>\$ 81,000.00</i>

St. Augustine Disaster Assistance Commission  
Jim Pellot - Moderator  
September 26, 2017

The St. Augustine Disaster Assistance Commission (SAPDAC) has been at work since before Hurricane Irma. The Commission set in motion its pre-storm protocol by ensuring that each congregation and our camp and conference center were assigned to a designated caller. After the reports came in, there were follow -ups with churches that needed further assistance.

SAPDAC representatives and our stated clerk joined regular calls with the Florida Presbyterian Disaster Assistance Network (FLAPDAN) and representatives of the Presbyterian Disaster Assistance (PDA) program. We invited and hosted visitors from PDA who visited several locations in our presbytery. We distributed grant information from PDA and the Board of Pensions.

On September 25, 2017, SAPDAC met to approve a request for two PDA church grants for emergency relief. SAPDAC will continue to be available to churches, groups and individuals in our presbytery and will likely receive additional grant requests, including PDA longer term recovery grants. SAPDAC will also make plans for additional training and support of our presbytery/communities.

Presbytery of St. Augustine  
Minister Member Information

Roger Dunnavan  
Joyce Lieberman  
Debra Henning  
Chris Lieberman  
Ron Watson

**STATEMENT OF FAITH**  
Rev. Dr. Roger L. Dunnavan

The author of Hebrews writes concerning faith: “Now faith is the assurance of things hoped for, the conviction of things not seen.” (Hebrews 11:1)

Indeed, the entire Christian faith is a conviction of things not seen, and the assurance of things hoped for. It is a certainty about the mystery of life and all creation, and that there is a Creator behind all creation, and that this Creator became human in Jesus of Nazareth. Genesis 1 says: “In the beginning when God created the heavens and the earth, the earth was a somber void and darkness covered the face of the deep.” John I says: “In the beginning was the Word (Jesus Christ) and the Word was God. He (Christ) was in the beginning with God.” This statement is based on a conviction that the scriptures of the Old and New Testament are the Word of God, and that God speaks to us through the scriptures. The Holy Spirit, the third person of the Trinity moves and convicts us of the truth of the scriptures. John Calvin says, “The Holy Spirit is the bond which unites us with Christ. This is the result of faith produced by what he calls the “secret operation” of the Holy Spirit. (Institutes of Theology, p. 461)

We obtain the benefits of faith when we receive the grace of our Lord Jesus Christ, through repentance and forgiveness of sin. “Herein is love, not that we loved God, but that he loved us and sent His Son to be the propitiation for our sins.” (I John 4:10)

There are two sacraments which we Presbyterians practice: Baptism and the Lord’s Supper. “They are the visible signs and seals by God in order that by their use he may the more fully disclose and seal to us as the promise of the gospel, .....he graciously grants us the forgiveness of sins and eternal life.” ( Heidelberg Catechism, p. 38). I believe that both infant baptism and baptism of believers are acceptable, as both are mentioned in the scriptures.

The Church consists of all of God’s people who are “called out” (ecclesia”) to be Christ’s followers and ambassadors as well as being agents of reconciliation. “All this is from God, who reconciled us to himself through Christ, and he has given us the ministry of reconciliation.” (II Cor. 5:18; Confession of 1967, 9.07)

The Church, is the Body of Christ, (Ephesians 4) proclaiming the coming of God’s Kingdom in its fullness: “The time is fulfilled, and the kingdom of God is near; repent and believe the good news.” (Mark 1:14, NRSV) Jesus also announced the coming of God’s Kingdom in Luke 4 at the outset of His ministry at Nazareth, his hometown. The Kingdom represents the triumph of God over all that resists His will and disrupts His creation.

I believe in the resurrection of the body and the life everlasting. “With believers in every time and place, we rejoice that nothing in life or in death can separate us from the love of God in Christ Jesus our Lord.” (A Brief Statement of Faith, p. 268)

Glory be to the Father, and to the Son and to the Holy Spirit. Amen.

Submitted by:

Rev. Dr. Roger L. Dunnavan, Honorably Retired  
May, 2017



**JOURNEY OF FAITH**  
Rev. Dr. Roger L. Dunnavan

**Phase I.**

My journey began when I was born into a Presbyterian family in St. Paul, Minnesota in 1937. My parents brought my sister and me to worship and Sunday School regularly. We attended the Macalester Presbyterian Church, which at that time was a “fairly strong” church with two pastors and a Director of Christian Education.

My father taught Sunday School, sang in the choir, and was an Elder. In later years, my mother became an Elder and was active in the Woman’s Association. During this time, I believe I was being nurtured in the Christian faith and life through their teaching, love, and guidance.

**Phase II.**

Upon graduation from Central High School, St. Paul in 1955. I attended Macalester College in St. Paul, MN and became very active in religious groups and activities. Through conversations with and among college faculty and the pastor of the Macalester church, I came to a gradual conviction that God was calling me into some form of full-time Christian service. I graduated in 1959 with a major in History and attended Princeton Theological Seminary, Princeton, NJ, graduating in 1962 with a Master of Divinity degree. I was ordained by the Presbytery of St. Paul on June 24, 1962. In 1984, I received my Doctor of Ministry degree from Pittsburgh Theological Seminary.

**Phase III.**

**Congregations I have served:**

- Pastor, Memorial Presbyterian Church, Alburtis, PA; 1962-1965 (145 members)
- Associate Pastor, Camp Hill Presbyterian Church, Camp Hill, PA; 1965-1970 (1700 members)
- Pastor, Westminster United Presbyterian Church, Bradenton, FL; 1970-1980 (700 members)
- Pastor, Wekiva Presbyterian Church, Longwood, FL; 1980-1990 (1250 members)
- Served three different churches in the Presbytery of West Jersey until I was Honorably retired in June, 2004. I have served as Interim Pastor in five churches in that presbytery since then.

My faith was challenged and deepened through each congregation I served as being a parent of three children, bringing its own special challenge! I believe I have been a faithful, committed pastor through the years-- preaching the gospel, teaching, leading worship, pastoral care, administration, fund-raising, and promotion of church programs and activities. I enjoyed the challenge each church brought. I enjoyed working in two building programs at the Wekiva church--the Sanctuary and Education Building.

Retirement years brings its own unique challenges and circumstances, but also brings with it numerous opportunities for service to our Lord, to congregations, and to the communities in which we live. Gathering people in, fund-raising, and promotion of church programs get my juices flowing!

To God be the glory!

My faith in Jesus Christ is the rock upon which my life rests. Even before memory or comprehension could take form, I was marked as Christ's own in the waters of baptism. As I grew, the Church taught me, by word and deed, about Jesus Christ leading me to the day when I responded to God's gracious gift of Jesus Christ by proclaiming the faith into which I was baptized and answering God's call to joyful discipleship.

I believe Jesus is the Christ, God's own beloved One, and the Savior of the world. Fully human, Jesus walked this earthly life serving God faithfully and showing us the way to abundant life. Fully divine, Jesus is God-with-us, the Word of God who came to dwell among us. His very life given reconciles us once and for all to God, whose ultimate expression of love and grace overcame the power of death through Jesus' resurrection, giving us the gift of new life.

I believe in the living God, Creator of all that is, "whom alone we worship and serve." God's love for humankind from the beginnings of creation and throughout all of history is marred by human sin, separating us from the one and only God whose love and faithfulness has remained steadfast. God's reconciling act in Jesus Christ restores that broken relationship and sets us free for a new, right and loving relationship with our God and with one another.

I believe in the Holy Spirit, the very life breath of God that empowers us to live in faithfulness. The Spirit comforts, convicts, strengthens, encourages, sustains, and enlightens us in our daily discipleship, enabling God's people to do more than could ever be asked or imagined.

I believe the Bible to be the "unique and authoritative witness to Jesus Christ in the Church universal" and God's Word to me. The Bible teaches us about God, Jesus Christ, the Holy Spirit, and the Church. As we read, hear, and study, God's Word, with the illumination of the Holy Spirit, the Bible speaks directly to us and guides us in understanding God's will and purpose for the individual, the church and the world. God's Word continues to be spoken in the Church today where the Scriptures are read and the Word is rightly preached.

I believe that "Christ calls the Church into being" and gives it all that is necessary to be the Church in the world. The Church is the body of Christ in and for the world and is a community of "faith, hope, love and witness" where the Word is read and proclaimed, bread is broken, and believers are sent out into all the world to proclaim the good news of the gospel, baptizing in the name of the "Father, Son and Holy Spirit."

I believe that the Sacraments are the Word of God enacted and sealed by the Church. In the waters of baptism, God's redeeming grace in Jesus Christ is offered making us one with Christ and with the Church of every time and place. In the breaking of bread, God's sustaining grace nourishes us for lives of faith and service in Jesus Christ. Every time we stand at font and table, we are reminded of God's gift of grace given in Jesus Christ. Marked as Christ's own and nourished in God's Spirit, the Church goes out into the world following our Lord and Savior, Jesus Christ, in gratitude and praise.

My faith in Jesus Christ is the rock upon which my life rests. Even before memory or comprehension could take form, I was marked as Christ's own in the waters of baptism. As I grew, the Church taught me, by word and deed, about Jesus Christ leading me to the day when I responded to God's gracious gift of Jesus Christ by proclaiming the faith into which I was baptized and answering God's call to joyful discipleship.

I believe Jesus is the Christ, God's own beloved One, and the Savior of the world. Fully human, Jesus walked this earthly life serving God faithfully and showing us the way to abundant life. Fully divine, Jesus is God-with-us, the Word of God who came to dwell among us. His very life given reconciles us once and for all to God, whose ultimate expression of love and grace overcame the power of death through Jesus' resurrection, giving us the gift of new life.

I believe in the living God, Creator of all that is, "whom alone we worship and serve." God's love for humankind from the beginnings of creation and throughout all of history is marred by human sin, separating us from the one and only God whose love and faithfulness has remained steadfast. God's reconciling act in Jesus Christ restores that broken relationship and sets us free for a new, right and loving relationship with our God and with one another.

I believe in the Holy Spirit, the very life breath of God that empowers us to live in faithfulness. The Spirit comforts, convicts, strengthens, encourages, sustains, and enlightens us in our daily discipleship, enabling God's people to do more than could ever be asked or imagined.

I believe the Bible to be the "unique and authoritative witness to Jesus Christ in the Church universal" and God's Word to me. The Bible teaches us about God, Jesus Christ, the Holy Spirit, and the Church. As we read, hear, and study, God's Word, with the illumination of the Holy Spirit, the Bible speaks directly to us and guides us in understanding God's will and purpose for the individual, the church and the world. God's Word continues to be spoken in the Church today where the Scriptures are read and the Word is rightly preached.

I believe that "Christ calls the Church into being" and gives it all that is necessary to be the Church in the world. The Church is the body of Christ in and for the world and is a community of "faith, hope, love and witness" where the Word is read and proclaimed, bread is broken, and believers are sent out into all the world to proclaim the good news of the gospel, baptizing in the name of the "Father, Son and Holy Spirit."

I believe that the Sacraments are the Word of God enacted and sealed by the Church. In the waters of baptism, God's redeeming grace in Jesus Christ is offered making us one with Christ and with the Church of every time and place. In the breaking of bread, God's sustaining grace nourishes us for lives of faith and service in Jesus Christ. Every time we stand at font and table, we are reminded of God's gift of grace given in Jesus Christ. Marked as Christ's own and nourished in God's Spirit, the Church goes out into the world following our Lord and Savior, Jesus Christ, in gratitude and praise.

## **My Faith Journey**

Joyce Lieberman

May 2017

Baptized as an infant in a Methodist Church in Portland, Oregon, I attended the nursery and church school on occasional Sundays. But with a working mother and an agnostic father, my church attendance was sporadic at best and pretty much ceased in elementary school. In some respects, though, this early church experience of watching, listening and wondering prepared the ground for my later faith formation.

Late in my middle school years, my yearning for something to occupy myself on Sunday mornings led me back to the church. Each Sunday morning a school bus made its way through our neighborhood, picking up kids for church school at the nearby congregational church. My friends were going, why couldn't I? I begged, pleaded, and eventually wore my mother down until I could leave my house on Sunday morning, board that bus with my friends, and go to church school all by myself.

It was at this UCC congregation that I learned the Bible stories, sang the hymns, prayed the prayers, recited the creeds, and worshipped. I attended youth group, ice cream socials, church suppers and summer church camps. This was the church home where the faith expressed at my baptism became my own faith in Jesus Christ as Lord and Savior and was publicly expressed on a Palm Sunday morning in my eighth grade year. This was the place that taught me about being church, the good and not-so-good:

- There is a great gift in having loving and committed adults who are willing to walk alongside those exploring the faith, while there are some who are were always considered outsiders (newcomers, divorced, working mothers, and unaccompanied children (that was me!)) who cannot find a ready welcome;
- Opportunities offered to express faith by leading and teaching younger children help prepare leaders in the church, while there are those who question and limit the leadership of women who could not serve on the consistory of the church;
- Worship and study, fellowship and service can be the conduit for the Spirit to each deep into one's soul, while enforcing phrases like, "We don't do that here" and "We always do it this way" have the power to stifle the movement of God's Spirit.

After high school, a year of reflective work, prayer and exploration took me to a new church home in a Presbyterian Church that supported my spiritual journey. A call to ministry began to emerge in my life but I had no models nor mentors to guide me beyond traditionally defined paths: nursing or teaching. I chose nursing as my ministry vocation. All through college and even after beginning to work as a nurse, I continued to serve, alongside my husband, Chris, in volunteer and paid positions within the church: with a new church development in Tempe, Arizona, with children and youth at a suburban church in Vancouver, Washington, and as youth advisors at a downtown church in Portland, Oregon. While ministry could happen within the context of nursing, it was this involvement in church that give the fullest expression to my faith.

It wasn't until we moved to San Francisco for Chris to attend seminary that I saw a clergywoman for the first time, and it was then that I knew my vocational call was not to minister as a nurse but to be a minister in the church. By God's hand, all the pieces fell into place, as a candidate for ministry, with seminary studies, working nights at the hospital, and throwing a baby into the mix during my last year of seminary. I graduated with a Masters of Divinity, was examined by Cascades Presbytery, and ordained at First Presbyterian Church, Portland in June 1983 where I served as associate pastor for pastoral care for ten years.

When it was time to move one, we had a one-year sojourn in Cambridge, Massachusetts, at Harvard Divinity, which allowed my husband to discern his future vocation. Parsing obscure Greek verbs did not entice, so we returned to Portland, where I served as an interim pastor of a small redeveloping inner city congregation, while we actively searched for God's next call to ministry for us to serve together as co-pastors. We hoped to stay near family in the Northwest, but were committed to being open to wherever God would call.

As we were flying into Albuquerque, New Mexico to meet with the search committee of Immanuel Presbyterian Church, Chris looked out the window and saw the vast brown of the high desert and said, "Let's not get off the plane." However, basking in God's good humor and grace, we answered God's call to move to this high desert to serve as co-pastors. Albuquerque became our home (our son still lives there) where the ministry was fruitful and a joy (most of the time). It was also here that my love for the way we do things as Presbyterians blossomed. When I was asked by the chair of the presbytery personnel committee to apply for the stated clerk position, I laughed out loud. He assured me the committee was quite serious and saw, in my, the gifts to do this work. Again, in God's good humor, I answered that call and served as stated clerk of the Presbytery of Santa Fe during my last two years in Albuquerque.

After thirteen years, God called me to higher council ministry in the church. Again, we moved, this time to Louisville where I served the denomination, first, in the Office of Vocation working with the call process and presbytery committees on ministry and for the past four years as Director of Constitutional Interpretation in the Office of the General Assembly. There I learned much, appreciated the tree top view of the church, enjoyed resourcing mid councils, congregations and pastors, and continued to find an elegance in our polity that helps us be the church of Jesus Christ. I also found a church home in Bardstown Road Presbytery Church, where my husband, Chris, served as pastor for eight years.

God has again called and I have answered to serve as the Executive and Stated Clerk of the Synod of South Atlantic. I am excited about moving away from the tree top/denominational view of the church and getting back nearer the ground where the ministry of Jesus Christ is lived out, to see how the Spirit is moving in our congregations and presbyteries.

Over the years, God has called and we have answered, knowing that God goes before and behind us all the way. And in answering that call we have found church homes and communities where Jesus Christ is Lord and ministry happens in Christ's name, all to the Glory of God.

Rev. Debra Shevlin Henning  
Statement of Faith  
May 2017

I believe that all of life belongs to God. There is no part of human life or of creation that is not of urgent concern to God. God has always been and continues to be involved in creation and history. From my belief in God's sovereignty come three convictions that govern my life. First, that God takes better care of us than we are able to take of ourselves. Second, there is no telling what God will do in my life, in the life of the church or in the world, but that God's activity can be counted upon to be for the benefit of creation. Third, I believe that it is God's grace that has brought me safe this far, and it is God's grace that will lead me home.

I believe that Jesus Christ came into the world to rescue sinners, to redeem the least, the lost, the last and the powerless. I believe that Jesus is God's Word in human form. In Christ we can see what God is like. Jesus loved all kinds of people; he was compassionate and endlessly forgiving, committed to the truth and passionate about justice. Jesus identified with all persons, confronted them with who they were and who he was and called them to new life. In his death, he completed his identification with humanity. In his resurrection he offers new life to all humankind. Christ continues to work in the world in this way. Christ has called the church into existence for these same purposes, and calls us to live in the joyous reality of God's grace and love.

I believe that the Holy Spirit is God acting in the world today. I believe that it is by the power of the Spirit that God speaks, transforms lives and communities and institutions. The Spirit speaks and acts through a variety of ways; through the scripture, through people, through the events that happen to us, through creations, (through lions and tigers and golden retrievers) through art and music, through science, probably through our dreams, as well as in ways I cannot begin to imagine.

I believe that the scriptures are our guide for faith and life. By the power of the Spirit, these ancient documents speak God's Word to us today. They speak a Word of salvation, a Word of challenge, a Word of love, a Word of judgment, a Word of grace, a Word of reproach, a Word of Hope, a Word that tells us how to live for Jesus Christ; for others and for the world, a Word about how to live a life of trust in God's providence. I love the scriptures. I am continually astounded by what I read, as well as how texts so familiar that we can recite them without thinking, can suddenly speak a new and transforming word.

I believe the church is the body of Christ in the world. I also believe it is a human institution, with wounds and flaws and scars. I think our task is to view the life and actions of the church through the lense of the third chapter of the Book of Order. It would be appropriate to ask "Does this action/statement/policy reflect that the church is a provisional demonstration of what God intends for humanity? In my lifetime the

Presbyterian Church (U.S.A.) and its processors denominations have had moments when they have been God's prophetic voice in the world. There have been times when the church has lost its way; when it has focused on its own existence, rather than living for the world. Clearly, our church is having some difficult times in these days. Nevertheless, it is still Christ's church and Jesus Christ does not forsake those he has called to be his own.

Finally, I believe in wonder. Most of the time when I look at the world around me and my life and the lives of those I love and the lives of those around me, I marvel at what God has done and continues to do. I cannot wait to see what God will do next. And I know that even in the worst of times, God is with us, and with me, and will finally redeem those times and all time.

Faith Journey  
Debra Shevlin Henning  
May 2017

I am a child of the covenant. My family's life centered around the church. I have been a Presbyterian all my life. I do not remember a time when I was not a Christian. I understood from a very young age that the singing of the hymns in church praised God and lifted me up. I always knew that Jesus loves me, and that Jesus Christ is Lord.

I had six surgeries before I was five years old to correct a club foot. In those days, what is now considered same day surgery kept people in the hospital for a week. It was very frightening for a little girl, so I prayed constantly that God would take care of me. My experience then, and since has been that God did indeed take care of me; that God takes better care of me than I am able to take of myself.

My parents had a deep concern for social justice. They took part in civil rights marches in the sixties. In the seventies, their Bible study group created a drug counseling program in the small town where we lived, that was initially housed in the church. The program has expanded since then into a faith based counseling center, working with kids and families. My three brothers and I have always known that we are expected to care about issues of justice.

I went to College at the College of Wooster in Ohio, where I majored in music and speech. During the summers I was a counselor at the Presbyterian Conference Center in Holmes, New York, working with kids from eight years old through high school. It was there that the glimmerings of a call to ministry began to form, although I did not recognize it. But I loved it. I loved working with kids. I loved the challenge of teaching how to apply what we believe to this concentrated experience of community.

After I graduated, I went to graduate school to Georgetown to study language and linguistics. I left after a semester. It became clear that was not the direction for my life. I moved back to Long Island with no clear idea of what I was going to do. A job fell in to my life as a youth director in a Presbyterian Church on Long Island. I loved it. Shortly after that my father died suddenly of a



heart attack. It was the worst thing that ever happened to me (although I do understand that it happened to him.) It was my faith, and the people in the church that enabled me to get through that. It was maybe the first time my beliefs in a gracious God were tested. I found that everything I believed held me together, along with the loving care of church members I had known all my life.

I began to think that I could be a minister and work with kids if I wouldn't ever have to preach. The idea of preaching was very scary. Then I started thinking that I could probably learn to do that competently in order to do what I believed God was calling me to do.

Princeton Theological Seminary was a hundred miles from my home. So I drove down there one day, and met with the admissions director, who enabled me to articulate what I had not yet formulated. I applied and was accepted and started seminary the following fall. I knew one clergywoman who had struggled very hard to find a call. My mother was instrumental in getting approval for her ordination. There was not much support for women going into ministry in the late seventies, although we were the second wave of women. I am extremely grateful for those early clergywomen, who were all brilliant and strong and determined. I know very well that their struggles enabled me and my contemporaries to follow our calling. We stand on the shoulders of giants. In seminary, I developed a love for the scripture, and found that the Bible formed me and transformed me.

My first call was to Russellville, Arkansas, as an associate pastor to work with kids. I loved working with the youth groups and the adults and immersed myself in my work. My responsibilities included preaching once a month. To my surprise, it turned out that I was good at it. I discovered that I was most alive in the whole process of studying, and reflecting on the passage of the day, and making the connections that would bring these ancient texts to life in the twentieth century. I was invited to join a lectionary study group, and those men became mentors and colleagues and friends. I am still grateful to them.

After a short time as an associate in Maryville, Tennessee, I was called to be pastor of three rural churches in northeast Louisiana. In those churches I found incredible faithful people who loved me and taught me more about how

to live a Christian life than I gave them about anything. There I developed a rhythm for studying and writing and pastoral care. I married someone who was very supportive of me. I loved my life there. There were difficulties- Louisiana was/is extremely racially segregated. I had to learn how to balance my northeastern liberal upbringing with the realities of racism in the rural south.

My next call was to a midsize congregation in Little Rock. Grace Presbyterian Church was organized in the early sixties and was very active in the issues of desegregating the Little Rock schools. That church understood that its ministry was to the community as well as to its members. After learning about and studying and experiencing the labyrinth, we built one. I find that the walking meditation of the labyrinth is transformative.

While I was in Little Rock, I got a divorce. And again, the church got me through that very difficult time.

I married my husband Steve a few years later. Steve raised lions and tigers. I have always loved animals, but from him and from the big cats I learned in a new way how all life matters to God. It was an amazing experience.

I was the pastor of the Ormond Beach Presbyterian Church for a couple of years. After I left there, I have worked with Steve as a graphic designer. We moved to Pierson and after a year or so going to the local Methodist church, I began attending First Church, Crescent City. It is a small church. Worship was very nourishing, however; the pastor was a good preacher. I began to sing in the choir and playing the hand bell choir. Occasionally, I filled the pulpit. It was good to part of a congregation. When I broke my hip, they were wonderful to me.

When they invited me to work with them I was honored to accept. I find that I am alive in a new way as I once again enter into the rhythm of church life, studying, preaching, praying with the people, and working with the life of the congregation. I am very grateful that God has called me to serve there.

I know that I am extremely blessed. My family has always loved and supported me. The church has nurtured me. I received a privileged education.

I have served churches of faithful, loving people. In the dark and painful times in my life, the Lord has held me together.

I want to live a life of joy, of gratitude, of hearing and speaking the truth. I want to glorify and enjoy God. I want to enable people to recognize grace in their lives. I hope I manifest the fruits of the Spirit; love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. I find that my relationship to Jesus Christ is strengthened and that I am transformed by the study of the bible.

I have been married for nineteen years to Steve Henning. We have two Old English Sheepdogs, and a St. Bernard. I am the youngest of four kids and the only girl. I love the Lord, I love the church, I love my family and my friends. I am committed to the Presbyterian Church (U.S.A.).

### Statement of Faith – Chris A. Lieberman

*[Jesus] answered, “You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and you neighbor as yourself.” –Luke 10:27 (NRSV)*

The touchstone of my faith and theology is summarized by the call to love the Lord with all of one’s heart, and understanding, and strength; and to love one’s neighbor as oneself. This expression from the canon of scripture has captured my imagination and provided a channel for my commitment and compassion.

My faith is rooted in the life, death and resurrection of our Lord Jesus Christ. I believe that through Jesus Christ salvation has come into our shattered world. Because in Jesus, the Way of the Living God is fully revealed. Jesus is the good news that God does not condemn the world but acts in compassion to share life without end.

My faith leads me into a trust relationship with God, the source of all life. I trust in God who is at work in the world to make –and to keep– life in all the wonder of its rich diversity. God is the One who is behind all, before all, and among all that is. I know of God through the revelation of Scripture and through God’s continuing revelation in my life. To hold to God in this faith relationship is to rely on the fact that God is with us, and to live in the certainty that the realm of God is at hand as a present, as well as a future reality.

The work of the Holy Spirit is to empower us to life with the faith of Jesus Christ. Through faith, people can join together as the Body of Christ and live as children of God. I hold the sacraments of the church –baptism and communion– to be both a sign and a seal by which believers are formed and reformed by God’s Holy Spirit. The same Spirit rules our faith and life in Christ through scripture.

Scripture as an authoritative witness to God, belongs to the whole people of God and needs to be interpreted in, by and for communities of faith. For example, how do we respond to an awareness that scriptural texts have served not only God’s noble causes but also to legitimate war, promote racism, exploit nature, sustain inequality and dehumanize indigenous peoples throughout the world. My call as a minister of the gospel of Jesus Christ is to be a participant in local and global communities seeking justice and wholeness for all. Theological reflection must be liberating for all as an expression of the reality of God incarnate.

Faith in the Living God is a dynamic, life-giving power in which I seek to live and move and have my being. Faith invites me into a community in which nothing is too high to be envisioned, too hard to be endured, too good to be hoped for, or too precious to be given away as a gift from God.

## **Journey of Faith – Chris A. Lieberman**

The journey of my life has been a journey into the boundless depths of God’s love. I grew into a world that people professed was created in goodness by a God who was both loving and present. I experienced that reality, surrounded by the open beauty of backyard forests, riverside playgrounds, untamed beaches; and reflected by my parents and grandparents, churches, pets, family and friends. I grew up trusting and experiencing that God was present. The tension of my childhood was looking out from my home in Sherwood Forest and seeing other children of God struggling in centers of poverty like Detroit, or trapped in the war-torn chaos of Vietnam. The nagging question for me was “If we can overcome extraordinary obstacles and put people on the moon, why can’t we solve ordinary problems that separate so many people in our everyday lives.” A big part of my formative years was traveling with my family for nine summers to various colleges and universities where my father worked in summer research programs. I had the luxury of having a “home-base” during the school year, and then the adventures of travel during the summer vacations.

One of the crossroads in my life was leaving a career position with the Postal Service to take a volunteer position in a classroom with mentally retarded children. What a shock! I went from an environment in the Post office where I felt like a machine, to an environment in a special education classroom where I wondered what it was to be human. Beyond the first impressions –and my fears– I discovered more love, and trust, and a greater sense of community, than I had ever experienced. Their gift to me was a deepening appreciation of what it means to live out one's love of God and neighbors in the daily challenges of life.

Following this positive experience, I felt called to ministry as a Volunteer in Mission at Charles Cook Theological School in Tempe, Arizona. This was a tremendous opportunity to experience the Presbyterian concept of “mutuality in mission” where both those who *give* and those who *receive* are blessed by the interaction of transforming love.

I was married in 1975 to Joyce, who has become a spouse, soul mate, and a colleague in ministry. Between us, I am forever rediscovering the rich diversity and surprising gifts of divine grace within our relationship. Another turning point in our lives was spending four years at San Francisco Theological Seminary and then serving for ten years as Associate Pastors of First Presbyterian Church of Portland, Oregon. We loved our time in Portland and could have stayed, but I took an opportunity for further graduate studies in Boston. Then we relocated with our family to the high dessert of New Mexico for 13 years with Immanuel Presbyterian Church in Albuquerque. Following that, Joyce followed a sense of call to serve the denomination in the Office of General Assembly in Louisville and I moved as the “trailing spouse.” I thought I would be lucky to eventually get some sort of job, but ended up with a call to serve again as a pastor with the congregation of Bardstown Road Presbyterian Church.

Again following a sense of call, Joyce moved to Florida (to serve as the executive/stated clerk with the Synod of South Atlantic) and I followed her. Within the twists and throughout the turns of this sojourning I’ve discovered my job is quite simple and can be done from anywhere. I find myself in an ongoing conversion experience of giving more and more of my life (heart, soul, mind, strength) to bear witness to the God of love with a particular place and time. It brings me to the Presbytery of St. Augustine and it brings me great joy in the mix of life with faith.

*Ron Watson*  
*Statement of Faith*  
*September 2017*

I believe in the one Triune God, known to us as the Father, the Son, and the Holy Spirit. I believe that God loves us, loves us, loves us. I believe that God does not love sin, but God does love sinners. I believe that it is this love that bridges the chasm created by our own sin between us and God. Through this love flows God's grace, wherein Christ Jesus, God's only begotten Son, became one of us. Fully human and fully divine, he revealed the love of the Father, though we killed him for it. He showed us how to love each other, and died for us, taking our place and becoming the expiation for our sins. In his resurrection, we share the gift of eternal life. I believe that Jesus is preparing a place for all who believe in him and will receive us unto himself so that we can be together. I believe that Jesus is the living Word and always existed, being of one substance with the Father. I believe, that through Christ, those who ask forgiveness from their sins will receive it. I believe that God sent the Holy Spirit, the Comforter, on the day of Pentecost. The giver and renewer of life, "claims us in the waters of baptism, feeds us with the bread of life and cup of salvation, and calls women and men to all ministries of the Church." (from a Brief Statement of Faith, 62-64) I believe that the same Spirit who inspired prophets and apostles continues to rule our lives today. I believe in the authority of God's scripture and that this good news should be proclaimed and lived. I believe that God loves justice and righteousness. I believe that God is working God's purpose out through God's creation. I believe that God calls us to be merciful, to right wrongs, to fight for equality, to give living bread, to seek food and clean water for all, to give the disenfranchised a voice, to share the Gospel message with the world. I believe in a sovereign God who was, is, and shall be. I believe in a holy, apostolic, and universal church. I believe that all believers are known as saints, and that these saints, both living and dead, are connected in mystic sweet communion. In life, in death, in life beyond death, we belong to God.

*My Journey of Faith*  
*Ron Watson*

I have no memory of living in Memphis, but, like my father, I was baptized there, at Idlewild Presbyterian Church, by Dr. Paul Tudor Jones. But my mother, father, and sisters, were all born in Columbus, Georgia. Though we were living in Tennessee, my father had timed his vacation from work in his residency as a physician with my mother's pregnancy so that I might be born in Columbus as well. That is what the city meant to my father and my family. What meant the most

to me about that city was it's iconic landmark and clock tower, First Presbyterian Church. I can remember being in the nursery, children's church, then attending church every Sunday worship service, sitting at attention, on the third pew on the right. The Watsons didn't miss church, even for vacation. We came back on Saturdays, and we were in church on Sundays. And of course, we were also present every Wednesday night. When I became old enough, Sunday night youth groups were added to my spiritual regimen, as well as church camp and a spot on the presbytery's youth council. I sang in the adult choir when I was old enough to drive myself to rehearsals. I never missed Sunday School either.

I clearly see why people pine for the 1960's and 70's in church terms with families whose faith was built in the bedrock of the church. My childhood sounds idyllic. It wasn't. My parents divorced in the middle of all of that; yet the church nurtured me when I struggled with my family. I have spoken only so far of Christ's body, the church, and not specifically of Christ, because this is the way he was first known to me. I have known and always have known Jesus Christ and what he has done for me through his church. I cannot remember a time when I doubted Jesus, asked troubling questions about Jesus, or misunderstood the grace I know in my Lord and Savior. For me, "second birth" was always "second nature." Knowing the love of Father, Son, and Spirit has sustained me and will always sustain me. The story of my call into the ministry is perhaps a bit more interesting.

My calling into the ministry began at age 12. My piano teacher, a good Methodist, said to me, "I think you would make a wonderful minister." She was a bit of a mystic in this regard as she told each of her pupils what they should do with their lives. I asked around. She had told each one of us something different. She had only mentioned the ministry to me. I distinctly remember a few years later, driving past the St. Simons Presbyterian Church on vacation, and knowing in my heart, "I will be a minister here someday." (I would later indeed serve that church for 5 years as their associate pastor). But the most compelling part of my call story happened my sophomore year in college. I was now mostly convinced that I was being called into the ministry. My Bible seemed to keep opening itself to 2 Timothy 4. So in my discernment process, I asked our campus minister to meet with me so I could discuss this with him, and he agreed to see me at 4 pm the following Wednesday. I showed up on time, and he didn't. I waited for an hour. Nothing. (Cell phones would not be invented for a few more years). I went back to my Citadel barracks room, devastated, that this surely was a sign that I had misinterpreted God's plan for my life. I stared across the parade ground at the chapel as the sun began to set and its reflection bounced off the copper plating beneath the roof line back across the parade ground, something I had witnessed many times. Suddenly, I noticed that the cross itself began to shine brightly right into my room.

Made out of a dull and non-reflective plastic, illuminated only at night, I thought my eyes must be playing tricks on me. The cross continued to shine just as brightly. At that moment, the phone rang. It was the campus minister, apologizing for running late and urging me to come and see him. I knew before I arrived at his office what my future would be, serving the Lord as a preacher, teacher, and giver of pastoral care.

And so, I have been answering this call into the ministry for 29 years and counting, and I will continue to answer this call as long as God wills it. My wife Jules, a child of the manse, has been doing this longer than I have. I am a sixth generation Presbyterian, on my mother's side, and I pray that my children, should they have children, will give our Presbyterian faith to the eighth.



## Nominating Committee Recommended Slate Fall 2017

*The Nominating Committee requests that as a part of approving this slate, the presbytery permit the reorganization of the classes by the commissions/committees/teams, to be approved and ratified at the 2018 Winter Stated Meeting.*

**Stated Clerk**

Sandra Hedrick (WFTE) – Kirkwood

**Assistant Stated Clerk**

Ed Kelly (WMRE) – 1st Green Cove Springs

**223rd General Assembly Commissioners**

David Lee (WMTE) – Highlands United

Paige Porter-Buhl (WFTE) – Covenant

Mary Brown (BFRE) – Woodlawn

Ed Kelly (WMRE) – 1st Green Cove Springs

Larry Green (WMTE) – 1st TE Alternate (Westminster)

Amy Hunt (WMTE) – 2nd TE Alternate (Chaplain/Air Force)

Kristie Hall (AFRE) – 1st RE Alternate (Kirkwood)

Bea Newhart (WFRE) – 2nd RE Alternate (Reddick)

**Synod Commissioners - Class of 2021**

Jessie Higginbotham (WFTE) – Community

Conrad Wenham (BMRE) – Marion Oaks

**Young Adult Advisory Delegate - Class of 2021**

Emma Cottrell – Community

**Coordinating Council Commission**

*Class of 2018*

Marie Hix (WFRE) – Hodges Blvd.

Patti Phillips (WFRE) – Branford

Joe Rigsby (BMTE) – Honorably Retired  
Diane Wilson (WFTE) – St. Giles

*Class of 2019*

Vicki Bossuot (WFTE) – Riverside House/Lakewood

Mary Coxe (WFRE) – Riverside

Larry Green (WMTE) – Westminster

Bill Hoff (WMTE) – Riverside

*Class of 2020*

Kristie Hall (AFRE) – Kirkwood

Yvan Kelly (HMRE) – Memorial

David Lee (WMTE) – Highlands United

Edd Norris (WMRE) – Silver Springs Shores

**Member Preparation and Call Commission**

*Class of 2018*

Les Comee (WMTE) – Young Life

John Darby (BMRE) – Woodlawn

David Goetke (WMRE) – South Jacksonville

Randi Hamner (WFRE) – Lake Shore

Bruce Hedgepath (WMTE) – South Jacksonville

Rebecca Langer (WFTE) – Honorably Retired /Riverside

Joe Medearis (WMTE) – Arlington

Kathy VanderVliet (WFRE) – Lakewood

*Class of 2019*

Violet Asmuth (WFRE) – 1st Gainesville

Mary Brown (BFRE) – Woodlawn

Steve Crowley (WMRE) – 1st Palatka

Carol DiGiusto (WFTE) – Riverside

John Diller (WMTE) – Orange Park

Jessie Higginbotham (WFTE) – Community

Gary Marshall (WMTE) – Countryside

Dothin Meyers (BFRE) – Marion Oaks

*Letters in parentheses represent racial/ethnic identity, gender, ordination*

i.e. – BMRE=Black, Male, Ruling Elder;  
WFTE=White, Female, Teaching Elder

*Class of 2020*

Bob Bell (WMRE) – Perry  
 Craig Davies (WMTE) – Honorably Retired  
 Milton Fulton (WMRE) – Hodges Blvd.  
 Mark Hults (WMTE) – Green Cove Springs  
 Rhonda Link-Cummings (WFTE) – St. Leo  
 Kathy McLean (WFTE) – At-Large  
 Bea Newhart (WFRE) – Reddick  
 Cathy Sanders (WFRE) – Orange Park

**Permanent Judicial Commission (PJC)**

*Class of 2019*

\*Cindy Anderson (WFRE) – Community  
 \*Robert George (WMRE) – St. Johns  
 John Ragsdale (WMTE) – Honorably Retired

*Class of 2021*

\*Mac Heavener (WMRE) – Memorial  
 \*Kimberly Hyatt (WFTE) – Cathedral Arts  
 \*Andy Vloedman (WMRE) – 1st Gainesville

*Class of 2023*

Cathy Sanders (WFRE) – Orange Park  
 Bruce Seaman (WMTE) – Fairfield  
 Ron Watson (WMTE) – 1st Ocala

\*-Continuation of current term

**Board of Trustees**

*Class of 2018*

Bill Fleming (WMRE) – St. Giles  
 \*Cynthia Montgomery (WFTE) – At-Large

*Class of 2019*

\*Steve Goyer (WMTE)-Riverside  
 \*Kimberly Hyatt (WFTE) – Cathedral Arts  
 \*Geoff Spiegel (WMRE) – 1st Gainesville  
 \*Jim Yancey (WMRE) – 1st Ocala

*Class of 2020*

John Bartholomew (WMTE) – Riverside  
 Mary Mickel (BFRE) – Woodlawn  
 Becky Wolf (WFRE) – Fort King

\*- Continuation of current term

**Nominating Team**

*Class of 2018*

Wayne Flowers (WMRE) – Geneva  
 Gabe Goodman (WMTE) – Community

*Class of 2019*

Andrea Mogg-Jacque (BFRE) – Marion Oaks  
 Sheryl Sumlin-Walker (BFTE) – Chaplain-  
 Halifax/Trinity

*Class of 2020*

Alan Cummings (WMTE) – Silver Springs Shores  
 Patti Phillips (WFRE) – Branford

**Representation Team**

*Class of 2018*

Joyce Lieberman (WFTE) – Synod Exec/Stated  
 Clerk  
 Howard Taylor (BMRE) – Palms

*Class of 2019*

Louis Venson (BMRE) – Woodlawn

*Class of 2020*

Marcia Graham (WFTE) – Honorably Retired  
 Shirley Mergan (WFRE) – St. Giles/Mikesville

**Training Team**

*Class of 2019*

Ralph Moulder (WMRE) – 1st Starke  
 Debbie Pangrass (WFRE) – Marion Oaks

*Class of 2020*

Jim Black (WMTE) – Honorably Retired /St.  
 Andrews  
 Jerie Lukefahr (WFRE) – 1st Fernandina Beach

**Problem Resolution Team**

*Class of 2018*

David Harvey (WMRE) – Community  
 Barbara Bishop (WFRE) – Palms  
 Marcia Graham (WFTE) – Honorably Retired  
 Walter Laseter (WMRE) – 1st Ocala

**Communications Team***Class of 2018*

Charles Freeman (WMTE) – Grace  
 Ken Goodrich (WMTE) – Lake City  
 Paige Porter-Buhl (WFTE) – Covenant

**Reconciliation Team***Class of 2018*

Barbara Darby (BFRE) – Woodlawn  
 Craig Davies (WMTE) – Honorably Retired  
 Melinda Goins (WFRE) – Community  
 David Lee (WMTE) – Highlands United

**Disaster Preparation and Assistance Team**

\*Kaley Behl (WFRE) - Kanapaha  
 \*Hunter Camp (WMTE) - Memorial  
 \*Rhonda Link-Cummings (WFTE) - St. Leo  
 \*Charles Freeman (WMTE) - Grace  
 \*Milton Fulton (WMRE) - Hodges Blvd.  
 \*Cheryl Gans (WFTE) - 1<sup>st</sup> Ocala  
 \*Marcia Graham (WFTE) – Honorably Retired  
 \*Barbara Hamilton (WFTE) - Honorably Retired  
 \*Jess McCrosky (WMTE) - Community Hospice  
 \*Jim Pellot (WMRE) - Hodges Blvd.  
 \*Paige Porter-Buhl (WFTE) – Covenant  
 \*Leo Richards (BMRE) - Trinity  
 \*Layne Schultetus (WMRE) - Branford  
 \*Nita Williams (WFRE) - 1<sup>st</sup> Ocala  
 Al Christopher (BMRE) - Marion Oaks  
 Tim Spaid (WMRE) – Kirkwood

*New members begin 10/03/17*

\*-Continuation of current term

**Mutual Mission***Class of 2018*

\*Mary Brown (BFRE) – Woodlawn  
 \*Ruth Elswood (WFTE) – At-Large  
 \*Diane St. John (WFRE) – 1st Lake City

*Class of 2019*

\*Pat Crews (WFRE) – Middleburg  
 Howard Jolles (WMRE) – Palms  
 Shirley Mergan (WFRE) – St. Giles/Mikesville  
 \*Diane Watkins (WFRE) – 1st Fernandina Beach

*Class of 2020*

Bob Bell (WMRE) – 1st Perry  
 Cliff Lyda (WMTE) – Honorably Retired  
 Ken Myers (BMRE) – Marion Oaks  
 Mark Poole (WMRE) – Orange Park  
 Marcella Yonkosky (WFRE) – Community

*New members begin 10/03/17*

\*-Continuation of current term

**MPCC Executive Operating Board***Class of 2018*

\*Glenn Dickson (WMTE) – Honorably Retired  
 \*Cheryl Gans (WFTE) – Marion Oaks  
 \*Marcia Graham (WFTE) – Honorably Retired  
 \*Don Mossa (WMTE) – Honorably Retired /San Mateo

*Class of 2019*

\*Jessi Higginbotham (WFTE) – Community

*Class of 2020*

Jim Bullock (WMTE) – Honorably Retired  
 Milton Fulton (WMRE) – Hodges Blvd.  
 Ralph Moulder (WMRE) – 1st Starke

*To be affirmed by Trustees after election*

\*-Continuation of term

**Finance Team***Class of 2018*

John Ragsdale (WMTE) – Honorably Retired  
 Will Wheeler (WMRE) – Riverside

*Class of 2019*

Holly Inglis (WFTE) – Palms  
 Chris Lieberman (WMTE) – Ft. King

*Class of 2020*

Jodi Dodge (WFRE) – Peace  
 Robert Mueller (WMRE) – Orange Park

**Personnel Team**

*Class of 2018*

Joe Albright (WMTE) – Geneva

Jon Lovelady (WMTE) – St. Johns

*Class of 2019*

Rod Chally (WMRE) – Palms

*Class of 2020*

Cindy Anderson (WFRE) – Community

**Legal Team**

*Class of 2018*

Beth Hogue (WFDeacon) – Silver Springs Shores

*Class of 2019*

E.K. Cottrell (WMRE) – Community

*Class of 2020*

Wayne Flowers (WMRE) – Geneva

**2018 Ordination Examination Readers**

Cindy Anderson (WFRE) – Community

Charles Freeman (WMTE) – Grace

Greg McMillan (WMRE) – South Jacksonville

Jeff Welch (WMTE) – Dunnellon

**Contract between Alexandra (Sandra) Hedrick  
and the Presbytery of St. Augustine  
November 1, 2017 - October 31, 2020**

The following contract between the Presbytery of St. Augustine (the “presbytery”) and the Rev. Alexandra (Sandra) Hedrick, a minister of Word and Sacrament of the Presbyterian Church (U.S.A.) and a member of the presbytery, is for her service in the office of stated clerk and related duties and responsibilities. This contract shall be in effect for the period of November 1, 2017 through October 31, 2020. The presbytery and Rev. Hedrick agree to the following covenant:

Hours of Service. Rev. Hedrick shall serve the presbytery for 25 hours per week through March 31, 2018 and 20 hours per week thereafter, as averaged on an annual basis.\* In lieu of a set number of weeks of leave time, she may take occasional periods of personal and sick leave during the term of this contract but will remain available for communication and carrying out her responsibilities to the extent reasonably possible. Presbytery staff and Coordinating Council leadership will be advised at all times of how she can be reached.

Responsibilities. Rev. Hedrick shall carry out all of the duties, functions and responsibilities of a presbytery stated clerk as described in the Constitution of the Presbyterian Church (U.S.A.), the Presbytery Policies, and the Presbytery Manual of Operations, as amended from time to time. She shall represent the presbytery to other councils (sessions, synod, presbyteries, and General Assembly) and ecumenical faith groups and will perform other duties as approved by the presbytery from time-to-time. Her duties, functions and responsibilities are described at the end of this contract.

Accountability to the Presbytery. During the tenure of this agreement, Rev. Hedrick will be an employee of the presbytery and shall be accountable to the Coordinating Council and the Personnel Team, subject to the Stated Clerk’s constitutional, fiduciary and legal responsibilities. She is subject to the personnel policies of the presbytery and will receive an annual performance review.

Termination and Renewal. This agreement may be terminated by Rev. Hedrick upon 30 days’ written notice for any reason and by the presbytery pursuant to the requirements of the Book of Order and the Manual of Operations relating to the office of stated clerk. Restructuring of staff and officer responsibilities shall be good cause for the presbytery to terminate the agreement. All financial obligations to Rev. Hedrick cease as of the date of termination. This agreement may be renewed in its entirety or incrementally extended on a month-by-month basis if all parties to the contract concur.

Terms of the Agreement. Rev. Hedrick and the presbytery agree to the following terms of call (annualized):

Salary	\$31,490 (through 03/31/18) then \$20,000
Housing Allowance	20,000
FICA	3,939 (.0765%)
Auto Expenses (Reimbursed)	2,500 (annual)
Expenses (Travel, Meals, Etc.)	2,500 (annual)
Continuing Education (Reimbursed)*	1,000 (annual)
Total	\$61,429*

Annualized amount based on initial pay/benefits/reimbursable expenses. This annual amount will be reduced on March 31, 2018 as shown above.

Continuing education funds may be accumulated over the contract period up to \$3,000. If not utilized during the contract period, any remaining funds and leave are forfeited at the end of the contract period.

Additional Commitments and Conditions. Rev. Hedrick will be required to travel and attend meetings within the bounds of the presbytery and occasionally in other locations. Travel expenses will be reimbursed by the presbytery and have been estimated in the terms of call set forth above, except for her attendance at the denomination’s Polity Conference (now Mid-Council Leaders’ Gathering), General Assembly, and synod meetings, which continue to be additional expenses of the presbytery (budgeted elsewhere), as provided in prior years. She will perform her work in the presbytery office and in her home office or other work locations, such as churches and Montgomery Presbyterian Conference Center as her schedule requires. The terms of this contract, including but not limited to hours and compensation, shall be reviewed at least annually by both parties and are subject to revision as agreed by the parties.

The terms of this contract, approved at a called or stated presbytery meeting, are acknowledged with the signatures placed below.

Alexandra (Sandra) Hedrick \_\_\_\_\_ Date \_\_\_\_\_

Presbytery of St. Augustine \_\_\_\_\_ Date \_\_\_\_\_

Duties, Functions and Responsibilities

1. Prepare for meetings of the presbytery.

A-Give notice for the meetings.

B-Assist the moderator and host in preparing for the meetings.

C-Prepare the agenda and docket.

D-Respond to inquiries.

E-Coordinate with other leaders and staff, insure that expressions of gratitude are sent.

2. Serve as clerk and parliamentarian for meetings of the presbytery.

A-Record and publish minutes of the proceedings.

B-Prepare and publish meeting highlights.

C-Preserve minutes and present them to higher councils when requested.

3. Manage membership rolls and records.

A-Make and keep the membership rolls of ministers of Word and Sacrament (also known as teaching elders) and others who have voice and vote.

B-Complete required paperwork for ministers of Word and Sacrament and transmit information as required or requested by higher councils and the Board of Pensions. Assist as requested with paperwork for candidates and inquirers under the care of the presbytery.

C-Review, attest to, and maintain the confidentiality of Personal Information Forms (PIFs).

D-Work with other presbyteries in facilitating the transfer of ministers of Word and Sacrament into and out of the presbytery. Assist in welcoming and providing information to new members and officers.

E-Assist the Member Preparation and Care Commission in the annual review of ministers of Word and Sacrament in validated ministries and whose status is at-large.

F-Assist in maintaining the accuracy of the presbytery's directory of ministers of Word and Sacrament, commissioned ruling elders, committees, teams, commissions, and congregations.

4. Serve as clerk and parliamentarian for meetings of the Coordinating Council and the Member Preparation and Care Commission, including giving notice, preparing for meetings, and taking and preserving minutes. She shall also serve as the corporate secretary and assist the Boards of Trustees with providing minutes and documents relating to presbytery transactions and serve as an ex-officio member (without vote) of the Coordinating Council and the Administration Committee.

5. Consult with ministers of Word and Sacrament, ruling elders, session clerks, administrative commissions and other presbytery commissions, committees, teams, trustees, the Permanent Judicial Commission (PJC), crisis response teams, and others regarding the Book of Order, the Book of Confessions, Robert's Rules, and the policies, processes, procedures and communications of the Presbytery of St. Augustine and the Presbyterian Church (U.S.A.). Provide training and moderate session and congregational meetings as requested and as time permits.

6. Manage judicial process and provide training under the Rules of Discipline.

7. Coordinate the review of the minutes (and, when appropriate, the rolls and registers) of the congregations of the presbytery.

8. With other presbytery staff and officers, communicate information by appropriate means (a) from higher councils; (b) within the presbytery. With other presbytery staff and officers, provide and check the accuracy of content on the website and the newsletters.
9. Attend and provide leadership at ordination and other official services and functions as time permits. In conjunction with the area relationship coordinators and others, share in responding to pastoral concerns within the presbytery as time permits.
10. Participate in the work of the church beyond the presbytery. Represent the presbytery to other councils and ecumenical faith groups and attend training and other official gatherings such as the annual Polity Conference (now the Mid-Council Leaders' Gathering) of the Presbyterian Church (U.S.A.) and the meetings of the Synod of the South Atlantic and the General Assembly. She shall request and provide reference checks for the presbytery, its ministers of word and sacrament, commissioned ruling elders, and its congregations, subject to the direction of the Member Preparation and Care Commission as it develops procedures. She shall develop and attend to personal and presbytery denominational and ecumenical relationships.
11. In addition to the job duties described above, carry out all other duties and functions of the stated clerk arising from Book of Order and the presbytery operations manual and published policies.
12. Spend frequent time in prayer, study of the scriptures and Confessions, and adequate physical exercise and rest.



**Stated Clerk Report of  
Permanent Judicial Commission Action**

The stated clerk reports:

A remedial action was filed on July 5, 2017, pursuant to D-6.000 of the Rules of Discipline. It was brought by Ruling Elder Stinson Lenkerd against the session of the Geneva Presbyterian Church. The case number is Remedial Action 2017-01. The action is pending.

A final order was issued on July 14, 2017, in Disciplinary Action 2017-0. The order makes a final determination concerning charges brought against the Rev. Donald Mossa pursuant to D-10.000 of the Rule of Discipline. The order will be read by the stated clerk at the upcoming presbytery meeting and placed into the minutes of the presbytery.

**Presbytery of St. Augustine**  
**Memorial Resolution**  
**The Rev. Dr. Marvin Lutz**  
*1933 - 2017*

Whereas the Rev. Marvin Lutz was born on October 4, 1933, and on April 23, 2017, entered the eternal kingdom, we the Presbytery of St. Augustine do resolve to give thanks to Almighty God for Marvin's life and ministry and honor Marvin with the following memorial:

Marvin Lutz was born in St. Petersburg, FL to Roland and Doris Lutz. Marvin was the seventh of nine children in his family. Marvin was an avid baseball aficionado who enjoyed spending time at spring training events and rooting for his beloved Cardinals.

Marvin briefly attended the University of Florida before serving in the US Army. After his service, Marvin returned to the University of Florida to finish his degree in journalism. Marvin was also a graduate of Union Theological Seminary where he obtained a Master of Christian Education and a Master of Divinity.

Marvin was a "justice warrior" who firmly believed in, advocated for, and fought for human rights. He engaged in the work of forgiveness and reconciliation in the areas of civil rights, gender, poverty, and reproductive rights. For 20 years, he was the Executive Director of the Max Suter Women's Center for Reproductive Health borne out of Clergy Consultation Services in Jacksonville, Florida. He was passionate about the Pro-Choice Civil Rights Movement protecting women's reproductive rights. He was also passionate about equal rights for all. He participated in inner city ministries and taught Ethics at Edward Waters College in Jacksonville, Florida.

Much like Jesus, Marvin's heart was always with those on the margins of society: the poor, the oppressed, the hurting, the exploited. He confronted and challenged injustice at all levels. Marvin used his gift of listening to provide a welcoming ear to those in need, and used his quick wit to challenge the systems of injustice. Through his ministry, Marvin touched many lives and provided a visible witness and a bright light for those he encountered.

What brought Marvin much joy was living in the moment with his family by enjoying the lake with them, whipping up some mac 'n cheese, or flipping the best pancakes one could hope for. His quiet, gentle spirit and ministry of presence provided his family, and the world, with an acute awareness of their value and worth.

Wherefore, the Presbytery of St. Augustine does adopt this memorial resolution, giving thanks for the life and ministry of Marvin Lutz, and it resolves that this resolution shall be spread upon the minutes of the October 3, 2017, meeting of the presbytery.

Administrative Commission for the Nueva Esperanza Presbyterian Church  
Presbytery of St. Augustine

REPORT AND RECOMMENDATIONS TO THE STATED MEETING OF PRESBYTERY  
OCTOBER 3, 2017

**I. Members of the Administrative Commission**

David Pierce, Teaching Elder and Co-chair for the Commission  
Cathy Sanders, Ruling Elder and Co-chair for the Commission  
Mary Brown, Ruling Elder and Secretary for the Commission  
Larry Green, Teaching Elder and Translator for the Commission

**II. A Brief History and Timeline of the Administrative Commission's Work**

April 25, 2017 - Organizing and planning meeting:

The AC reviewed a detailed report provided to the Committee on Ministry dated March 8, 2017, concerning the difficulties at the Nueva Esperanza Presbyterian Church. It was the final report generated by the COM's Crisis Response Team before the Presbytery of St. Augustine elected this Administrative Commission to "inquire into and settle the difficulties therein..." G-3.0109b (5).

May 9, 2017 – Orientation of AC responsibilities by Clerk of Presbytery:

After the orientation provided by Sandra Hedrick, Clerk of Presbytery, the Administrative Commission began its prayerful planning. From the beginning the Administrative Commission was determined to focus on reconciliation and wholeness as our goals for the members of the congregation; it was decided to use a personal and pastoral approach to the difficulties found within this racial-ethnic ministry setting.

June 4, 2017 (Pentecost Sunday) – The meetings with the congregation began:

The Administrative Commission began its work by arranging a fellowship meal with the entire congregation (food provided by the commission members). A worship and praise service followed the meal in the congregation's usual worship space, located in the Kirkwood Presbyterian Church sanctuary. The members of the Nueva Esperanza Presbyterian congregation conducted the worship service in the Spanish language; however, the worship meditation was provided in Spanish by Larry Green, member of the Administrative Commission. Time was provided for personal testimonies as a way to affirm our unifying faith in Jesus Christ and our joint love for the church.

It was after a fellowship meal and a joint worship that the Administrative Commission introduced itself and its mission with the congregation. Care was taken to begin our

work and our listening within the context of our common commitment to the health and well-being of Christ's church.

Members of the Administrative Commission did not discern any resistance to our presence or any sense of resentment that a commission of the presbytery had been appointed. The relationship between the AC and the members of the congregation began in trust, and a respectful atmosphere seemed to predominate throughout the entire AC / Congregational relationship.

*June 8, 2017 and June 15, 2017 – Listening sessions with members of the church:*

Listening sessions were arranged so that any member or visitor of the Nueva Esperanza Presbyterian Church could talk to the Administrative Commission (AC) in person, or by phone. The listening sessions were generally unstructured so that members could begin by telling the AC what they wished for the AC to know about their experiences or concerns within the congregation; follow-up questions by members of the Administrative Commission for additional information or clarification often came at the end of each listening session. Listening sessions were closed with prayer, and the persons interviewed were thanked.

The final two listening appointments were with the two ruling elders, who comprised the church session at that time. They each met with the AC by themselves. These meetings lasted longer than the others, but both elders were given all the time they wanted to help us understand their perspectives and experiences.

Furthermore, all available session minutes, congregational meeting minutes, and minutes of unofficial "leader meetings" were read by the Administrative Commission. These date back to January 9, 2015. The finances of the church have been examined and the latest bank statement was received by the Administrative Commission.

The assets of the church have been inventoried, accounted for, and their whereabouts are known by the Administrative Commission.

*June 22, 2017 – General Findings of the Administrative Commission Summarized:*

The Administrative Commission finds that the present membership at Nueva Esperanza Presbyterian Church is quite small but enthusiastic about their personal faith in Jesus Christ. A love for corporate worship and a desire to reach out to the local Hispanic population in the area seem evident and commendable. But there are also heart-breaking realities present within the membership making it difficult for them to function as a Presbyterian church.

The following were some of those findings by the Administrative Commission.

1. There was no functioning session. There was no present Clerk of Session, as the former clerk had resigned her office. There was no moderator of session, as

the former moderator's employment contract ended and was not renewed. The two ruling elders who remained on session had a working relationship that involved neither trust nor open communications when church matters or worship were involved.

2. Using the "levels of conflict" as proposed by Speed Leas (The Center for Congregational Health), it appeared to the Administrative Commission that the church was at "Level Five Conflict: Intractable Situations." This means there is "no longer clear understanding of the issue(s); personalities have become the focus. Conflict is now unmanageable. Energy is centered on the elimination and/or destruction of the person(s) with whom they disagree." (*Definition as given by Speed Leas*).
3. The underlying platform, on which the discouragement in the congregation stands, is most likely the devastating decline in membership. This can be traced to the loss of pastoral leadership in years past.

### **III. Actions Taken by the Administrative Commission**

*The Administrative Commission has already taken the following actions:*

1. The Administrative Commission assumed original jurisdiction of the existing session. (G-3.0303e)
2. The Administrative Commission appointed the Reverend Sandra Hedrick as moderator of session. (G-1.0504) and (G-3.0104)

This appointment was unrelated to her role as Clerk of Presbytery; rather, it was deemed appropriate in light of her existing role as moderator of the session at Kirkwood Presbyterian Church (where the Nueva Esperanza congregation worships). The Reverend Sandra Hedrick has a history of being trusted and esteemed by the folks at Nueva Esperanza.

3. The Administrative Commission, as session, elected ruling elder Mary L. Brown as Clerk of Session. (G-3.0104)
4. The Administrative Commission, as session, re-elected Carmen Menendez (member of Nueva Esperanza) as the Church Treasurer. (G-3.0205)
5. The Administrative Commission, as session, designated Carmen Menendez and Cathy Sanders as signatories for the church bank account. (G-3.0205b)
6. The Administrative Commission, as session, purchased liability insurance for Nueva Esperanza Presbyterian Church as required. (G-3.0112)

7. The Administrative Commission, as session, elected ruling elder Richard Corey as Worship Coordinator to oversee weekly worship arrangements. (W-1.4004)
8. The Administrative Commission called a meeting of the congregation for July 23, 2017, to discuss its findings, decisions and potential recommendations to the October 2017 Stated Meeting of the Presbytery of St. Augustine. (G-1.0502)
9. The Administrative Commission held a session meeting on August 2, 2017, where the Nueva Esperanza session concurred with the Presbytery's Board of Trustees in their decision to list the Normandy Property with Garnett Commercial Real Estate, Inc., at the price recommended by the real estate firm. The Administrative Commission subsequently called a meeting of the congregation for August 20, 2017, for the purpose of presenting the real estate listing and price to the church members. (G-3.0205, G-1.0502 and G-1.0503d)

#### **IV. Recommendations to the Stated Meeting of Presbytery**

*It is moved by the Administrative Commission that the following actions be approved by vote of the Presbytery:*

1. It is moved that the Presbytery of St. Augustine direct its Committee on Ministry (or its equivalent committee / task force within the emerging presbytery structure) to establish a liaison relationship with the folks at Nueva Esperanza to guide them and oversee their application to become part of the 1001 Worshiping Communities in the Presbyterian Church (USA).
2. It is moved that the Presbytery of St. Augustine dissolve Nueva Esperanza Presbyterian Church as a congregation with the effective date of the dissolution being stipulated as the date when the Committee on Ministry (or its equivalent committee / task force within the emerging presbytery structure) affirms that the way is clear for the folks at Nueva Esperanza to become part of the 1001 Worshiping Communities in the Presbyterian Church (USA).
3. It is moved that the Presbytery of St. Augustine reaffirm the current and ongoing language (as already established by the Committee on Ministry); namely, the proceeds from the sale of the Normandy property will be designated "for the support of Hispanic Ministries of the Presbytery of St. Augustine."
4. It is moved that the Presbytery of St. Augustine provide financial assistance to the Nueva Esperanza Worshiping Community in the amount of \$1,000 per month for a period of one year so that they may have the "seed money" to develop their programs and provide for worship leadership as they grow into their new identity. This money would be paid back to the presbytery upon the sale of the Normandy property.

5. It is moved that the current Administrative Commission be dismissed by the presbytery on the same date that the Nueva Esperanza Presbyterian Church is dissolved as a congregation.

## **Montgomery Presbyterian Conference Center**

- Executive Director Report
- 2017 Summer Camp Report



## Executive Director Report

### *Site and Facilities:*

- 1) We continue to work with Inmate Labor (inconsistent schedule based on community need) and are also working with individuals who have community service hours to complete to assist at the camp.
- 2) We have plumbing estimates for the instant hot water heaters in approximately 6 cabins. The project requires electrical, plumbing and the actual cost of the instant hot water heaters. Cabins 8 and 9 are complete and others will be forthcoming. Instant Hot Water Heaters are on-hand at the camp and we are working around electrician and plumbing schedules. This will save the camp money and wear and tear on breakers being turned off in-between groups.
- 3) The “water blob” was repaired by a vendor in SC at the beginning of the summer. The anchors on each corner had to be re-attached. A replacement blob was in the original budget. The depth of the lake has prohibited us from using so far during the summer.
- 4) The camp is presently without a vehicle for the property. It was determined that it was not cost effective to repair the “green” truck on the property. We are now searching for a used truck for the camp.
- 5) We had a donation from Mr. Al Tidball from St Giles Presbyterian Church for two computers for the offices and the “Little Green Light” software for donors. We are working with the company to ensure a smooth transition and understanding what needs to happen to transfer existing data.
- 6) Lighted sign at the front entrance was repaired but there continues to be issues with it.
- 7) We continue to deal with on-going “camp road” issues. We fix the road to the best of our ability, it rains and we have the same issues repeatedly. We are working with some former road grading contractors to look at the road for more permanent solutions.
- 8) Carpet cleaning is complete for the fireplace conference room, dining hall and lounge. This is a preventive maintenance item scheduled for August of each year.
- 9) Numerous AC issues this summer. Had to replace units in Gregory and the Dining Hall(5 ton unit).

### *Support:*

- 1) Dubo Roofing, Orange Park, have decided to continue a weekly donation on behalf of their business to Montgomery. Their son, Noah, is a counselor during the summer and they simply wanted to give back. The donation has been increased to \$150.00 donated weekly.
- 2) Computers and software donation from Mr. Al Tidball.
- 3) \$2,100 donation from Pastor at Faith Presbyterian Church and his wife.
- 4) \$5,824 for Montgomery Day

### *Personnel*

Interviews are being conducted presently to fill the Program Director position.

### *Other items:*

Annual Review and Compliance with ACA completed and approved on-line. for 2017.

ACA visits have been conducted with Georgia Lions Camp for the Blind and Joe Budd Youth Conservation Center.

SAM Senior Adult Ministries event has been scheduled for November 2, 2017.

# 2017 Summer Camp Report

## ST. AUGUSTINE PRESBYTERIAN CHURCHES

	2011	2012	2013	2014	2015	2016	2017	Diff
Alachua First Presbyterian Church	0	0	0	0	0	0	0	
Arlington Presbyterian Church - Jacksonville	2	0	1	0	0	1	1	
Behlehem Presbyterian Church	0	0	0	2	0	2	1	-1
Branford Presbyterian Church	7	1	0	0	4	5	3	-2
Calvin Presbyterian Church	0	0	0	0	0	0	0	
Community Presbyterian Church - Atlantic Beach	39	25	47	37	34	25	16	-9
Countryside Presbyterian Church - Ocala	0	0	0	0	0	0	0	
Covenant Presbyterian Church - Gainesville	1	0	0	0	0	0	1	1
Crescent City First Presbyterian Church	1	1	0	0	0	0	0	
Dunnellon Presbyterian Church	5	4	3	11	9	8	8	
Fairfield Presbyterian Church	0	0	0	0	0	0	0	
Faith Presbyterian Church - Melrose	7	3	1	0	0	2	2	
Fernandina Beach First Presbyterian Church	6	6	12	5	3	2	3	1
Fleming Island Presbyterian Church	13	11	2	2	1	1	na	-1
Fort Caroline Presbyterian Church - Jacksonville	3	1	0	0	0	0	0	
Fort King Presbyterian Church - Ocala	5	9	3	1	1	0	0	
Gainesville First Presbyterian Church	3	3	3	1	0	0	4	4
Geneva Presbyterian Church - Jacksonville	15	13	7	9	8	0	0	
Grace Presbyterian Church - Gainesville	2	3	0	1	2	1	0	-1
Green Cove Springs, First Presbyterian Church	13	9	12	3	2	1	0	-1
Highlands Presbyterian Church - Gainesville	0	0	0	0	0	0	na	
Highlands United Presbyterian Church - Jacksonville	0	1	2	2	3	0	0	
High Springs, First Presbyterian Church	1	2	4	3	3	2	2	
Hodges Boulevard Presbyterian Church - Jacksonville	6	9	9	13	10	12	13	1
Jacksonville First Presbyterian Church	6	0	2	2	0	0	0	
Jasper First Presbyterian Church	0	0	0	2	3	6	2	-4
Kanapaha Presbyterian Church - Gainesville	7	6	5	3	0	0	0	
Kirkwood Presbyterian Church - Jacksonville	0	0	4	0	0	0	0	
Korean Presbyterian Church - Jacksonville	0	0	0	0	0	0	0	
Korean New Church Development - Gainesville	0	0	0	0	0	0	0	
Lake City First Presbyterian Church	9	5	2	7	4	8	2	-6
Lake Shore Presbyterian Church - Jacksonville	0	0	0	1	5	0	0	
Lakewood Presbyterian Church - Jacksonville	20	11	7	8	2	7	5	-2
Live Oak First Presbyterian Church	0	0	0	0	0	0	0	
Mandarin Presbyterian Church - Jacksonville	35	22	72	24	n/a	n/a	n/a	
Mandarin Presbyterian Church - K-Kamp				117	n/a	n/a	n/a	
Marion Oaks Presbyterian Church	0	0	0	0	1	1	0	-1
Mayport Presbyterian Church	0	0	0	0	0	0	0	
McIntosh Presbyterian Church	3	3	3	3	5	4	4	
Memorial Presbyterian Church - St. Augustine	12	13	20	15	10	11	8	-3
Middleburg Presbyterian Church	3	7	1	0	0	2	0	-2
Mikesville Presbyterian Church	2	0	1	1	1	1	1	
Jacksonville, Murray Hill Presbyterian Church	2	2	4	4	1	0	0	
Northside Presbyterian Church - Jacksonville	0	0	0	1	0	n/a	na	
Nueva Esperanza - Jacksonville	0	0	0	0	0	0	0	

Ocala First Presbyterian Church	6	4	4	3	3	1	<b>3</b>	2
Orange Park Presbyterian Church	3	5	2	3	1	4	<b>4</b>	
Palatka First Presbyterian Church	11	8	8	9	4	12	<b>16</b>	4
Palms Presbyterian Church - Jacksonville Beach	12	6	9	16	14	4	<b>4</b>	
Peace Presbyterian Church - Jacksonville	0	0	2	0	1	0	<b>0</b>	
Perry First Presbyterian Church	11	5	6	6	4	5	<b>3</b>	-2
Providence NCD	0	0	0	0	0	0	<b>0</b>	
Reddick First Presbyterian Church	0	0	0	0	0	0	<b>0</b>	
Riverside Presbyterian Church - Jacksonville	20	16	17	15	6	11	<b>5</b>	-6
St. Andrews Presbyterian Church - Jacksonville	7	10	8	0	0	0	<b>0</b>	
St. Giles Presbyterian Church - Orange Park	6	4	2	0	2	4	<b>0</b>	-4
St. Johns Presbyterian Church - Jacksonville	9	14	10	5	2	5	<b>2</b>	-3
San Mateo Presbyterian Church	1	1	0	13	12	11	<b>12</b>	1
Silver Springs Shores Presbyterian Church - Ocala	1	0	0	0	0	0	<b>0</b>	
South Jacksonville Presbyterian Church - Jacksonville	21	20	26	22	15	10	<b>7</b>	-3
Starke First Presbyterian Church	5	3	3	4	0	0	<b>0</b>	
Trinity Presbyterian Church -Palm Coast	3	2	3	5	22	11	<b>2</b>	-9
Weirsdale Presbyterian Church	1	1	0	1	1	0	<b>0</b>	
Westminister Presbyterian Church - Gainesville	4	1	4	2	1	1	<b>0</b>	-1
White Springs Presbyterian Church	0	0	0	0	0	0	<b>0</b>	
Williston First Presbyterian Church	0	0	0	0	0	0	<b>0</b>	
Woodlawn Presbyterian Church - Jacksonville	0	0	0	0	0	0	<b>0</b>	
# of churches	349	270	331	382	200	181	<b>134</b>	
	43	39	38	38	35	32	<b>27</b>	
Mandarin K-Kamp					100	83	<b>76</b>	
Presbyterian Churches Outside of the Presbytery					34	24	<b>19</b>	
All Other Churches/No Church Affiliation					204	204	<b>166</b>	
Total # of campers	584	469	541	589	538	492	<b>395</b>	

- Tier 1                                    220
- Tier 2                                    46
- Tier 3                                    55
- Family Camp                            15
- Total Registrations                336
  
- Actual Campers                        319
- Campers to 2 camps                15
- Campers to 3 camps                1

*Tiered pricing is a voluntary pricing program that allows a parent to pick the most suitable option for their family. Some parents can afford (and don't mind paying) a higher price for their child to attend camp. All children receive the same camp experience regardless of whether their parent paid Tier 3 or Tier 1.*

*Tier 1 is our subsidized rate and does not reflect the true cost of operating a summer camp program. Tier 2 is our partially subsidized rate for those who can pay a little more but still cannot afford the actual cost of camp.*

*Tier 3 most closely accounts for the true cost of camp (including wear and tear of the buildings and grounds, salaries, food cost, etc.)*

*Our subsidized rates are made possible by the individual churches, the Presbytery and donations.*

**Presbytery of St. Augustine**  
Proposed Asking Budget Draft Detail  
For the Year Ending December 31, 2018

	2017 Budget	Projected Actual thru 12/31/17	2018 Proposed Budget	Variances	
				2017 Budget v 2017 Actual	2017 Actual v 2018 Budget
<b>REVENUES</b>					
<i>Unified Giving</i>					
Unified Giving (See Footnote 3)	490,000	455,223	450,000	(34,777)	(5,223)
<b>Total Unified Giving</b>	<b>490,000</b>	<b>455,223</b>	<b>450,000</b>	<b>(34,777)</b>	<b>(5,223)</b>
<i>Selected Giving</i>					
Selected General Assembly	40,000	37,037	40,000	(2,963)	2,963
Selected Presbytery	5,000	1,701	5,000	(3,299)	3,299
<b>Total Selected Giving</b>	<b>45,000</b>	<b>38,738</b>	<b>45,000</b>	<b>(6,262)</b>	<b>6,262</b>
<b>Total Acceptances</b>	<b>535,000</b>	<b>493,961</b>	<b>495,000</b>	<b>(41,039)</b>	<b>1,039</b>
<i>Other Receipts</i>					
Investment Income (See Footnote 1)	60,000	49,868	65,000	(10,132)	15,132
Other Income	0	954	0	954	(954)
Foundation Earnings	1,000	1,015	1,000	15	(15)
Undesignated Reserve Usage	0	0	0	0	0
<b>Total Other Receipts</b>	<b>61,000</b>	<b>51,838</b>	<b>66,000</b>	<b>(9,162)</b>	<b>14,162</b>
<i>Other Funds Used</i>					
TIM Community Development Transfer	5,000	0	5,000	(5,000)	5,000
<b>Total Other Funds Used</b>	<b>5,000</b>	<b>0</b>	<b>5,000</b>	<b>(5,000)</b>	<b>5,000</b>
<b>TOTAL REVENUES</b>	<b>601,000</b>	<b>545,799</b>	<b>566,000</b>	<b>(55,201)</b>	<b>20,201</b>
<b>EXPENSES</b>					
<i>Coordinating Council</i>					
<i>General Assembly and Synod</i>					
OGA and Mid-Council Meetings Expense	5,000	386	5,000	4,614	(4,614)
General Assembly Unified	17,000	14,167	17,000	2,833	(2,833)
General Assembly Selected	40,000	37,037	40,000	2,963	(2,963)
Synod of South Atlantic Mission	7,000	7,000	7,000	0	0
Synod of South Atlantic Per Capita	20,000	20,000	21,062	0	(1,062)
<i>Presbytery</i>					
Meeting Expenses	2,000	2,262	2,000	(262)	262
Staff Mileage Expense	750	216	750	534	(534)
Minutes	200	0	200	200	(200)
Speakers' Honoraria and Expenses	500	0	500	500	(500)
Committee/Commission Meals	2,400	3,711	2,400	(1,311)	1,311
General Operating Expenses	2,500	5,341	2,500	(2,841)	2,841
Moderator's Expenses	2,500	640	2,500	1,860	(1,860)
<b>Total Coordinating Council</b>	<b>99,850</b>	<b>90,759</b>	<b>100,912</b>	<b>9,091</b>	<b>(10,152)</b>
<i>Permanent Judicial Commission</i>					
Permanent Judicial Commission expenses	200	0	200	200	(200)
<b>Total PJC</b>	<b>200</b>	<b>0</b>	<b>200</b>	<b>200</b>	<b>(200)</b>
<i>Relationship Coordinating</i>					
All Region Gathering	5,000	0	5,000	5,000	(5,000)
Region Gatherings – Region S	0	0	2,132	0	(2,132)
Region Gatherings – Region G	0	0	2,000	0	(2,000)
Region Gatherings – Region E	0	0	1,000	0	(1,000)
Region Gatherings – Region J	0	0	2,025	0	(2,025)
<i>Reconciliation</i>					
Crisis Response Training and Expenses	1,000	0	1,000	1,000	(1,000)
Crisis Response Mileage	500	0	500	500	(500)
Administrative Commission Expense	5,000	0	5,000	5,000	(5,000)
Restricted Income toward NCD mortgage -Armistead	(8,000)	(7,293)	(8,000)	(707)	707
Mortgage Principal Pmts	22,000	24,464	0	(2,464)	24,464
Interest -Fleming Island	26,583	29,472	0	(2,889)	29,472
<i>Communications</i>					
Conference Calls	1,000	2,431	2,500	(1,431)	(69)
Computer Program/Monthly Maintenance	3,500	2,678	3,500	822	(822)
Internet Access	2,500	3,422	3,500	(922)	(78)
<i>Youth Outreach</i>					
Youth Professionals	1,500	0	1,500	1,500	(1,500)
Triennium	3,000	0	3,000	3,000	(3,000)
<i>Montgomery Conference Center Contribution</i>					
Montgomery Center Contribution	65,000	65,000	65,000	0	0
<i>Disaster Preparation &amp; Assistance</i>					
Disaster Assistance Commission (Salary Contribution)	6,000	6,000	6,000	0	0
<b>Total Relationship Coordinating</b>	<b>134,583</b>	<b>126,174</b>	<b>95,657</b>	<b>8,409</b>	<b>30,517</b>
<i>Member Preparation &amp; Call</i>					
<i>Candidates and Inquirers</i>					
Candidate Financial Support	4,500	3,325	4,500	1,175	(1,175)
Career Counseling Center	2,000	0	2,000	2,000	(2,000)
Consultations and Final Assessment	3,500	300	3,500	3,200	(3,200)
CPM Supplies/manuals	500	0	500	500	(500)
Translation Services	1,000	0	1,000	1,000	(1,000)
<b>Total Member Preparation &amp; Call</b>	<b>11,500</b>	<b>3,625</b>	<b>11,500</b>	<b>7,875</b>	<b>(7,875)</b>

**Presbytery of St. Augustine**  
 Proposed Asking Budget Draft Detail  
 For the Year Ending December 31, 2018

	2017 Budget	Projected Actual thru 12/31/17	2018 Proposed Budget	Variances	
				2017 Budget v 2017 Actual	2017 Actual v 2018 Budget
				0	0
<b>Leadership Development &amp; Care</b>					
<u>Problem Resolution</u>					
Pastoral Support Groups	1,000	0	1,000	1,000	(1,000)
BOP Shared Grants	4,800	3,000	4,800	1,800	(1,800)
Pastor Counseling Center	5,400	5,400	5,400	0	0
Counseling Scholarships	2,100	1,120	2,100	980	(980)
Counseling Endowment -Jacksonville	(7,500)	0	(7,500)	(7,500)	7,500
<u>Training</u>					
Clergy/Educator Meal Expenses	1,000	151	1,000	849	(849)
Officer Training	1,000	0	1,000	1,000	(1,000)
Enrichment	3,500	0	3,500	3,500	(3,500)
<b>Total Leadership Development &amp; Care</b>	<b>11,300</b>	<b>9,671</b>	<b>11,300</b>	<b>1,629</b>	<b>(1,629)</b>
<b>Personnel</b>					
<u>Relationship Coordination Director</u>					
Salary	19,313	19,313	55,000	0	(35,687)
Continuing Education			1,000	0	(1,000)
Benefits Package	7,049	7,049	13,475	0	(6,426)
FICA/SECA	1,477	1,477	4,208	0	(2,731)
Auto Expenses			2,500	0	(2,500)
Travel and Expenses			2,500	0	(2,500)
<b>Total Director</b>	<b>27,839</b>	<b>27,839</b>	<b>78,683</b>	<b>0</b>	<b>(50,844)</b>
<u>Stated Clerk</u>					
Salary (See Footnote 4)	31,490	31,526	22,873	(36)	8,653
Housing	20,000	20,000	20,000	(0)	0
SECA	3,939	3,942	3,280	(3)	662
Auto Expenses	2,500	1,310	2,500	1,190	(1,190)
Expenses - Travel, Meals, Etc.	2,500	220	2,500	2,280	(2,280)
Continuing Ed	1,000	0	1,000	1,000	(1,000)
<b>Total Stated Clerk</b>	<b>61,429</b>	<b>56,998</b>	<b>52,153</b>	<b>4,431</b>	<b>4,846</b>
<u>Communication Coordinator</u>					
Salary	21,101	9,893	30,000	11,208	(20,107)
FICA	1,614	757	2,295	857	(1,538)
<b>Total Communication Coordinator</b>	<b>22,715</b>	<b>10,649</b>	<b>32,295</b>	<b>12,066</b>	<b>(21,646)</b>
<u>Area Relationship Coordinators</u>					
Salaries & Housing	14,733	8,367	31,200	6,367	(22,834)
Expenses – Mileage, Travel, Meals, Etc.	4,800	0	6,000	4,800	(6,000)
<b>Total Area Relationship Coordinators</b>	<b>19,533</b>	<b>8,367</b>	<b>37,200</b>	<b>11,167</b>	<b>(28,834)</b>
<u>Financial Secretary</u>					
Salary	47,459	47,459	47,459	(0)	0
Benefits Package	14,500	14,156	14,500	344	(344)
FICA	3,631	3,630	3,631	1	(1)
<b>Total Financial Secretary</b>	<b>65,590</b>	<b>65,245</b>	<b>65,590</b>	<b>345</b>	<b>(345)</b>
<b>Other Presbytery Leadership</b>	<b>32,818</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>
<b>Total Presbytery Leadership and Other Admin Staff</b>	<b>229,924</b>	<b>95,487</b>	<b>298,738</b>	<b>28,008</b>	<b>(67,643)</b>
<u>Summer/Seasonal Staff</u>					
Salaries	50,000	40,940	50,000	9,060	(9,060)
FICA-Fees	3,825	3,132	3,825	693	(693)
Payroll Processing Fees	1,175	0	1,175	1,175	(1,175)
<b>Total Summer/Seasonal Staff</b>	<b>55,000</b>	<b>44,072</b>	<b>55,000</b>	<b>10,928</b>	<b>(10,928)</b>
<b>Total Personnel</b>	<b>284,924</b>	<b>213,170</b>	<b>353,738</b>	<b>38,936</b>	<b>(107,750)</b>
<b>Legal</b>				0	0
Legal Expenses	5,000	3,978	5,000	1,022	(1,022)
<b>Total Legal</b>	<b>5,000</b>	<b>3,978</b>	<b>5,000</b>	<b>1,022</b>	<b>(1,022)</b>

**Presbytery of St. Augustine**  
Proposed Asking Budget Draft Detail  
For the Year Ending December 31, 2018

	2017 Budget	Projected Actual thru 12/31/17	2018 Proposed Budget	Variances	
				2017 Budget v 2017 Actual	2017 Actual v 2018 Budget
<b>Finance</b>					
Audit	10,000	10,000	10,000	0	0
Building -Major Repair Fund	4,800	0	4,800	4,800	(4,800)
Building Maintenance	2,000	492	2,000	1,508	(1,508)
Computer/Printer/Equipment	1,500	1,200	1,500	300	(300)
Copy Machine	4,800	5,324	4,800	(524)	524
Dues/Subscriptions/Corporate Report	122	61	122	61	(61)
Electricity	3,000	1,360	3,000	1,640	(1,640)
Grounds	1,400	1,140	1,400	260	(260)
Insurance	11,000	18,487	19,000	(7,487)	(513)
Janitorial	1,400	1,404	1,400	(4)	4
Loan Amortization	225	0	225	225	(225)
Office Equipment	500	0	500	500	(500)
Office Equipment Repair and Maintenance	500	0	500	500	(500)
Office Supplies	3,000	1,772	3,000	1,228	(1,228)
Payroll Processing	2,400	2,592	3,000	(192)	(408)
Postage	2,000	1,457	2,000	543	(543)
Software	500	103	500	397	(397)
Telephone	6,000	4,978	6,000	1,022	(1,022)
Water and Sewer	1,200	1,081	1,200	119	(119)
<b>Total Finance</b>	<b>56,347</b>	<b>51,452</b>	<b>64,947</b>	<b>4,895</b>	<b>(13,495)</b>
Discern and Design	500	0	0	500	0
Presbytery Consultant	5,669	5,669	0	0	5,669
<b>TOTAL EXPENSES</b>	<b>609,873</b>	<b>504,499</b>	<b>643,254</b>	<b>72,556</b>	<b>(105,937)</b>
<b>NET CASH SURPLUS (SHORTFALL)</b>	<b>(8,873)</b>	<b>41,300</b>	<b>(77,254)</b>	<b>17,355</b>	<b>(85,735)</b>

**Footnote:**

- (1) - Investment income projection shortfall reflects one month where funds were not yet invested in TPF.  
(2) - 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.  
(3) - Unified Giving based on what we would anticipate receiving. We would expect to adjust based on actual pledges in early 2018.  
(4) - Stated Clerk Salary is calculated based on \$31,490 through 03/31/18 then \$20,000 for remainder of 2018

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

Legal Fees and Expenses		???
Normandy Operating		8,000
Montgomery Center Shortfall Contribution (See Footnote 2)		???
Highlands Gainesville Operating		???
<b>Total Contingent Cash Expenditures (Revenues)</b>	<b>0</b>	<b>8,000</b>
<b>Net Cash Surplus (Shortfall) after contingencies</b>	<b>41,300</b>	<b>(85,254)</b>



**Presbytery of St. Augustine  
2017 Fall Presbytery Meeting**

**Proposed Amendments to Manual of Operations**

The Presbytery Council recommends the following amendments to the Manual of Operations that will be effective on January 1, 2018. Recommended additions are underlined, and deletions are shown with a “strike-through.”

**Section 2.07 – Trustees – delete this paragraph.**

~~2.07 The Trustees Committee shall have dual responsibility to both the Coordinating Council and the Presbytery. To assure the consistency of strategic direction, financial oversight and operational coordination, it will be under the direction of the Coordinating Council. However, if Coordinating Council direction conflicts with its understanding policy compliance or their moral and fiduciary responsibilities to the presbytery, it is authorized and required to report its concerns and recommendations directly to the presbytery.~~

*Explanatory Note:* Our legal counsel recommended that we delete this paragraph. The Trustees are the corporate Board of Directors, and they already have legal and fiduciary duties/responsibilities that are defined by Florida corporate law and the Book of Order. This paragraph does not state those duties/responsibilities consistently with the law. Also, the Trustees operate as a “commission” rather than as a “committee” (see 4.02 and 4.08)

**Section 4.02 - add St. Augustine Disaster Assistance Commission to list of commissions.**

4.08 - St. Augustine Disaster Assistance Commission. This commission is authorized to take such measures as may be necessary to respond to a disaster occurring within the bounds of the presbytery, including applications for emergency funding (including longer term recovery funding) through the Presbyterian Disaster Assistance program. The presbytery may elect or the moderator may appoint the members of this commission. The work includes: developing communication chain within the presbytery and with the Florida Presbyterian Disaster Network; developing an “immediate response protocol”; providing churches with information that will enable them to develop their own emergency response plans; and providing resources for recovery work after an incident. The commission shall consist of at least nine members.

*Explanatory Note:* This is from the original presbytery authorizing action in 2006; also it clarifies the past understanding that emergency funding can include longer term recovery funding. We will also change references to “team” to “commission” (wherever the manual refers to this body). The number of commissioners - “at least nine” - has also been added.

#### **4.11 - Mutual Mission Team – add description of team to appropriate section of 4.11.**

St. Augustine Mutual Mission Team. The function of the St. Augustine Mutual Mission Team shall be to oversee, coordinate, and recruit participants in the various ministries of the Mutual Mission, in cooperation and consultation with our partner, the Jamaica Ecumenical Mutual Mission. It shall administer and be guided by the presbytery’s policy, “Activities of Ministers, Churches, and Session in Participating in International Missions.” It shall seek to maintain and strengthen the mutual mission effort in Jamaica and other Caribbean countries and within the bounds of this presbytery. The team shall plan ways for raising both funds and awareness in support of the mutual mission. It shall annually submit its budget to the presbytery for approval. The team shall consist of at least seven members.

*Explanatory Note:* We inadvertently omitted this team when the new structure was approved. The recommended “minimum” number of members is reduced to seven (rather than nine as stated in the manual that will expire on December 31, 2017).

#### **4.11 - Relationship Coordination Committee – add introductory language and delete two sub-paragraphs.**

4.11 - Relationship Coordination Committee. The Relationship Coordination Committee will assess the effectiveness of achieving the stated values of the Presbytery of St. Augustine: relational, communal, and connected, outwardly focused, sharing the good news of Jesus Christ, ready to share resources and to develop energetic leadership. It will work with the Relationship Coordination Director (ex-officio, voice, but without vote) to recommend specific actions to the Coordinating Council, which will enhance these values especially in the area of outward mission. In addition, this committee has the following purposes:

- ~~a. Monitoring the activities and effectiveness of the Relationship Coordination Director and the Area Relationship Coordinators;~~
- ~~b. Assessing the activities and effectiveness of the Communications Coordinator;~~
- a. Coordinating the presbytery’s disaster preparation and response, including the authority to apply for, receive and manage Presbyterian Disaster Assistance grants: and
- b. Overseeing the presbytery’s mission and outreach activities and serving as the primary access point for the presbytery’s mission partner organizations (including, without limitation the Jamaica Ecumenical Mutual Mission, Montgomery Presbyterian Conference Center, and any new church or missional community starts), assuring that achievements, opportunities, issues and needs are effectively addressed and communicated to the Coordinating Council, either by the committee chair or by providing time on the Coordinating Council meeting agenda.

The Relationship Coordination Committee shall consist of nine members, including three Coordinating Council members (with one appointed as the chair), a representative of the Montgomery Presbyterian Conference Center (the Director or - if no Director - another

representative selected by the Executive Operating Board), the Moderator of the Presbyterian Women, the chair of the Mutual Mission Team, and the chairs of the Communications Team (six members), the Reconciliation Team (six members), and the Disaster Preparation and Assistance Team (at least nine members). The teams shall elect their own chairs (and may elect vice-chairs). The Relationship Coordination Director and the Communications Coordinator shall serve ex-officio but without vote.

The teams shall report to the committee, which shall organize them so that they may carry out all of the purposes and functions of the committee.

*Explanatory Note:* The Personnel Team should be the group that engages in evaluation and monitoring the Relationship Coordination Director under the authority of the Administration Committee, and ultimately to the Coordinating Council.

The Relationship Coordination Committee is subordinate to the Coordinating Council. It is inappropriate for this group to circumvent the authority or direction of the Coordinating Council by redirecting the Relationship Coordination Director. The Relationship Coordination Director is tasked by the Coordinating Council with coordination of the mission of the Presbytery based upon the strategic goals of the Coordinating Council.

The Relationship Coordination Committee is a collection of subordinate ministries of the Presbytery, which are under the direction of the Coordinating Council through the Relationship Coordination Director. All of these ministries have a “vested interest” in supporting their individual ministries without considering the health of the body. The Relationship Coordination Director helps realign these groups to fulfill the goals of the “body.” Since these group do have a vested interest in the outcome of decisions in the Coordinating Council and the Presbytery, it would be inappropriate for the Director of Camp Montgomery to give direction to the Relationship Coordination Director, but the statements above could lead to that conclusion.

The Communication Coordinator is supervised by the Relationship Coordination Director. For any supervisory relationship to work, there must be clear lines of authority. Without clear lines of authority the Communications Coordinator could be overwhelmed with having too many “bosses,” or work to circumvent his/her supervisor’s authority through his/her relationship with the Relationship Coordination Committee.

**6.05 Bookkeeper - It is recommended that this position NOT be changed to part-time as of January 1, 2018 (as in the proposed amendments that were approved at the Spring Stated Meeting).**

*Explanatory Note:* The Personnel Committee recommended to the Presbytery Council that the employment status of the current Financial Secretary/Bookkeeper not change at the present time. It would remain full-time in the manual that goes into effect on January 1, 2018.

## **Designated Responsibility as of January 1, 2018 for Policies and Procedures**

*Committees/Commissions responsible in new structure  
noted by underlined text. Past committees/commissions  
names noted with strike-through text.*

## ADOPTED POLICIES

### 1. ACTIVITIES OF MINISTERS, CHURCHES, AND SESSIONS PARTICIPATING IN INTERNATIONAL MISSION RELATIONSHIPS

Presbytery of St. Augustine

WHEREAS, the Presbytery of St. Augustine has developed a Mutual Mission partnership with churches in Jamaica known as Jamaica Ecumenical Mutual Mission (JEMM);

WHEREAS, that partnership has been underway since 1979;

WHEREAS, that partnership created a program known as "Hands and Hearts Across the Sea in Mutual Mission";

WHEREAS, that program was approved by this presbytery (formerly known as Suwannee Presbytery) at its May 1980 meeting and by the General Assembly Mission Board at its July 1980 meeting;

WHEREAS, the program is built on the theological concept of mutuality in mission which we understand as follows:

*Mutuality of Mission is based on the strong belief that the Christian Community is a World Wide Family. Although celebrating and affirming our uniqueness we are linked by a common Creator and Savior to one another, mutuality consists of contributing to the total well being of the family. Receivers are givers and givers are receivers. Each of us needs the other. Indeed, we only approach wholeness in mutual relationship to one another. All mission is mutual.*

WHEREAS, the Mutual Mission is working and relationships abound;

WHEREAS, there is a special trust with this presbytery on the part of the General Assembly Mission Board that allows this presbytery to work in this partnership beyond the normal limits of the Constitution;

WHEREAS, this program functions under certain agreed-upon criteria as follows:

- 1) "Hearts and Hands" proposals;
- 2) Memorandum of Agreement with the General Assembly Mission Board;
- 3) Guidelines for Presbytery Partnerships;
- 4) Form of Government G-13.0103d;
- 5) Form of Government G-13.0201c, d, e;
- 6) Form of Government G-15.0101;
- 7) Form of Government G-15.0201

THEREFORE BE IT RESOLVED: that the Presbytery of St. Augustine adopts the following policy for the activities of ministers and individual churches through their sessions relating to Mutual Mission with churches in Jamaica:

- 1) All correspondence relating to program plans, either proposed or functioning, shall be coordinated through the Mutual Mission Steering Committee;
- 2) All program relationships shall be conducted through presbytery to JEMM. All program planning or execution including transfer of money on the part of individual churches or denominations shall be coordinated through the Mutual Mission Steering Committee;
- 3) Program leaders from Jamaican churches with which the Presbytery of St. Augustine has a partner relationship shall be invited by individual churches for events within the bounds of this presbytery only under the coordination of the Mutual Mission Steering Committee;
- 4) Requests for aid, materials, resources, etc. shall be directed to the Steering Committee by individuals traveling to Jamaica or receiving Jamaican visitors;
- 5) Exchange of money, travelers checks, or any other instrument of monetary value between individuals from Jamaica and Presbyterians from the Presbytery of St. Augustine is strongly discouraged due to Jamaican law. Money shall be exchanged only through legal entities such as banks, Jamaican airport, and motels/hotels.

Adopted 25 October 1983

\*\*\*\*\*

## 2. APPROVAL OF INVESTIGATING COMMITTEE

Presbytery of St. Augustine

The presbytery adopted the following statement as the policy of the presbytery: Upon receipt of a written allegation against a minister member of the presbytery, the Stated Clerk, the Moderator of the presbytery, and the Moderator of the ~~Committee on Ministry~~ Member Preparation and Call Commission shall be empowered to appoint an investigating committee, according to the provisions of D-10.0201a-c, and that the receipt of the allegation and the membership of the investigating committee be reported to the presbytery at its next stated meeting.

Adopted 12 February 2005

\*\*\*\*\*

## 3. CANDIDATES SUPPORT FUND OFFERING

Presbytery of St. Augustine

The loose offerings at ordinations and installations of ministers shall be designated for the Candidates' Support Fund.

Adopted 29 April 1986

\*\*\*\*\*

## 4. CERTIFIED CHRISTIAN EDUCATORS

Presbytery of St. Augustine

A Christian Educator, sometimes called a Director of Christian Education, is a trained and/or experienced church professional, called by God to a profession of significant responsibility in the church. The following shall apply to all Certified Christian Educators employed full time and persons currently seeking certification and to their employing churches or church related agencies.

### A. **Calling Process for Churches Seeking Full Time Certified Educators or Educators in the Process of Certification**

Persons seeking positions as Certified Christian Educators shall complete and place on file with the presbytery the Personal Information Form. Every church or church related agency seeking to call a Certified Christian Educator shall notify the ~~Committee on Ministry~~ Member Preparation and Call Commission. Thereupon, a Church Vacancy Consultant will be appointed to work with the church or church related agency search committee, and the Education Vacancy Information Form will be completed. No person shall be called to work in a particular church or church related agency until the ~~Committee on Ministry~~ Member Preparation and Call Commission has granted approval.

### B. **Recognition of Certified Christian Educators**

The ~~Committee on Ministry~~ Member Preparation and Call Commission will include in its report to presbytery the recognition of Certified Christian Educators within the bounds who have recently completed the certification process or of Certified Educators moving into the Presbytery of St. Augustine. The Educator will present to the Presbytery a brief statement of faith and work history.

Every calling session shall recognize the Certified Christian Educator with an appropriate installation ceremony at which a representative of the ~~Committee on Ministry~~ Member Preparation and Call Commission shall be present. This public worship service shall be coordinated with the representative of the ~~Committee on Ministry~~ Member Preparation and Call Commission.

### C. **Status of Certified Christian Educators within the Presbytery of St. Augustine**

A Certified Christian Educator is one who has complied with the procedures outlined above and who is now engaged in Christian Education in a particular church or ministry validated by this presbytery, or who is participating in the life and

work of this presbytery, or who is honorably retired. A Certified Christian Educator is granted the privilege of the floor of the presbytery.

The ~~Committee on Ministry~~ Member Preparation and Call Commission will make an annual report to the presbytery on the status of Certified Christian Educators within the bounds of the Presbytery of St. Augustine.

**D. Presbytery Meetings**

All Certified Christian Educators are expected to attend meetings of the Presbytery of St. Augustine and to participate in the life and work of the presbytery.

**E. Oversight and Support**

The ~~Committee on Ministry~~ Leadership Development and Care Committee will provide events for educators and heads of staff for the opportunity to clarify mutual expectations, to enhance communication, and to develop effective team ministries.

The ~~Committee on Ministry~~ Member Preparation and Call Commission will employ the same procedures and guidelines established for ordained/installed clergy regarding the Certified Christian Educator's inclusion with session visits and exit interviews. The Committee on Ministry will provided newly employed Certified Christian Educators a mentor. The ~~Committee on Ministry~~ Leadership Development and Care Committee will provide an annual continuing education event for Certified Christian Educators. The Certified Christian Educator will have access to the ~~Committee on Ministry~~ Leadership Development and Care Committee for support, advice, resolution of difficulties, and pastoral care. (G-11.0503)

**F. Guidelines for Compensation and Benefits**

The compensation standards recommended by the Church Vocations Ministry Unit of the Presbyterian Church (U.S.A.) shall be used to help determine the compensation and benefits for Certified Christian Educators.

The minimum salary terms of the Presbytery of St. Augustine established for clergy shall be followed when calling a Certified Christian Educator.

**G. Resolution of Difficulties**

No church shall dismiss a Certified Christian Educator from its employment without first consulting with the ~~Committee on Ministry~~ Member Preparation and Call Commission. Any Certified Christian Educator with a grievance against his/her employer is encouraged to first consult with the moderator and session and/or personnel committee in an attempt to resolve the problem, but may not be denied the opportunity to consult with and seek advice and counsel from the ~~Committee on Ministry~~ Member Preparation and Call Commission in compliance with G-14.0704 of the Book of Order.

**H. Non-Certified Christian Educators**

While the above guidelines relate to Certified Christian Educators, the ~~Committee on Ministry~~ Member Preparation and Call Commission encourages sessions to apply the same guidelines to non-certified Christian Educators. Non-Certified Christian Educators are encouraged to complete educational requirements and to seek certification under the process provided for such certification.

Adopted 1 May 1990  
Amended 14 July 2007

\*\*\*\*\*

**5. CLERGY COMPENSATION**  
Presbytery of St. Augustine

**A. THEOLOGICAL STATEMENT**

Scripture teaches that those who labor are worthy of their hire. It also teaches that members of the covenant community are under obligation to support one another in their stewardship of gifts and possessions. The Presbytery of St. Augustine accordingly accepts its responsibility to provide these guidelines for the equitable compensation of its pastors.

## **B. GENERAL ATTITUDES TOWARD MINISTER'S COMPENSATION**

A minister is called by God to a particular church and is ordained to this ministry through the action of the presbytery which includes specific financial terms of employment, including basic salary, housing allowance or provision of a manse, payments to the Annuity plan which includes major medical coverage, auto allowance, and continuing education/book allowance.

There are several emerging assumptions towards ministers' compensation:

- 1) compensation which will adequately support the basic family needs of the minister;
- 2) compensation based on education, experience, ability, and special skills;
- 3) compensation based on the relative value of the position which the minister holds.

These guidelines suggest serious study about the nature of the ministry of your church and the compensation schedule for all employed in this ministry.

## **C. MINIMUM SALARY**

The presbytery approves each year a minimum salary for any fulltime minister receiving a new call. This new call will be examined by the ~~Committee on Ministry~~ Member Preparation and Call Commission for compliance with this minimum. This minimum applies to calls to all churches including associate positions in larger churches. Presbytery's office will furnish this minimum amount to any inquiry. Deviation from this schedule will require action of the presbytery through the ~~Committee on Ministry~~ Member Preparation and Call Commission.

## **D. CONSTRUCTION OF A SALARY SCHEDULE PRIOR TO CALLING A MINISTER**

### **1. Adequately Supporting Basic Family Needs of The Minister**

This beginning assumption requires serious congregational self analysis. Certainly the church should offer sufficient compensation so as to provide the food, housing, clothes, etc. that the family requires. But beyond that, the church expects (whether or not this has ever been specifically documented in your church) its minister to maintain a lifestyle which is in harmony with the congregation. Generally recognized is the feeling that the minister should not live like the poorest member in the congregation, nor should the minister be expected to live as the wealthiest member. Therefore, there is a middle income figure (median perhaps) for your congregation which might serve as a basis for the first step in the construction of a compensation schedule. Determination of this statistic should not be guesswork, nor should it require information from each member. However, this becomes a delicate but necessary step in determining the financial status of the congregation. Information about family income for your town, county, and region is available to help you in this analysis.

### **2. Compensation Beyond Basic Needs Based On:**

- a) **Education**  
Advanced study is rewarded in almost every profession. A minister should be able to expect the same consideration by the calling church.
- b) **Experience**  
The number of years in ministry is not (per se) a determining factor of financial arrangements (in fact, neither age nor sex can be a basis for salary discrimination in any way). But successful and meaningful experience which would enhance the proposed pastoral relationship should be recognized in the proposed financial arrangements.
- c) **Ability**  
A person of proven ability for ministry and the potential for new growth should be recognized in the starting financial considerations.
- d) **Special Skills**  
The calling congregation should recognize unusual skills in the person being considered and insert a merit increment in the proposed salary schedule.

### **3. Compensation Based on The Relative Value Which The Minister Holds Within The Church Staff.**

The salary schedule, intentionally or not, reflects the relative worth of the position both to the church and the minister. Two positions of equal importance should not be too far apart in stated salaries. And positions of greatest worth to the ministry of the church should enjoy the largest differentials.



**E. ANNUAL REVIEW OF THE MINISTER'S SALARY SCHEDULE**

1. The minister's basic salary has been determined by the congregation's median family income. So find out what has happened this past year to this average figure. To help with this, a cost of living figure should be easily available. Decide whether the minister's salary should be adjusted higher than this average figure. All of this determination should be reflected in the new salary schedule.
2. Remember that your minister has one more year of experience. Evaluate the growth of the minister and the ministry. List new responsibilities that the minister has assumed this past year in the church, the agencies of the church, and the community. Express this meaningful experience in the new salary schedule.
3. Like it or not, the compensation schedule for your minister reflects what you think of his or her ministry. Do not hesitate to reflect your appreciation for ministry in the new salary schedule.
4. Many fringe benefits are available for you to express your approval of ministry through the call. Only your indifference stands in the ways of finding opportunity to express appreciation.

**F. ALTERNATIVES FOR CHURCHES WHICH CANNOT MEET THESE GUIDELINES**

1. Consider carefully the potential ability of your church to provide money and then institute the promotion of a healthier stewardship program to meet the needs of the ministry.
2. Consider banding together with one or more other churches to issue a joint call.
3. Consider a "tentmaking" ministry: call a person who has a marketable skill (teaching, farming, counseling, computer work, etc.) who would take a halftime church position while working in a suitable occupation or profession.

**G. MANSE CONSIDERATIONS****1. Where a Manse Is Not Provided**

When a minister provides his or her own housing, the Internal Revenue Service limits the housing allowance to an amount equal to the fair rental value of the house furnished plus the cost of utilities. Presbytery recommends that where an allowance is provided in lieu of a manse, it be comparable to the rental rate in the community to meet the needs of the minister and his/her family.

**2. Where a Manse Is Provided**

Both the minister and the congregation should recognize that the free use of a manse includes keeping it insured, painted, and in a good state of repair. Utilities should either be provided directly or the salary should be increased accordingly. If not contained in the salary, the value of utilities is includable for reporting for Social Security purposes. To boost retirement pay of their pastor(s) some churches have elected to include the value of utilities in their payments to the annuity fund.

Presbytery reminds both ministers and sessions that the IRS housing allowance may contain the rental value of furnishings, annual purchases of furnishings, and the cost of appurtenances and utilities when the manse is provided. The IRS housing allowance does NOT increase the salary paid. Should the IRS determine that the amount deducted is not "fair" by IRS regulations, the burden of defense is upon the minister who requested it.

**3. Shared Housing Equity**

In recognition of the need to build an equity fund for ~~retirement~~ housing, the presbytery requires in all new calls and encourages in all existing calls an Equity Fund contribution at a minimum to be determined by the presbytery for ministers required to live in a manse. These are the details of the plan:

**a) Rationale**

Were a minister given an allowance with which to purchase a house instead of living in the manse, the inflation growth in equity of that property would ultimately benefit the minister. When a manse is provided, such growth in the value of the manse ultimately benefits the church. At retirement, the minister who has to purchase housing has acquired no equity to offset the inflationary rise in real estate.

**b) Administration**

An amount at least equal to the minimum, subject to annual adjustment by the presbytery, shall be paid on a monthly or quarterly basis by the church treasurer to an account selected by the minister subject to the approval of the ~~Committee on Ministry~~ Member Preparation and Call Commission. Presbytery shall not be involved in the administration of any Equity Fund. Income produced by the Equity Fund, whether in cash, dividends, stock, or other form, shall be reinvested in that account.

There are tax implications involved in the creation of such a fund. Because tax regulations change from time to time, the ~~Committee on Ministry~~ Member Preparation and Call Commission recommends that the session and minister consult competent tax counsel prior to creating this fund and on a regular basis thereafter.

Adopted 9 July 1988

\*\*\*\*\*

**~~6. COMMITTEE ON PREPARATION FOR MINISTRY~~  
AUTHORITY GRANTED TO TRANSFER CANDIDATES  
BETWEEN MEETINGS OF PRESBYTERY**  
Presbytery of St. Augustine

The presbytery grants authority to the ~~Committee on Preparation for Ministry~~ Member Preparation and Call Commission to dismiss candidates between meetings of the presbytery, with the provision that all such actions shall be reported to the next stated meeting of the presbytery [G-10.0103v].

Adopted 28 April 1989

\*\*\*\*\*

**7. COMMUNION AT PRESBYTERY GATHERINGS**  
Presbytery of St. Augustine

That the presbytery adopt the following resolution:

WHEREAS the Book of Church Order (211-4) states:

"Higher church courts may appoint times for the celebration of the Lord's Supper either during their sessions or in connection with some gathering of believers which is under their control"

BE IT RESOLVED that the presbytery authorize the orderly celebration of the Sacrament of the Lord's Supper at presbytery sponsored gatherings of believers; e.g. youth retreats, rallies, WOC functions, etc.

Adopted 30 January 1981

\*\*\*\*\*

**8. COUNSELING GUIDELINES FOR CHURCH PROFESSIONALS**  
Presbytery of St. Augustine

**Support for Individual or Family Counseling**

Church professionals are fulfilling vocations that are personally and emotionally demanding. From time to time, the need for counseling arises, and with it the need to find both a capable therapist and financial support for therapy. The ~~Committee on Ministry~~ presbytery is committed to supporting the mental and spiritual health of its full time church professionals in the following ways:

1. If you think counseling or therapy would be helpful, please feel free to contact your Area Relationship Coordinator, the Relationship Coordination Director, the Leadership Development an Care Committee ~~any member of presbytery's executive staff~~ or the Pastoral Counseling Service of Jacksonville. Any of these will assist you in entering the process. All contacts regarding your desire to start counseling or therapy will be kept confidential.
2. You may desire to work with someone other than Pastoral Counseling Services. PCS will gladly help you with a referral.
3. You may enter therapy, either with Pastoral Counseling Services or with another therapist, confident of the presbytery's financial support. Ordinarily the presbytery will contribute the difference between the amount your insurance provides and the actual cost of each therapy session, up to \$40.00 per session for up to 20 sessions per year. In all cases, you should contact the Board of Pensions concerning the procedure to be followed under your major medical policy.

## Support for Career Development

The presbytery supports the career development efforts of our church professionals, believing that learning about ministry skills and gifts is an important way to listen for the direction and guidance of the Holy Spirit. Historically, we have found that the Career and Personal Counseling Center at Eckerd College in St. Petersburg has provided opportunities for such learning. However, we are aware that there may be other such programs that offer equally valuable assistance in other locations.

In providing support for your career development work, the presbytery will reimburse one third of the total cost. Your session should consider reimbursing one-third. You are responsible for the remaining third.

Presbytery's financial assistance shall reimburse one third of the following costs up to \$400.00:

1. The fee for the Career and Personal Counseling Center process, or an amount equal to that fee if work is done at another center.
2. Automobile mileage from your home to St. Petersburg, FL, or an amount equal to that mileage if work is done at another center (miles X \$0.32).
3. Lodging expenses at Eckerd College while working at the Career and Personal Counseling Center, or an amount equal to lodging at Eckerd College if the work is done at another center.

If you or your session has questions about this process, or if special needs arise that are not anticipated in the language of this policy, please ~~contact the Executive Presbyter or the Moderator of the Committee on Ministry~~ Leader Development and Care Committee or the Relationship Coordination Director.

Adopted 1979

Amended August 1991

Amended November 1991

Amended May 2002

\*\*\*\*\*

## 9. DISMISSING CONGREGATIONS TO OTHER REFORMED BODIES

*"I therefore, a prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with all patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace."* Ephesians 4:1-3.

*"We believe in one holy catholic and apostolic Church."* Nicene Creed, Book of Confessions, 1.3.

*"1. All saints being united to Jesus Christ by their Head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory: and being united to one another in love, they have communion in each others' gifts and graces, and are obliged to the performance of such duties, public and private, as to conduce to their mutual good, both in the inward and the outward man.*

*2. Saints by their profession are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.* Westminster Confession, BoC 6.146-6.147.

*"The institutions of the people of God vary as their mission requires in different times and places. The unity of the Church is compatible with a wide variety of forms, but it is hidden and distorted when variant forms are allowed to harden into sectarian divisions, exclusive denominations, and rival factions."* Confession of 1967, BoC 9.34.

*"The Church is to be a community of love, where sin is forgiven, reconciliation is accomplished, and the dividing walls of hostility are torn down"* (Book of Order, F-1.0301).

### I. COMMITMENTS OF THE PRESBYTERY OF ST. AUGUSTINE

#### A. Commitment to the unity of the Church

The Presbytery of St. Augustine is committed to being a visible witness to the unity of the Church.

In its life and in its dealings with its member congregations, the presbytery seeks always to hold high the faith that the unity of the Church resides not in our agreement with each other, but in the fact that the whole Church belongs to its one Lord,

Jesus Christ. It is therefore possible, and at times even desirable, that we may differ from one another in matters of faith and practice while remaining one in Christ.

Nonetheless, the presbytery recognizes that as members of the Presbyterian Church (U.S.A.) struggle with matters of faith, they are sometimes polarized. Even in the context of such polarization, the Presbytery of St. Augustine remains firmly committed to unity, diversity, reconciliation, and the management of differences in a way that leads to harmony and co-operation. To break fellowship within the Church is always to wound the Body of Christ.

*B. A commitment to the Constitution of the Presbyterian Church (U.S.A.)*

The Presbytery of St. Augustine is committed to uphold the Constitution of the Presbyterian Church (U.S.A.) not in letter alone, but also in spirit.

When faced with the possibility of any kind of organized separation, the Presbytery of St. Augustine is obligated to maintain the integrity of Presbyterian ministry and governance as set forth in the Constitution of the Presbyterian Church (U.S.A.). The various congregations and governing bodies of the Presbyterian Church (U.S.A.) are organically connected as parts of one body. This connectionalism does not provide for the unilateral separation of one part of the body from the rest of the body.

Not only is the denomination a connectional church in the hierarchical sense: it is also connectional in a historic sense, linking past, present and future. The intentions of Presbyterians now dead must be honored in order to safeguard church life for Presbyterians not yet born. We must not make the assumption that the controversies that divide us in the present age will be the marks of permanent division for all time.

According to the Book of Order of the Presbyterian Church (U.S.A.):

*All property held by or for a particular church, a presbytery, a synod, the General Assembly, or the Presbyterian Church (U.S.A.), whether legal title is lodged in a corporation, a trustee or trustees, or an unincorporated association, and whether the property is used in programs of a particular church or of a more inclusive governing body or retained for the production of income, is held in trust nevertheless for the use and benefit of the Presbyterian Church (U.S.A.). (G-4.0203)*

This so-called “property trust clause” is meant to reflect the church’s organic unity, in both hierarchical and historical senses. In our polity, the presbytery is charged “to coordinate the work of its member churches, guiding them and mobilizing their strength for the most effective witness to the broader community for which it has responsibility” and “to develop a strategy for the mission of the church in its area” (G-3.0303). This places on the presbytery a particular responsibility to see that decisions with regard to church property are made in ways that reflect the best interests of the whole presbytery, as well as those of the particular congregation, and for the future as well as for the present.

The Presbytery has the responsibility:

- To enforce the Constitution, and to exercise discipline and/or take original jurisdiction of Session in order to secure the Constitutional and orderly exercise of governance and ministry.
- To conduct any necessary administrative review to determine if actions of session (and/or trustees, and/or congregation) have conformed to the Constitution
- To protect the ecclesiastical and property interests of the presbytery
- To represent the historic investment of the PC(USA) in the congregation, recognizing that the church is past, present, and future
- To protect the interests and Constitutional rights of loyal PC(USA) members.

Only the presbytery has the power to dismiss a particular church to another Reformed body. The session and/or congregation may not act unilaterally to separate itself from the PC(USA). A congregational meeting for the purpose of voting to withdraw from the denomination is out of order, unless requested by the presbytery (G-1.0503, G-3.0301).

A presbytery is required to consult with the membership of a church to aid it in its discernment about whether or not to dismiss that congregation. Any congregational “votes” are advisory only and have no inherent civil or ecclesiastical force. The presbytery has the right and responsibility to see that any advisory votes are founded on full, fair, and accurate information.

The presbytery, in its sole discretion, may determine such terms and conditions of dismissal as may assure it of the faithful stewardship of the particular church and its property.

*C. A commitment to reconciliation and resolution through pastoral process*

The Presbytery of St. Augustine is committed to being an agent of pastoral care and reconciliation among its congregations and between congregations and the larger church.

The goal of this presbytery will always be reconciliation and continued engagement in relationship for all congregations within the presbytery without the threat of isolation, estrangement, or blame. The presbytery is to be a servant to the churches God has entrusted to us, encouraging and supporting them toward becoming healthy, growing congregations. This is especially true for those congregations for whom the bonds of unity are stretched and ecclesiastical connections frayed over issues of conscience to the point of considering disaffiliation.

Presbytery and session should work together in good faith towards reaching a mutually agreeable resolution. Working in good faith includes the following commitments:

- a. Both the presbytery and the congregation shall covenant to pray for each other, to bless the work each does for the gospel, and to seek diligently the will of God for the sake of the church's witness to Jesus Christ.
- b. The presbytery will not initiate ecclesiastical disciplinary action, or assume original jurisdiction of a session, so long as the teaching elders and session are conforming to the Constitution, are able and willing to manage the affairs of the church wisely and effectively, and in the judgment of the presbytery are working in good faith toward a mutually agreeable resolution with the presbytery.
- c. The congregation's teaching and ruling elders shall be open and honest in all their dealings with the presbytery.
- d. The congregation's teaching and ruling elders shall provide all requested information and documents to the response team or administrative commission on a timely basis.
- e. The congregation's teaching and ruling elders shall be willing to protect the rights of those members who desire that the congregation remain loyal to the PC(USA), or who desire to remain congregants of another PC(USA) church.
- f. The congregation's teaching and ruling elders shall refrain from any unauthorized unilateral changes in the way the congregational assets are held or managed.

## **II. OUTLINE OF PROCESS OF ENGAGEMENT BETWEEN PRESBYTERY AND A CONGREGATION CONSIDERING DISMISSAL**

### *A. Initial Contact and Dialogue*

When the leadership of the presbytery becomes aware by any means that a congregation harbors such disagreement with the denomination that it is considering leaving the PC (USA), representatives of the presbytery's Crisis Response Team (CRT) will offer to engage with the session and, as appropriate, with key members of the congregation as it tries to discern God's will for denominational affiliation. This engagement is meant to insure at minimum that the presbytery is fully informed about the nature of the congregation's concerns, and that the congregation is equipped with knowledge of this presbytery's process.

The desired outcome of this engagement will be to determine if resolution of the expressed concerns can be easily achieved so that the fellowship of the congregation with the presbytery remains intact.

### *B. Prayerful Determination of the Possibility of Reconciliation*

When the initial contact indicates that the concerns are deeper than may be quickly resolved, the CRT will participate with session, congregation, and individual members in discussions of possibilities for reconciliation and likely impacts if dismissal is the course decided upon. The CRT engagement with the session and congregation will have the following purposes:

1. To engage either the leaders of the congregation or the congregation as a whole, as circumstances dictate, in a time of prayer and conversation aimed at understanding the issues of the session/congregation that desire that their congregation be dismissed, and also to hear from those congregation members who wish to remain within the PC (USA).
2. To establish a mutually agreeable timeline of talks to be held and proceed to engage in such dialogue, if the team determines that progress can be made toward reconciliation through continued and constructive dialogue.
3. To share with session and congregation implications for a congregation considering leaving the PC (USA).

4. To share with all teaching elders called by or related to the congregation the likely impact on their benefits and ordination status, so that they fully understand the implications of their transfer to another Reformed body, or remaining members of presbytery.

5. To discuss financial, property and other issues, especially in those cases where there is a group that wishes to remain in the PC(USA) and a group wishing to be dismissed, so that both will be as healthy as possible in the aftermath of separation.

If after a period of dialogue, the CRT and the leadership of the congregation are not able to make progress toward reconciliation, and the session determines that it wishes to request dismissal to another Reformed body, the CRT will report this situation to the Stated Clerk and to the Moderator of the Coordinating Council ~~Committee on Ministry~~, so that they initiate the process for requesting dismissal.

### III. PROCESS FOR REQUESTING DISMISSAL

A congregation may only be dismissed to membership in another Reformed body “whose organization is conformed to the doctrines and order of this church” (*Anderson v. Synod of Florida*, PCUS 1973). This means that a congregation may not be dismissed to independency, or to a denomination that the presbytery determines to be significantly at variance with the theology and/or polity of the PC(USA).

#### A. Creation of Administrative Commission

Upon receipt of a request for dismissal from a session, the presbytery shall establish an administrative commission upon recommendation of the Moderator of the Coordinating Council ~~Committee on Ministry~~ or the Stated Clerk to address the request of a congregation to be dismissed to membership in another Reformed body.

In order to avoid unnecessary delays in the process, the Moderator and Stated Clerk of the presbytery, the moderator of ~~Presbytery~~ Coordinating Council, and the President of the Board of Trustees shall compose a list of persons to be nominated as members of the Administrative Commission, which the presbytery may elect at its next stated meeting. The so-named members of the Commission may begin their work prior to their ratification, but any actions taken by them prior to their ratification as a commission may be reviewed and approved by the presbytery at its next stated meeting.

The following powers may be granted to an administrative commissions dealing with a congregation seeking dismissal to another Reformed body. Powers in section 1 may be granted to a commission prior to presbytery’s decision to dismiss a congregation; powers in section 2 are pursuant to presbytery’s decision to dismiss a congregation; powers in section 3 are general and consultative in nature and may be granted at any time as presbytery determines the situation to warrant.

#### 1. Powers to be granted the administrative commission prior to presbytery’s vote to dismiss a congregation:

- a. to convene the session and any subsidiary boards or committees of the church.
- b. to interview the pastor(s) and employed staff.
- c. to call a congregational meeting and consult with the church's membership about the congregation's future.
- d. to interview individual members of the congregation.
- e. to require the production of session minutes, church rolls, financial records and any other documents the commission deems to be relevant in conducting its work.
- f. to determine if and when a meeting of the congregation is appropriate for the purpose of advising the presbytery concerning the relationship of the congregation to the PC(USA).
- g. to call that congregational meeting, and provide the moderator and clerk for that meeting;
- h. to report results of congregational vote to the Stated Clerk of the presbytery and to other appropriate bodies;
- i. to propose to the presbytery the recommendation for the dissolution or dismissal of the church, including recommendations concerning the disposition of the property held by or for the church, the status or transfer of any teaching elders related to the congregation seeking dismissal, and the transfer of members wishing to remain in the PC(USA) after the dismissal of the congregation.
- j. to declare what persons, if any, compose a continuing congregation of the Presbyterian Church (U.S.A.) under the authority of the presbytery.

#### 2. Powers to be granted to the administrative commission pursuant to presbytery’s vote to dismiss a congregation:

- k. to dissolve pastoral relationships [G-2.0901, G-3.0109b(5)];
- l. to assume original jurisdiction in any case it determines the session is unable or unwilling to manage wisely the affairs of its church, providing the due process required in the Book of Order (G-3.0303e);
- m. to assign members of the dissolved congregation to other congregations in the presbytery, pending action of those sessions to receive them (G-3.0301c);

n. to dissolve the congregational corporation and dispose of any remaining legal matters arising from the dissolution of the congregation;

3. Consultative powers to be granted an administrative commission in conducting its work:

- o. to engage the services of and consult with presbytery staff, the stated clerks of presbytery, synod and/or General Assembly;
- p. to retain legal counsel;
- q. to secure and study minutes and records of the presbytery;
- r. to consult with any appropriate committees of presbytery or its representatives in the process of doing its work and preparing its recommendations;
- s. to have a budget and to authorize expenditures from those funds up to the limit of that/those accounts to do its work.

*B. Transfer of Teaching Elders and Members*

1. Teaching Elders, Ruling Elders Commissioned to Pastoral Service, and Certified Educators: The status of teaching elders is governed by the relevant provisions of the Constitution (e.g., G-2.09; G-3.0306). The presbytery shall consult with each teaching elder, ruling elder commissioned to pastoral service, or Certified Christian Educator serving the congregation seeking dismissal and shall ascertain their willingness to remain within the Presbyterian Church (U.S.A.). If the presbytery determines that there is a continuing congregation of the PC(USA), it shall determine whether any of those teaching elders currently in installed or temporary pastoral relationships with the congregation wish to remain in their relationships, and it shall determine whether the continuing congregation can sustain those relationships. If the presbytery determines that there is not a continuing congregation of the PC(USA), all pastoral relationships (installed, temporary, commissioned) shall terminate on or before the dissolution or dismissal of a congregation. The plan for dissolution, dismissal, or continuation shall contain recommendations regarding terms of severance for teaching elders, ruling elders commissioned to pastoral service, Certified Christian Educators or other church professionals who desire to remain within the Presbyterian Church (U.S.A.).
2. Members of the congregation wishing to remain part of the PC(USA): The administrative commission shall contact each active member of the congregation seeking dismissal and ascertain whether they wish to be dismissed or remain in the PC(USA). If the presbytery determines that there is a continuing congregation of the PC(USA), those members who wish to remain part of that congregation shall be notified that their membership status remains intact. If the presbytery determines that there is not a continuing congregation, those members who wish to remain in the PC(USA) shall be transferred by the administrative commission to a presbytery roll until such time as they determine the PC(USA) congregation that each seeks to join.

**IV. PROCESS FOR PRESBYTERY VOTE ON REQUEST**

The presbytery must vote to dismiss a congregation to another Reformed body; this power may not be delegated to an administrative commission (*Strong and Bagby v. Synod of the Mid-South*, PCUS 1976, pp.92-96). The vote must be taken at a duly constituted meeting of the presbytery, either a stated meeting or one called expressly to hear and act upon a request for dismissal from a particular congregation.

At least two weeks prior to the meeting of the presbytery at which the request will be considered, the administrative commission shall publish its plan for dismissal to all minister members and elected commissioners.

The presbytery shall hear the report from the administrative commission, including its recommendation to dismiss the congregation under the terms of the proposed plan, and may hear other speakers as the commission wishes to present.

The floor shall be opened for debate, and the most recent edition of *Robert's Rules of Order, Newly Revised*, together with any rules adopted by the presbytery, shall govern the debate.

While the presbytery's right to amend the plan may not be abridged, the presbytery should be aware that alterations in the plan at this final stage run the risk of undermining or destroying months of work on the part of the CRT, the administrative commission, and the session, all of whom have participated in good faith negotiations. Amendments to the plan should only be proposed and adopted for reasons of vital importance.

The decision to dismiss a congregation shall be made by a majority of those commissioners present and voting.

The presbytery may grant to its administrative commission any additional powers needed to execute its decision (see section III.A.2 and 3 above).

Adopted 4 October 2011

\*\*\*\*\*

## 10. EQUAL EMPLOYMENT OPPORTUNITY

The Presbytery of St. Augustine will make every effort to provide for the implementation of equal opportunity employment for ministers and candidates without regard to race, ethnic origin, sex, age, or marital status (see *Book of Order* G-4.0403, G-11.0502g, and G-14.0502). The ~~Examination Commission (EC)~~ Member Preparation and Call Commission shall be the body responsible to see that this policy is implemented. In addition the presbytery staff shall encourage each church and other body in the presbytery to adhere to such a policy when filling non-called positions (ie: stated supply, interim).

1. Milestones in the calling process at which the commitment to inclusiveness shall be remembered include:
  - a. When the PNC is formed. As far as possible, this committee should be composed of people of different ages, sexes, marital conditions, races, talents and abilities.
  - b. Obtaining PIF's reading them and deciding who will be given further consideration. Search procedures should be used which will locate and consider for employment persons regardless of race, sex, age, disability or marital status.
    - 1) In the interviewing process, whether by phone or in person, only questions relevant to the position and its stated responsibilities should be asked.
    - 2) Factors deciding which candidate to nominate should have nothing to do with race, age, sex, disability or marital status unless it can be shown that the factors have a significant relationship to a person's ability to perform the job.
  
2. Guidance offered by the ~~COM~~ Member Preparation and Call Commission to churches during the calling process:
  - a. Congregations without female pastoral leadership should make efforts to invite women to preach, teach, and/or provide worship leadership on at least a yearly basis.
  - b. A liaison of the ~~COM~~ Member Preparation and Call Commission will meet with the PNC at its first meeting to counsel the PNC on its responsibilities and duties with regard to EEO.
  - c. ~~On behalf of the COM the Examinations Commission (EC)~~ The Member Preparation and Call Commission will receive from each PNC, along with the Pastoral Call Form, a completed copy of the equal Employment Opportunity (EEO) Questionnaire (See Section #4 below). The ~~EC~~ The Member Preparation and Call Commission will use this response in making its constitutionally required report to the Presbytery. The ~~EC~~ The Member Preparation and Call Commission will not use quotas to measure compliance with EEO policies, but it will review the information provided in light of the specific situation and assess the degree to which the spirit of inclusiveness was present in the search.
  
3. The EEO Questionnaire to be returned to the ~~EC~~ The Member Preparation and Call Commission along with the Pastoral Call Form at the end of the search shall include these questions:
  - a. Was the Pastor/Associate Pastor Nominating Committee representative of various groups within your congregation (age, gender, marital status, ethnic origin, race)?
  - b. For statistical purposes, how many PIF's were considered by your search committee? Of these, how many were women? How many were minority?
  - c. Was care taken during interviews to avoid personal questions which had no relationship to the responsibilities of the position to be filled?
  - d. Please explain if any of the following factors were deemed by the search committee to be significant issues in a candidate's ability to perform the job and were used in deciding among the candidates: age, gender, marital status, disability, ethnic origin, race?
  
4. Female ministers of the Word and Sacrament shall be compensated in an equitable manner in comparison to male ministers of the Word and Sacrament in comparable positions.

Adopted 16-October 2007



\*\*\*\*\*

## 11. EXAMINATION PROCESS OF CANDIDATES & MINISTERS

Presbytery of St. Augustine

The ~~Examinations Commission~~ Member Preparation and Call Commission shall be empowered:

1. To conduct any and all parts of examinations for ordination and/or installation (including sermons) for all ministers of Word and Sacrament and candidates seeking admission to the presbytery, and to conduct any other examinations specifically assigned to it by the presbytery on an occasional basis (such as examinations for ministers outside the presbytery seeking to fill stated supply positions within the presbytery). The commission shall report to each meeting of the presbytery, and the moderator of the commission shall report to each meeting of the ~~Committee on Ministry~~ Coordinating Council its actions regarding each minister or candidate seeking admission to the presbytery; i.e., that it:
  - a) Sustains the examination in all its parts and as a whole and declares the minister or candidate approved for ordination and/or installation; or
  - b) Does not sustain part or all of the examination.
2. To enroll ministers into the presbytery and to approve the terms of call for ministers entering the presbytery.
3. To recommend to the Leadership Development and Care Committee ~~Committee on Ministry~~ that a minister or candidate receive extended supervision, mentoring, or such remedial work as the commission deems necessary and appropriate.

At the next meeting of presbytery subsequent to actions of the commission, the moderator of the commission shall introduce each minister or candidate whom it has approved for ordination and/or installation. A statement of faith and a biographical paragraph written by the minister or candidate shall be included with the presbytery packet. After presentation by the chair of the commission, each minister or candidate shall be given a brief period to make a statement concerning his or her call and Christian experience. Presbytery may then proceed to elect commissions for ordination and/or installation and to set the date for services of ordination and/or installation.

~~Upon the composition of the Examinations Commission, it shall be instructed to prepare a document outlining potential questions in the areas for examination of candidates and ministers described in *Book of Order* G-11.0402.~~

Meetings of the ~~Examinations Commission~~ Member Preparation and Call shall ordinarily be open, and members of presbytery not on the commission may be accorded the right to address the commission with permission from the moderator.

### *Composition of the commission:*

- ~~The Examinations Commission shall be composed of nine members approximately equally elders and ministers of Word and Sacrament elected from within the Presbytery of St. Augustine, with one third of its membership elected annually.~~
- ~~The Committee on Ministry shall recommend to the Nominations and Representation Committees potential nominees for membership on the commission; the Nominations and Representation Committees shall nominate the members of the commission for election by the presbytery.~~
- ~~Members of the commission shall regularly serve three year terms and shall be eligible for reelection, but shall serve no more than an aggregate of six consecutive years. After at least one year's absence, members may be renominated for election to additional terms.~~
- ~~The original commission shall be divided into three classes, one serving a single year, one serving two years, and one serving a full three year term.~~
- ~~A quorum of five of the nine members of the commission shall be required to conduct commission business.~~

~~In the process of recommending persons to the Nominating and Representation Committees for membership on the Examinations Commission, the Committee on Ministry~~ The Nominating Team shall seek to identify persons with expertise in the various academic and practical disciplines pertinent to ministry described in *Book of Order* G-11.0402. Careful attention shall also be given to insure both fair ethnic and gender representation and balance in theological perspective on the ~~Examinations Commission~~ Member Preparation and Call Commission.

Adopted 10 July 2004

\*\*\*\*\*

## 12. EXECUTIVE ANNUAL AND FIVE-YEAR COMPREHENSIVE REVIEWS Presbytery of St. Augustine

Our *Manual of Operations* states the following:

*There shall be an annual review and a five-year comprehensive review of all professional staff. [2.16]*

Pursuant to that end, we are proposing for the Personnel Committee's consideration the following processes for annual and five-year comprehensive reviews for professional staff members.

### I. Annual Reviews

1. Purpose: The intent of annual reviews is to help discern God's call for and to enhance the performance and effectiveness of the staff member being reviewed. As such, a season of prayer and listening for God's leading should serve as the context for the annual review process.
2. Responsibility: The Personnel Committee in collaboration with the Coordinating Council ~~Executive Presbyter~~ shall be responsible for the annual reviews.
3. Timing: The annual review process for professional staff shall take place between March and June each year, thereby permitting adequate time for the reviews before summer and allowing time for consideration of the results to be part of the budgeting process. In those years when a professional staff member is due for the five-year comprehensive review, the requirement of an annual review shall be suspended in favor of the comprehensive review.
4. Documents: The following documents shall be prepared by the Personnel Committee for use in the annual review:
  - i. Professional Self-Appraisal Questionnaire
  - ii. Professional Reference Questionnaire

In addition, the Committee will make use of the professional staff members' position descriptions as well as their annual goals and objectives.
5. Process: The following steps will be part of the annual review process:
  - i. The Professional Self-Appraisal Questionnaire is to be completed by each staff member and submitted to the Personnel Committee Chair (or his/her designee) ~~and the Executive Presbyter~~ two weeks prior to the review interview.
  - ii. The Professional Reference Questionnaire is to be completed by three persons of the staff member's choosing ~~and by three persons of the Executive Presbyter's choosing (or of the Committee's choosing in the Executive Presbyter's case)~~ who have worked closely with the staff member and are in a position to give constructive feedback on his/her performance. The Professional Reference Questionnaires are to be submitted to the Personnel Committee Chair (or his/her designee), who will "sanitize" and collate the results, two weeks prior to the review interview. No Questionnaire will be considered which does not bear the name of the person who completed it.
  - iii. No later than two weeks prior to the review interview, the Personnel Committee Chair and a Committee member shall interview other professional and support staff members and invite their comments on the performance of the professional staff member being reviewed.
  - iv. Each staff member being reviewed, ~~in consultation with the Executive Presbyter~~, will submit to the Personnel Committee proposed goals and objectives for the coming year that correspond to the presbytery's vision and mission.
  - v. No later than one week prior to the review interview, the Personnel Committee Chair (or his/her designee), ~~in consultation with the Executive Presbyter~~, shall prepare a summary of the Professional Reference Questionnaire responses, and any additional input from staff, to share with the staff member at his/her review interview.
  - vi. No later than one week prior to the review interview, a packet containing the Professional Self-Appraisal Questionnaire, the summaries in (v) above, and the proposed goals and

objectives for the coming year (iv above) shall be sent to each member of the Personnel Committee, ~~the Executive Presbyter~~ and the staff member being reviewed.

- vii. The Personnel Committee ~~and the Executive Presbyter~~ shall conduct the review interview with the staff member, providing ample time (45 – 60 minutes) to include the following elements:
    - a. discussing the summary of the Professional Reference Questionnaires and additional staff input;
    - b. exploring further any comments from the Professional Self-Appraisal Questionnaire;
    - c. discussing and approving the goals for the coming year; and
    - d. making plans for adjustments in job responsibilities if indicated by the review process and conversation.
  - viii. The Personnel Committee Chair (or his/her designee) shall prepare a written report of the results of the review process. The report shall carry the signatures of the staff member reviewed and the Personnel Committee Chair ~~and the Executive Presbyter~~. It shall be placed in the staff member's file in the presbytery office.
  - ix. The Personnel Committee Chair (or his/her designee) shall present either a brief oral or written report to the presbytery indicating that the annual reviews have been completed, and to the extent helpful, indicating staff goals and objectives for the coming year.
6. Expenses: Expenses associated with the annual reviews shall be reimbursable by the presbytery with the prior approval of the Personnel Committee Chair. ~~and/or the Executive Presbyter.~~

## ~~H. Executive Presbyter Five-Year Comprehensive Reviews~~

~~The Five-Year Comprehensive Review applies to the work of the Executive Presbyter (EP) and differs from the Annual Review primarily in terms of its scope and comprehensiveness and the time it takes to complete it responsibly. It shall be conducted under the supervision of the Presbytery Council, through its Personnel Committee (PCPC)~~

- ~~1. Purpose: The intent of the comprehensive review is also to help discern God's call for and to enhance the performance and effectiveness of the Executive Presbyter. Particular attention will be given to identifying gifts and skills, goals and vision, and areas for improvement. As such, prayer and discernment, on the part of the one being reviewed as well as the reviewers, should serve as the backdrop for this review.~~
- ~~2. Responsibility, Accountability and Relationship: An Executive Review Team of not fewer than three members, enlisted by the EP with the approval of the moderator PCPC shall be responsible for conducting the comprehensive review process. The Executive Review Team shall be accountable to the PCPC~~
  - ~~Criteria for Executive Review Team members might include:~~
    - ~~i. a working knowledge of the functions of the Executive Presbyter;~~
    - ~~ii. good process skills;~~
    - ~~iii. an understanding of systems theory and how organizations function;~~
    - ~~iv. an appreciation of the human relationship aspects of the position;~~
    - ~~v. either background or actual experience in a similar position to the one being reviewed;~~
    - ~~and~~
    - ~~vi. denominational understanding and experience.~~

~~The PCPC shall share all relevant data from its annual reviews, e.g. goals, objectives, corresponding results, etc., of the EP with the Executive Review Team. Clear communication with the council and the EP prior to beginning the review (and as necessary throughout the review process) will help ensure understanding and expectations that are in alignment.~~

- ~~3. Timing: The five-year comprehensive review shall begin no later than November of the EP's fifth year of service to the presbytery (or multiples thereof) and shall be completed by the following May, thereby permitting a report to be made to the presbytery before the summer meeting and allowing time for consideration of the results to be part of the budgeting process. The comprehensive review will replace the annual review of the EP in his/her fifth year.~~

4. Documents: The following documents shall be prepared or acquired by the Executive Review Team for use in the comprehensive review:
- i. — Professional Self Appraisal Questionnaire
  - ii. — Professional Reference Questionnaire
  - iii. — Leadership assessment instrument or skill inventory.

The documents noted in (i and ii) above may be the same as those used for the annual review; instead of covering a year, they would cover a five period. In addition, the Executive Review Team will make use of the EP's position description, his/her annual goals and objectives, visions and hopes, as well as a five year summary of continuing education experiences.

5. Process: The process to be used by the Executive Review Team is to be submitted to and approved by the PCPC. The following steps will be part of the comprehensive review process:
- i. — The Executive Review Team will meet with the Executive Presbyter to share the process to be used for obtaining information concerning the EP's job performance since the last comprehensive review and the skills needed for performance of the EP's responsibilities.
  - ii. — The Professional Self Appraisal Questionnaire is to be completed by the EP within one month of receiving it and submitted to the Executive Review Team.
  - iii. — The EP may be asked to complete a leadership assessment instrument which will help to identify his/her strengths and areas for improvement. (Staff colleagues may also be asked to complete the instrument to provide a 360 degree understanding of the staff member being reviewed.)
  - iv. — The Professional Reference Questionnaire is to be completed by 20–30 persons within the presbytery who have a working knowledge of the EP, one half of the references to be chosen by the EP and the other one half by the Moderator of the Presbytery Council. (This should be done during the third month of the Review Team's work, providing 14–17 days for references to submit their responses.)
    - a. — The references selected should include a sampling of persons across a variety of working relationships and include clergy and laity, men and women, and those with whom the staff person has had challenging relationships.
    - b. — The Review Team should designate someone with research/survey collation experience to receive all Reference Questionnaires and to “sanitize” and summarize the data.
  - v. — A member of the Executive Review Team will meet with the remaining professional and support staff members, also during the third month, to seek their responses to the Professional Reference Questionnaire.
  - vi. — The EP will submit goals and objectives for the next year and the next five year period consonant with the presbytery's vision and goals — as well as any suggestions for a change in his/her position description — at least one month prior to the review interview.
  - vii. — The Executive Review Team, shall meet with the EP at least four weeks prior to the comprehensive review interview:
    - a. — to share the Review Team's perceptions of the EP's Professional Self Appraisal;
    - b. — to share a summary of the respondents to the Professional Reference Questionnaire, as well as a summary of staff responses;
    - c. — to share the Team's recommendations with the EP before any report is made public;
    - d. — to give the EP an opportunity to respond to and/or address any critique or recommendations directly
    - e. — to seek the EP's ownership in the final report.
  - viii. — All pertinent information is to be shared with members of the PCPC one week prior to the review interview in mid April.
  - ix. — The PCPC, with the Executive Review Team in attendance, will conduct the review interview based on the materials shared.
  - x. — The Moderator of the PCPC (or his/her designee), in collaboration with the Executive Review Team, shall prepare a final written report of the results of the review process, including at least the following:
    - a. — description of the process followed;
    - b. — a summary of the results of the process;—
    - c. — a summary of the learnings from the review interview; and

~~d. any recommendations to the presbytery growing out of the comprehensive review process. The report shall carry the signatures of the EP, the Moderator of the PCPC and the Moderator of Council, and the Executive Review Team members. It shall be placed in the EP's file in the presbytery office.~~

- ~~xi. The Moderator of PCPC (or his/her designee) shall present an oral written report to the presbytery celebrating the staff member's gifts and accomplishments of the past five years. If at all possible, both the review and the celebration should be made an order of the day and incorporated into the presbytery's Service of Worship.~~
- ~~6. Expenses: Expenses associated with the comprehensive review shall be reimbursable by the presbytery with the prior approval of the Moderator of the PCPC and/or the EP.~~

8-17-05

**PRESBYTERY OF ST. AUGUSTINE**  
 \_\_\_\_\_ **Comprehensive Review**

**Professional Self-Appraisal Form**

- I. Please provide a summary of your major accomplishments during the past five years (noting with one/two examples what part you played and with whom you worked).
- II. Please provide a summary of your continuing education experiences over the past five years and a brief description of their value to you.
- III. Additional Inquiries:
  1. What accomplishments during the past five years (either noted above or others) gave you the greatest sense of achievement/satisfaction?
  2. What frustrations/obstacles have you experienced during the past five years in carrying out your work?
  3. In what ways do your present responsibilities make use/not make use of your skills, interests, training and experience?
  4. In what ways do you feel you have grown personally, professionally and spiritually during the past five years?
  5. What trends, directions and policies of the presbytery seem important/are of concern to you?
  6. How can the Personnel Committee, your staff colleagues and this Review Team be of help in making your ministry more satisfying and rewarding?
  7. In what areas do you perceive a need for continuing education in the next year/five\ years?
  8. Is there anything further you wish to share as a result of your reflections and this comprehensive review?

**PRESBYTERY OF ST. AUGUSTINE**  
 \_\_\_\_\_ **Comprehensive Review**

**Performance Appraisal Form**  
 (Attach additional pages as needed)

1. How long and in what capacity have you known/worked with xxxxx?
2. What do you consider to be the major strengths (personal or professional) that xxxxx brings to his/her work?
3. What areas of presbytery's life do you see needing additional attention from xxxxx in the future? Please specify how xxxxx could address that need(s).

4. What areas of presbytery's life do you see needing less attention from xxxx in the future?  
Please specify and indicate why.
5. What do you perceive to be the major contributions xxxxx has made to the presbytery in the past five years?
6. What areas of personal/professional growth would strengthen xxxx's performance as ~~Executive~~ Presbyter?
7. What other comments would you make regarding xxxx's performance??

\_\_\_\_\_  
Date

\_\_\_\_\_  
Name (please print)

Adopted 18 October 2005

\*\*\*\*\*

### 13. GUIDELINES FOR COLLEIAL RELATIONS AMONG MINISTERS

Presbytery of St. Augustine

The rules of ministerial relationships have, for the most part, been unwritten. These guidelines are presented for the purpose of maintaining integrity in the practice of ministry.

1. Speech And Conduct: Like all Christians, ministers should try to shape their speech and conduct so that it is patterned after Paul's counsel to think about whatever is honorable, pure, lovely, gracious, excellent, and worthy of praise. Acting as God's Servants, they should speak the truth in love. They should use understanding, tact, and discretion, with a sense of respect for all people, a spirit of fairness and decency, and a concern for the Christian community. Their motives should be honest and sincere in desiring to build up the body of Christ. In speaking of fellow ministers, it should be remembered that making disparaging statements is destructive of the peace, unity, and purity of the Church. At all times, Ministers of the Word and Sacrament should strive to share faith, hope, and love in all their relationships.
2. Services For Members Of Another Church: A minister who is called upon to officiate at a wedding, funeral, or baptism for families who are not members of one's own congregation, should ascertain whether they are members of a different church. If they are members of another congregation, they should be urged to procure the services of their own pastor. If that effort fails, the minister should seek to inform their pastor regarding this request and explain the circumstances prior to acting.
3. Calling On Members Of Neighboring Churches: The first responsibility of pastors is to their own flock, and they should concentrate in their calling on the members of their own congregation. They should not call upon persons who are members of another church unless the initiative and interest shown by such persons require it as a courtesy.
4. Multiple Staff Relationships: In staff relationships, as in all intra-church relationships, the objective is to work together with a spirit of cooperation in building up the whole Church. To this end, the ministers should be understanding for one another, accept each other as persons, respect each other's competencies, offer constructive suggestions to one another, forgive misunderstandings, and be tolerant of differences of opinion and style of operation.  
  
A staff person should not aspire to succeed any other person on the staff. Innuendo and gossip should be avoided. Staff members should be encouraged to speak openly and frankly to each other about their differences. Loyal support between members of the staff is a tremendous help toward building a good team. This is as true for parish associates as for other staff.
5. When A Minister Leaves A Parish: When the relationship between a minister and a church is dissolved, the minister should publicly announce that he or she will no longer be available for pastoral services to the members of that church. Thereafter, the minister should fulfill that announced intention by resolutely declining all requests from members of that church to conduct baptisms, weddings, funerals, and other pastoral

offices for them. A former pastor, associate pastor, or interim pastor may be called upon for services upon invitation of the present pastor; however, they should not seek or encourage such invitation, but should seek instead to strengthen the ties between the former flock and their present shepherd. During the interim before a pastor is called, they may be called upon to conduct ministerial services. If there is an interim pastor, the same courtesies should be accorded to the interim pastor as to a new pastor. If there is no interim pastor the former pastor may serve as called upon and as approved by the Session. Upon leaving a church they should exercise care in influencing their former congregation either by conversation, correspondence, or other action. They shall seek to be supportive of the new pastor and of the program, policies, and activities of the former church.

- 6. The Interim Pastor: The purpose of an interim pastor is to prepare a particular congregation for the coming of a new pastor. Interim pastors will not seek to mold loyalties to themselves, but rather to the pastoral office, and, above all, loyalties to Christ and to the Church.
- 7. Relations To One's Successor in Ministry: When a pastor is called to another parish or retires, due care should be exercised not to influence either by direction or indirection, either by spoken or written word, the selection of the ministerial successor or the successor's ministerial policies. If a minister visits a former parish special discretion is required. It would be proper, in such instances, to pay one's respects to one's successor in ministry. Frequent visits to one's former parish are to be avoided.
- 8. Relations To One's Predecessor In Ministry: Successors also have a responsibility to be courteous to their predecessors. Moreover, wise pastors might strengthen the acceptability of their own ministry among the people by seeking appropriate occasions in which the former minister(s) can be included.

Nevertheless, the burden of responsibility between predecessors and successors, though mutual, is not entirely commensurate. It is the present pastor who now carries the load, but it is the former pastor who, in most instances, enjoys the longer ties of loyalty. Therefore, though the obligation of courtesy rests equally on both, the obligation of self-restraint rests more heavily upon the former pastor than on the incumbent.

- 9. The Minister And Retirement: Retired ministers and spouses who remain in the community of their last parish bear an especially heavy obligation of self-restraint in the matters expressed in the four preceding articles of these guidelines. Retired ministers and their spouses shall ordinarily seek congregations other than the congregation of their last active service in which to worship for a period of not less than two years following retirement.
- 10. At-Large Ministers: All at-large ministers should respect the position of the parish pastors regarding all ministerial functions within the community. Weddings, funerals, and baptisms should not be accepted by the at-large minister unless an invitation has been given by the pastor of the church involved. At-large ministers ordinarily should not counsel with nor advise former members concerning problems in their churches but should encourage them to seek the counsel of their pastors.

Adopted 4 February 1983  
Amended 1 February 1985  
Amended 14 July 2007

\*\*\*\*\*

**14. INCLUSIVE LANGUAGE GUIDELINES FOR LEADERS OF PRESBYTERY WORSHIP EVENTS**  
Presbytery of St. Augustine

INTRODUCTION

Worship enables us together to glorify and enjoy God.

The ways we describe our experiences as Christians and the ways we talk about the Holy in our worship life are dynamic expressions of our life of faith. In the past decade considerable thought and attention have been given to the way we image the fullness of God and the fullness of the life of faith. Because corporate worship is central in shaping religious consciousness, and because the use of language is the central way we describe who God is to us and what we mean to

one another, the language we use in worship holds a special power. Language shapes our religious imagination, commitment, and sensibilities - it shapes us as people of God.

These guidelines for the use of gender inclusive language in worship are especially developed to assist those who are planning services of worship for committee meetings, educational events, and other gatherings beyond the local church. When we gather together as Christians to develop ecumenical or even denominational identities, unique opportunities arise for exploring new ways of strengthening and expressing our faith. The use of inclusive language at such gatherings opens possibilities for new respect, transformed perceptions, vitalized understandings, and changed lives. Christian worship which encourages the fullest expression of human and divine possibility is worship which empowers God's people to carry out the fullness of God's claim on our lives.

### PREPARATION FOR WORSHIP

Lively worship grows out of careful, collaborative, prayerful planning.

The importance of the preparatory process cannot be emphasized too strongly. Anticipating the various elements constituting the setting, content, and leadership of worship will have crucial impact on the worship experience. The longer your lead time for preparing, and the greater your attention to anticipating the detail which constitute that event, the stronger the likelihood that your efforts will result in a cohesive, spirit-filled, regenerating experience of worship.

Planning group: Whenever possible worship should be planned by two or more persons; a planning group of five to eight persons is optimal. Insofar as possible, the composition of the planning group should reflect the composition of the participants: race, age, single, married, clergy, lay, female, male. If possible, include in the planning group someone with previous experience in planning inclusive worship.

The planning group should keep in mind the following factors:

- \*\* Purpose of the gathering (e.g., committee meeting, continuing education)
- \*\* Size of the group
- \*\* Length of time allocated for worship and its place in the meeting agenda
- \*\* Space in which the worshipping body will gather
- \*\* Cultural biases of participants regarding issues of gender, race, class, age, denomination, nation
- \*\* Receptivity of participants to changes in traditional language and worship style

As you develop the content of worship and assign specific tasks to particular people, remember that who says something is often as important as what is being said. For example, a white male minister having sole responsibility for all spoken portions of carefully prepared inclusive worship contradicts the intent of creating a worship experience in which all participants experience themselves as included.

### CONTENT OF WORSHIP

#### \*\* Unison prayers

Examine prayers which you use for examples of male dominance or exclusiveness. More frequent use of alternative images of God, biblical images, and themes which are common to women's and men's everyday experiences will add dimensions to unison prayer and to our common religious life which are often neglected. Illustration and metaphor are important devices in building such prayers. Suggestions for writing and using inclusive unison prayers include:

- a. In describing the action and purposes of the Holy, use images of transformation, healing, creation, justice, mercy, peace.
- b. When invoking the Spirit of God, the coming of the Kingdom, or the gifts of grace and wisdom, consider the range experiences and perspectives of persons in the gathered body.
- c. If using a variety of unison prayers during a series of meetings (e.g., the prayer of St. Frances, prayers of Thomas Merton, the prayer of the United Farm Workers), use the Lord's Prayer at least once.
- d. In confessing sin, remember that different experiences of power and powerlessness create different expressions of sinfulness; for example, for some the will to power might represent sinful arrogance and narcissism; for others the refusal to seek power might represent the refusal to participate in a loving struggle for justice and liberation from Pharaoh.

#### \*\* Pastoral Prayers



When preparing the pastoral prayer, consider a range of images from the Old and New Testaments, church and cultural history, and contemporary experience.

### \*\* Scripture

Whenever possible, consistent with a legitimate exegetical understanding of the text, utilize the wide range of imagery of the Scripture in reference to God and make every effort to follow the scriptural inclusiveness in its language about God and to be sensitive to the use of terminology (particularly "He", "His", and "Him") which can be heard as exclusive.

Biblical language makes quite clear the recognition that God is beyond sexual definition though the Biblical writers used masculine, feminine, and neuter terminology in seeking to communicate divine reality. Any image that could express God's love and concern in a given circumstance was valid from the Biblical writers' point of view. By choosing imagery well-known to the people and chose especially to remind people of the personal nature of God, the Biblical writers were able to proclaim the compassion, power, grace, and faithfulness of God. Though this imagery was never totally adequate to the task at hand, nonetheless God has continued to use this diverse variety of metaphors to address us to reveal the divine purpose in our world. God exceeds sexual limitation. (This is the language adopted by the 119th General Assembly of the Presbyterian Church US and commended to the churches.)

For further guidance see the Addendum offered by the presbytery's Committee on Women's Issues and Concerns.

### \*\* Sermons

Both women and men experience stereotypes as destructive and inhibiting. Yet the tendency persists to associate certain qualities exclusively with only one sex (e.g., softness, weakness, and vulnerability as feminine; aggressiveness, strength, and competence as masculine).

Examine your sermon topics, illustrations, and metaphors for reflections of subtle male dominance, or exclusiveness, or reinforcement of cultural stereotypes. Include material drawn from the particular experience of women, as well as from the everyday experience shared by both men and women. Avoid reference to God exclusively in male terms (or exclusively in female terms, for that matter) both in the use of pronouns and relational/metaphorical language. Explore alternate images of God drawn from both the Old and New Testaments.

### \*\* Hymns

Read the words of a hymn carefully before making your selection. When feasible, substitute inclusive words (e.g., all for men; God for he)

### ADDENDUM

A few suggestions to aid worship leaders in their selection and preparation of prayers, hymns, litanies, affirmations of faith, and sermons:

- a. Substituting such terms as "humanity", "humankind", "human beings", "humans", "persons", "people", etc. for "man" in the generic sense.
- b. Avoiding masculine pronouns to refer to men and women together by using "he and she", "hers and his", or by shifting to the plural form.
- c. Avoiding the use of male-dominant phrases where all the people of God are to be included. Such shifts the following are helpful:  
 "Sons of God" to "children of God"; "faith of our fathers" to "faith of our forebearers, ancestors, or forerunners"; "pray, brothers and sisters".

Adopted 5 February 1983  
 Amended 14 May 1985  
 Amended 16 October 2007

\*\*\*\*\*

**15. INVESTMENT POLICY**

Presbytery of St. Augustine

The purpose of the Investment Policy (the Policy) is to establish policy for investing various investment funds of the Presbytery of St. Augustine (the Presbytery).

The Administration and Finance Committee (the Committee) shall be responsible for investment strategy, asset allocation and the disbursement of Presbytery investment funds in accordance with the following investment guidelines:

**A. Cash/Short-Term Investments**

1. All cash funds are to be invested only in federally insured institutions, except where is prudent to use funds to secure loans.
2. Short-term investments are investments of one year or less and may be invested in checking accounts, certificates of deposit, various high quality instruments, the US Federal Government or agencies of the US Federal Government.

**B. Long-Term Investments**

1. The Committee shall select investment management services such as, but not limited to, a foundation related to the Presbyterian Church (U.S.A.) or other non-profit organizations.
2. With professional advice, asset allocations and fund selections will be determined by the Committee and shall be monitored quarterly. Asset allocation and fund selection adjustments shall be made anytime the committee deems necessary. Funds shall ordinarily be invested in common stocks, preferred stocks, corporate bonds or commercial paper rated AA or AAA by Moody's and/or Standard & Poor's, U.S. Treasury securities or agencies of the U.S. government, mutual funds of similar types, or in cash equivalent money market funds. The Committee's choice of investment vehicles will be guided by socially responsible investment principles.
3. If an investment account has been established for the purpose of paying out an amount on a periodic basis for a specific purpose, the Committee shall monitor that account on a regular basis to make sure its rate of return meets or exceeds investment expectations for which it was established.

**C. Gifts of Securities**

1. Any securities given to the Presbytery may be sold at the discretion of the Committee and the cash invested as directed above in paragraphs A and B.

**D. Accountability**

1. The Committee shall be accountable to the Presbytery and shall provide financial reports at stated meetings of the Presbytery, one of which shall be an annual investment report.

Adopted 9 July 1985  
Replaced 6 October 2015

\*\*\*\*\*

**16. LOAN GUARANTEE AND PROPERTY SALES APPROVAL BETWEEN PRESBYTERY MEETINGS**

Presbytery of St. Augustine

The Trustees are empowered to act on congregational requests to sell, mortgage, or otherwise encumber real property. At its option, the Trustees may forward to the Presbytery a loan guarantee request that might benefit from the consideration and vote of the Presbytery.

Approved 22 October 1985  
Amended 14 July 2007

\*\*\*\*\*

## 17. MENTORING POLICY FOR INCOMING CLERGY

Presbytery of St. Augustine

The Presbytery of St. Augustine uses mentors as a way of welcoming, introducing, and orienting new clergy to the life and work of the presbytery. It is meant to supplement the New Ministers' Orientation event led by the presbytery staff.

Mentors are fellow clergy who are experienced members of the presbytery, familiar with its staff, procedures, policies, and resources. They are persons willing and able to share their wisdom and information with newcomers in ways that are supportive and constructive to a new member. They are also persons who are friendly, outgoing, and ready to be helpful to a new colleague. Mentors are selected and appointed by the ~~Committee on Ministry~~ Member Preparation and Call Commission at the time of the reception of an incoming new member.

The mentoring relationship is expected to last at least six months in the case of experienced incoming ministers, and one year in the case of first-call ministers.

Mentoring consists of the following tasks:

1. *Welcoming* – The mentor is expected to find ways to welcome the incoming minister into the fellowship of the presbytery. Such ways may include, but are not limited to:

- a. Calling the new minister within 7 days of being asked to serve as a mentor
- b. Making appointments for lunch or dinner and conversation; it is especially welcoming to include the incoming minister's spouse in some of these invitations
- c. Arranging to share transportation to and/or sitting next to the incoming minister at the next meeting of presbytery, and introducing him/her to others at the meeting
- d. Writing a short note to the incoming minister, expressing welcome
- e. Checking in with the incoming minister periodically to see if there are questions or concerns

2. *Shared Study and Resources* – Particularly in the case of first-call clergy, the mentor can help continue the learning process of theological education by selecting a recent book on the practice of ministry for shared study and conversation. The presbytery resource center maintains a large collection of such works, and the Alban Institute provides a significant bibliography of excellent works in this area. Presbytery will provide up to \$50.00 per mentor/incoming minister pair in support of book purchases.

Mentors may also find it helpful to introduce the incoming minister to prayer groups or lectionary study groups of which the mentor is part.

At the very least, the mentor should make opportunities to discuss the ministry context of the incoming minister, and to suggest such resources from the presbytery as may be helpful.

3. *Encouragement* – The early months of a new parish are at once the most exciting and the most daunting. One of the primary functions of the mentor is to offer a listening ear, patient encouragement, and reliable support to the incoming minister.

If the mentor detects issues of larger concern, such as mental health concerns, conflict in the church, or family adjustment concerns, the mentor should ask the permission of the incoming minister to share these concerns with presbytery staff, or should encourage the incoming minister to share them with staff directly.

4. *Reporting* – The mentor is expected to make two reports to the ~~Committee on Ministry~~ Member Preparation and Call Commission during the mentoring period, indicating what activities were shared with the incoming minister, and sharing any concerns the mentor has. Reports to the ~~COM~~ Member Preparation and Call Commission COM will ordinarily remain confidential within the committee.

Adopted 10 July 2004

\*\*\*\*\*



b. Housing Allowance

Housing costs should be addressed in one of two ways:

a. the free use of church-provided housing with manse equity

The value of such housing shall be based on the fair rental value of the property (including furnishings) plus the cost of utilities. A written appraisal for determining fair rental value should be obtained from a real estate professional at least once every five years. For purposes of calculating Board of Pensions effective salary, the value shall not be less than 30% of the total of salary and housing.

b. housing allowance

2. SECA (Self-employment) tax compensation

Salary + Housing allowance x 7.65%

Ministers are, for the purposes of Social Security, considered self-employed. Thus, they pay Social Security under the terms of the Self-Employment Contributions Act (SECA) at the rate of 15.3% of taxable salary. Our presbytery requires that churches pay to the minister a portion of the SECA tax equal to that paid by an employer for an employee under the provisions of the Federal Insurance Contributions Act (FICA); that portion equals 7.65% of the taxable salary. This amount is not treated as part of the total effective salary and does not enter into the calculations of the medical and pension dues. It is, however, reportable for income and self-employment tax purposes.

EXPENSES

Reimbursable Business and Professional Expenses no less than \$3,000

Churches should establish Business and Professional Expense Reimbursement Plans with ministers, specifying which expenses shall be reimbursed and what supporting documentation is required for reimbursement. Such expense reimbursement plans shall include at least the following:

- a. Automobile expenses.
- b. Books and subscriptions for business or professional purposes
- c. Dues, if applicable, for membership in organizations important to the performance of the minister's work.

It is not necessary to identify each element of the plan separately with dollar amounts. By combining them under one plan, there is flexibility for underspending in one category and overspending in another. The figure \$3,000 is provided here as an estimate of minimum value of this reimbursement plan; actual expenses may be higher. Congregations must meet legitimate travel and professional costs, even if they exceed \$3,000.

Total Reimbursable Expenses no less than \$3,000

REQUIRED BENEFITS

4. Major medical
5. Pension
6. Continuing Education allowance no less than \$1,000 (accruable up to three years)
7. Vacation 4 weeks to include 4 Sundays
8. Study Leave 2 weeks to include 2 Sundays (accruable up to three years)
9. Parental Leave 2 weeks (male clergy) or up to 6 weeks (female clergy)
10. Moving expenses

Annual review of adequacy of terms of call. The Book of Order requires that the session review annually the adequacy of compensation of the minister (and all other staff and employees).

Consideration shall be given to a pastoral sabbatical during reviews of the current terms (see #29, Policy regarding Sabbatical Leave).

Adopted Policies  
 Revised 2/7/2015  
 Revised 10/2/2012  
 Amended November 1998  
 Amended November 1999  
 Amended October 2002  
 Amended October 2006

\*\*\*\*\*

**19. MISSION STUDY TASK GROUP: ~~Committee on Ministry~~ Member Preparation and Call Commission**

It is the purpose of this policy to improve the mission study process in congregations searching for a pastor and to insure that critical questions of congregational preparedness to call a pastor are answered early in the interim

1. Congregational “town meeting”: As soon as is practical after the arrival of the interim pastor, the session will host a congregational gathering to discuss the congregation’s sense of itself and its challenges. The discussion will be facilitated by a team from the COM Member Preparation and Call Commission. It will focus on the following questions:
  - How prepared financially is the congregation to assume the burden of the cost for a new pastor?
  - How well does the present congregational structure work? What changes, if any, in the session structure need to be made?
  - Are there conflicts within the congregation, either open or beneath the surface, that affect the ability of the congregation to move forward?
  - What staffing configuration will best suit the needs of the congregation’s ministry
  - What is the vision of the congregation for the next five years?
  - What two things most need to be accomplished in the first year of the new pastor’s tenure?

Answers to these questions will be recorded and summarized, and the summary shared with the following persons or groups:

- COM Member Preparation and Call Commission
- Session
- Interim Pastor
- Pastor Nominating Committee, for consideration in drafting the CIF
- Presbytery Staff, who will share them with candidates for the pastoral position.

2. Mission Study as part of Interim Contract: After adoption of this policy, the COM Member Preparation and Call Commission will approve no contract for interim pastoral services that does not include a specific requirement that the interim pastor lead the session and congregation in a mission study, with particular focus on the issues identified in the town meeting summary.

Adopted 2 May 2006  
 Amended 14 July 2007

\*\*\*\*\*

**20. NOMINATING PROCESS FOR  
 ELECTION OF GENERAL ASSEMBLY COMMISSIONERS**  
 Presbytery of St. Augustine

SUBSTITUTE “TEAM” FOR COMMITTEE THROUGHOUT.

**I. THE PLAN**

All Teaching and Ruling Elders and young adults meeting the General Assembly’s eligibility requirements are eligible to make application to be a commissioner or advisory delegate to a meeting of the General Assembly of the Presbyterian Church (U.S.A). All applications must be in the hands of the Nominating and Representation Committee no later than the date designated by the Committee. The application must be in writing on the form provided by the Committee and available upon request from the presbytery office or on the presbytery website. Applications must be submitted for each General Assembly and do not carry over.

## II. THE RATIONALE

The Presbytery of St. Augustine wishes to send effective and qualified commissioners to the General Assembly in a fair and equitable system. This plan represents a system which promotes competency and fairness in the representation of the presbytery in its selection of commissioners and young adult advisory delegates.

Any Ruling Elder or young adult who wishes to be a commissioner or advisory delegate to a meeting of the General Assembly must make application to attend. This will assure that the commissioner will be interested and motivated to serve.

## III. THE CRITERIA

A. The Nominating Committee will be guided in its selection process to meet the following criteria for full representation in any six year period, as nearly as possible:

1. Alternate young adult advisory delegates between male and female.
2. Nominate an equal number of male and female Ruling Elder commissioners.
3. Nominate at least one racial ethnic person to serve as commissioner to every other General Assembly. (Serious attention will be given to the inclusion of racial ethnic clergy in the delegation.)
4. Provide fair representation to churches of every size.
5. Provide fair representation to persons of every age.
6. Restrict commissioners to service only one time in any ten year period.
7. Take into account the date the churches were last represented and the date ministers last attended as a commissioner.
8. Take into account the years that a Teaching Elder has been ordained and has been a member of the presbytery, with longevity considered as a positive factor, particularly if the teaching elder has never before served as a commissioner.

B. The following qualifying criteria will be used by the Committee for the selection of persons to be commissioners and young adult advisory delegates:

1. Active commitment to, and involvement in, the work of the presbytery through committee, commission or task force work, attendance, and support of its goals and objectives.
2. Knowledge of issues and skills in procedures as shown in their functioning in church governing bodies.
3. Willingness to accept the responsibilities involved - attendance at preparatory meetings, attendance and participation at the Assembly, effective reporting in the presbytery upon return, and willingness to continue service in the presbytery.

## IV. THE STEPS

A. The steps for electing General Assembly commissioners

1. The Nominating Committee will correspond with Clerks of Sessions and ministers, informing them of the following:

- a. The dates and location of the next Assembly
  - b. Copy of the criteria and present status toward meeting them
  - c. Application forms
2. The Nominating Committee will present the slate at the Fall meeting of the presbytery:
- a. Two Teaching Elders and at least two Teaching Elder alternates
  - b. Two Ruling Elders and at least two Ruling Elder alternates
  - c. One young adult advisory delegate and at least one young adult alternate
3. The Session from which the elders and young adult are elected will be advised of the election and asked to hold a service of recognition.
4. The commissioners will be expected to report to the presbytery and to continue to serve in the life of the presbytery.

Adopted July 1987  
 Amended 14 July 2007  
 Amended 5 May 2015

\*\*\*\*\*

**21. NOMINATING PROCESS FOR  
 ELECTION OF SYNOD COMMISSIONERS**  
 Presbytery of St. Augustine

SUBSTITUTE “TEAM” FOR “COMMITTEE” THROUGHOUT.

**I. THE PLAN**

All Teaching Elders and Ruling Elders meeting the Synod’s eligibility requirements are eligible to make application to be a commissioner to the Synod of the South Atlantic. All applications must be in the hands of the Nominating and Representation Committee no later than the date designated by the Committee. The application must be in writing on the form provided by the Committee and available upon request from the presbytery office or on the presbytery website. Applications will not carry over from year to year.

**II. THE RATIONALE**

The Presbytery of St. Augustine wishes to send effective and qualified commissioners to the synod in a fair and equitable system. This plan represents a system which promotes competency and fairness in the representation of the presbytery in its selection.

**III. THE CRITERIA**

A. The Nominating Committee will be guided in its selection process to meet the following criteria for full representation:

- 1. Respond to the extent possible to the Synod’s request for male/female and Teaching/Ruling Elders, in order to assist the Synod in achieving balanced representation.
- 2. Fair representation will be given to churches of every size.
- 3. Fair representation will be given to persons of every age.
- 4. Fair representation will be given to all geographic areas.



- 5. The Committee will take into account the date the churches were last represented and the date Teaching Elders last attended as a commissioner.
- 6. The Committee will take into account the years that a Teaching Elder has been ordained and has been a member of the presbytery, with longevity considered as a positive factor, particularly if the Teaching Elder has never before served as a commissioner.

B. The following qualifying criteria will be used by the Nominating Committee:

- 1. Active commitment to and involvement in the work of the presbytery through committee, commission, or task force work, attendance, and support of its goals and objectives.
- 2. Knowledge of issues and skills in procedures as shown in their functioning in church governing bodies.
- 3. Willingness to accept the responsibilities involved - attendance at preparatory meetings, attendance and participation at the synod, effective reporting in the presbytery upon return, and willingness to continue service in the presbytery.

**IV. THE STEPS**

A. The steps for electing synod commissioners

- 1. The Committee will correspond with clerks of sessions and ministers, informing them of the following:
  - a. Dates and locations of future synod meetings
  - b. Copy of the criteria and present status toward meeting them
  - c. Application forms
- 2. The Nominating Committee will present its slate at the appropriate meeting.
- 3. The commissioners will be expected to report to the presbytery the work of the Synod at the meetings that the commissioners have attended.

Adopted 4 February 1989  
Amended 14 July 2007  
Amended 6 October 2015

\*\*\*\*\*

**22. OVERTURES PRESENTED TO PRESBYTERY**  
Presbytery of St. Augustine

I Definition of an Overture

An overture is the official way which session, presbytery, or synod presents a concern to a higher governing body.

From the Book of Order G-10.0102o(6) - [Responsibilities and powers of a session] - Proposing to the presbytery, and through it, to the synod and General Assembly such measures as may be of common concern to the mission of the whole church.

G-11.0103t - [Responsibilities and powers of a presbytery] - ...proposing to the synod or the General Assembly such measures as may be of common concern to the mission of the whole church.

G-12.0102o [Responsibilities and powers of a synod] - ...proposing to the synod or the General Assembly such measures as may be of common concern to the mission of the whole church.

## II Format

The format for an overture includes a set of statements about the data, facts, and/or views regarding a particular situation, idea, or concern. These statements generally begin with the words "wherefore" or "whereas". The concluding paragraph is the resolution proposed by the makers, ordinarily beginning with "therefore". In adopting an overture, only the concluding statement is operative; the earlier portion is only explanatory.

## III Timelines

Once the overture has been adopted by a session, it is sent to the Stated Clerk of the presbytery ordinarily at least 45 days prior to the stated meetings of the presbytery.

Ordinarily the presbytery meets on the second Saturday of February, the first Tuesday of May, the second Saturday of July, and the third Tuesday of October.

## IV Assignment

The Stated Clerk has the responsibility to refer the overture to the ~~Bills and Overtures Committee of the Presbytery Council (BOPC)~~, Coordinating Council which will study it and recommend action to the presbytery. The BOPC may seek advice concerning the overture to a committee of presbytery with expertise and responsibility for the issues addressed by the overture.

## V Study of the overture

The ~~BOPC~~ Coordinating Council may invite representatives from the session which submitted the overture to present their case for passage of it. It may also seek other sources of information and background material. ~~The BOPC shall make a recommendation to the Presbytery Council regarding the overture.~~

## VI Action at the presbytery meeting

The Presbytery Council, Coordinating Council will present the overture to the presbytery with the council's recommendation regarding its passage. This recommendation may be for approval, for disapproval, or for approval in a changed form. If the council recommendation is for disapproval, it shall provide for a full presentation at the presbytery meeting by the session presenting the overture.

## VII Action on approved overtures

If the overture is to be sent to a higher governing body, the Stated Clerk is responsible to see that it is communicated to the Stated Clerk of that governing body. If the overture concerns this presbytery, the Stated Clerk is responsible to take appropriate action.

Adopted 25 April 1989

\*\*\*\*\*

### 23. PARENTAL LEAVE POLICY

Presbytery of St. Augustine

Parental leave may be used by non exempt employees of the Presbytery of St. Augustine, Inc. in the event of either the birth or adoption of a child. Exempt staff members are governed by presbytery's policy on "Clergy/Educator Parental Leave." This policy is also intended to serve as a model for sessions in developing their own parental leave policies for non-exempt staff.

- 1) Parental leave shall be for up to six (6) weeks with full compensation for female employees of the presbytery in the final days of pregnancy, delivery, and postpartum. Two (2) weeks shall be extended to male employees upon the birth or adoption of children in their immediate families.
- 2) Vacation time may be used to supplement parental leave at the discretion of the employee and in consultation with the ~~Executive Presbyter~~ Personnel Committee.
- 3) Because circumstances surrounding each birth differ, the presbytery will remain as flexible as possible in assisting the employee in planning work during pregnancy and in the early months following the birth, including permitting work to be done at home or by electronic means.

- 4) The employee herself shall take primary responsibility during her pregnancy to inform the ~~Executive Presbyter Personnel Committee~~ regarding her changing needs and availability to serve the presbytery.
- 5) The employee shall ordinarily submit to the ~~Executive Presbyter Personnel Committee~~ a written request for parental leave not less than thirty (30) prior to the beginning of the leave, stating her intentions regarding returning to employment. A copy of this request shall be sent to the presbytery's Personnel Committee.
- 6) Written notification of the date for reinstatement shall ordinarily be offered to the ~~Executive Presbyter Personnel Committee~~ not less than two (2) weeks prior to the conclusion of the leave.
- 7) If the employee is unable to return to work at the end of the agreed-upon leave, the ~~Executive Presbyter Personnel Committee~~, in consultation with the presbytery Personnel Committee, may take action to terminate employment.
- 8) In the case of partial incapacity, ~~Executive Presbyter Personnel Committee~~ may adjust the duties and compensation of the minister/educator, in consultation with the presbytery Personnel Committee.

Adopted 16 May 2000  
 Amended 7 May 2002

\*\*\*\*\*

**24. PASTORAL CARE NETWORK:  
 PASTORAL CARE TEAM FOR CHURCH PROFESSIONALS**

**NOTE: THIS SECTION HAS NOT BEEN FUNCTIONING FOR MANY YEARS. THE NEW MANUAL OF OPERATIONS COMPLETELY REPLACES IT WITH A DIFFERENT STRUCTURE OF AREA REPS, COORDINATION DIRECTOR, AND LEADERSHIP DEVELOPMENT AND CARE COMMITTEE.**

**PURPOSE**

~~Church Professionals, including Clergy and Educators, give of their time and energy in the care of so many others. Many of these same professionals reach out to each other when colleagues face personal or professional difficulties. The continued practice of ministry and the institutional health of congregations and the presbytery are greatly impacted by the care professionals receive during times of need as well as the ability of professionals to practice self care. To this end, this proposal recommends that St. Augustine Presbytery establish a Pastoral Care Network (PCN)~~

- ~~▪ As a network of pastoral care volunteers to provide support for church professionals~~
- ~~▪ To encourage continued support of colleagues throughout the presbytery~~
- ~~▪ To promote and advocate for clergy and educators to practice more effective self care~~
- ~~▪ And that through the PCN, the presbytery will seek membership in, and participate in, the Presbytery Pastoral Care Network (PPCN) of the Presbyterian Church (USA)~~

**STRUCTURE OF THE PASTORAL CARE NETWORK**

- ~~▪ The PCN will be made up of members of St. Augustine Presbytery who volunteer to be pastoral care givers in specific geographic areas of St. Augustine Presbytery. This may include clergy, educators, and elders. Geographic areas will be based on the regional councils of presbytery, but may be adapted based on need, availability of volunteers.~~
- ~~▪ Pastoral Care Volunteers will provide a basic level of pastoral support when a clergy person or educator in that region is experiencing a personal crisis or major life transition and will provide routine contacts to promote self care by our clergy and educators.~~
- ~~▪ A PCN Coordinator (or Network Coordinator) will be appointed by the Committee on Ministry. Leadership Development and Care Committee. The Network Coordinator will work with the committee Executive Presbyter to identify and invite appropriate individuals to become the volunteers for the network.~~
- ~~▪ The Network Coordinator will facilitate the sharing of information between the network, the presbytery staff, and the presbytery as a whole~~
- ~~▪ The PCN and Coordinator would be responsible to the presbytery through the Professional Care Subcommittee of the Committee on Ministry. Leadership Development and Care Committee.~~

**TRAINING AND SUPPORT FOR PASTORAL CARE VOLUNTEERS**

Once invited, volunteers will be required to complete a (one day, ½ day?) training program that will consist of the following components:

- Team building activities for the members of the network
- Orientation to the purpose, structure, and mechanisms for sharing information
- A review of components of basic pastoral support (what it is and what it is not)
- A discussion of standards of practice, including ethical standards, confidentiality and boundary concerns
- Establishing longer term goals for the PCN

**STANDARDS OF PRACTICE**

The following standards of practice are presented as minimum standards. The PCN may agree on additional standards to which they will hold each other accountable.

The following documents from the Presbyterian Church (USA) provide statements related to the practice and ethical standards of this PCN:

- “Best Practices for the Pastoral Care of Ministers in the Presbyterian Church (USA),” a pamphlet published by the PPCN
- “Life Together in the Community of Faith: Standards of Ethical Conduct for Ordained Officers in the Presbyterian Church (USA).”

**Confidentiality:** Pastoral care is provided with the presumption of confidentiality. In order for there to be a relationship of trust, where care can be provided and received, confidentiality must be an important ingredient. Pastoral Care Volunteers will be expected to honor the privacy and respect the confidentiality of those with whom they provide care. There may be times when it seems appropriate to share information, such as to solicit the prayer support of the presbytery. In such cases, the Pastoral Care Volunteer will first gain the permission of the individual (or his/her family member) before making the need known. The standard of confidentiality, however, has its limits. When the care provider becomes aware of situations involving harm or potential harm to individuals or to the church body, this information will be shared with the appropriate entities. This may include, but is not limited to, expressed plans for suicide or homicide, or situations that would fall in the definition of clergy sexual misconduct. In the event that the presbytery activates an administrative or investigative commission, or a crisis response team, the Pastoral Care Volunteer will suspend involvement with the individual. Prayer support for all those concerned may, certainly, continue.

**ACTIVITIES OF THE NETWORK**

Pastoral Care Volunteers will

- Provide an annual routine visit with clergy and educators within their region. This visit will be for building rapport, offering services of support, and encourage the self care of the clergy person or educator.
- Share information with the PCN Coordinator or Executive Presbyter Leadership Development and Care Committee, as appropriate. Ordinarily, the coordinator will be informed when a person requests, or gives permission, for the sharing of information for additional support of the presbytery, such as in the death of a family member, or a serious illness. The Executive Presbyter will be informed in those situations involving harm or potential harm to individuals or the church body.
- Meet as a network of volunteers on a periodic basis to provide mutual support, and to plan for the on going work of the network and its objectives.

The PCN Coordinator will facilitate the sharing of information for the benefit of presbytery members

- When information comes to the presbytery staff regarding individual needs, this information will be shared with the appropriate volunteer for her or his follow up with the individual
- When appropriate, information about individual needs or concerns will be shared with the presbytery through
  - the Professional Care Subcommittee of COM, Leadership Development and Care Committee,
  - inclusion in the presbytery newsletter
  - special communiqués with presbytery in the event of the death of a family member or other crises needing more rapid response of support and prayer.

The Pastoral Care Network, Network Coordinator, in conjunction with the Leadership Development and Care Committee and the Relationship Coordination Director Committee on Ministry and the Executive Presbyter may appoint Task Groups, made up of network members and other interested individuals, for the purpose of considering and recommending additional activities to aid professionals in developing appropriate avenues of self care.

Adopted 2 May 2006

\*\*\*\*\*

**25. POLICY FOR GIVING**  
Presbytery of St. Augustine

As a portion of the people of God, known as the Presbyterian Church (U.S.A.), we are a community of faith. We have the responsibility to support our community of faith financially. Since the community cannot tax, we as Christians must accept the responsibility to support the work of our community of faith with our tithes of our current income from living donors.

The financial mission of church members is to support their congregation by least a tithe of 10 % before any other designated giving or special causes.

Likewise, the financial mission of the congregations is to support their larger church by the gift of at least a tithe to the budget of the presbytery before any other designated giving or special causes.

The work and ministry of the presbytery parallels the work and ministry of the congregation:

There are 64 “family units” that need caring for – these are the congregations that are served by pastors and their families who are in need of care.

Just as in the congregation there are some members who have more resources and some who have less, this is true for our congregations. Smaller churches need the help and resources that larger churches can share.

Just as the congregation has programs designed to help it grow, so it is true in the presbytery as it develops new churches in order to help the presbytery grow.

Just as church sessions plan for and implement a Christian education program, so it is true at the presbytery as it trains leaders for congregations’ education programs.

And just as congregations support the presbytery through their benevolences, in turn the presbytery supports the synod and General Assembly through its benevolences.

Each governing body of the Presbyterian Church has a vital and necessary ministry and work. All aim at helping congregations, the point of mission, be vital in making a witness for Jesus Christ.

The Presbytery of St. Augustine commits itself to supporting the work of the Synod of South Atlantic and the General Assembly of the Presbyterian Church (USA), employing the principle of “fair share” proportional giving. This principle holds that the contributions of the presbytery to the work of the larger church shall rise or fall in direct and proportional relationship to its own receipts. The Presbytery of St. Augustine understands its annual “fair share” to be no less than 10% of the total undesignated receipts from its congregations for the previous year. When the contributions of the presbytery to the work of the larger church reach or exceed 10% of its prior year’s receipts, the presbytery will seek to increase its giving by 1 %.

The Presbytery of St. Augustine also urges and encourages all its sessions to employ this same principal of “fair share” proportional giving in their acceptances for the work of the presbytery, synod, and General Assembly. A “fair share” acceptance is understood to be no less than 10% of the congregation’s receipts as represented on line 20 of the session’s annual statistical report.

Session may find that attaining the goal of a “fair share” acceptance is more than it can accomplish in a single year. When this is the case, the presbytery urges and encourages the session to set a goal of increasing by at least 1% per year its acceptance until it reaches the 10% “fair share” acceptance, and to announce that goal to the congregation..

There are some congregations which are blessed with greater resources, and who are already meeting the “fair share” acceptance. The presbytery urges and encourages these sessions to accept the challenge to increase their annual acceptance by 1% from the previous year, so that the fruits of God’s goodness may be shared by the whole community of faith.

Adopted 10 February 2007  
Amended 14 July 2007

\*\*\*\*\*

## 26. PRESBYTERY-WIDE ANNUAL OFFERINGS FOR THE BENEFIT OF OUTSIDE ENTITIES

### Presbytery of St. Augustine

The Presbytery of St. Augustine establishes the following as its policy regarding requests for annual offerings to be collected within the presbytery for the benefit of persons, groups, or entities outside the presbytery.

- This policy shall **not** apply to annual offerings approved and conducted by the General Assembly or the Synod of South Atlantic, since such offerings and campaigns shall already have met with the approval of a higher governing body of the church. Special annual offerings exempt from this policy under this exception are:
  - One Great Hour of Sharing
  - Pentecost Offering
  - Presbyterian Women's Birthday Offering/Thank Offering
  - Christmas Joy Gift
  - Peacemaking Offering
  - Thornwell Home and School Offering
  - Theological Education Fund
  - Candidate's Support Fund
- This policy shall **not** be taken to imply any limitation on the right of sessions to authorize participation in one-time or annual offerings within a particular congregation.

#### A. Requirements:

- The offering to be received must be for the support of causes or efforts consistent with the mission and ministry of the Presbytery of St. Augustine, as determined by the Presbytery Coordinating Council
- An annual offering to be received shall not duplicate offerings already approved and received within the presbytery.
- The offering to be received shall not be accomplished at such a time or in such a manner as to be deleterious to the giving of congregations to the mission of the larger church, as determined by the Administration Committee Stewardship Committee.
- The entity requesting the offering shall agree to abide by the proposal, process, and reporting requirements outlined in this policy.

#### B. Proposal

Each annual offering proposed for consideration shall be accompanied by a written proposal indicating the following:

- Beneficiary: To the work of what person, group, or agency is the offering or campaign collection to be donated? What is the nature of that work? Under whose supervision or auspices does the person, group, or agency work?
- Name of Requesting Entity if different from the Beneficiary.
- Collection Date: When will the offering be received? How much flexibility is there for congregations to adapt the date to suit their program schedules?
- Supporting materials: Attach a copy of any supporting materials (flyers, bulletin inserts, special envelopes, etc.) to be disseminated within the presbytery.
- Agenda time: Does the requesting entity wish to have any time on the Presbytery Coordinating Council agenda, and how much?
- Deadline: Proposals for the collection of annual offerings must be submitted to the presbytery office no later than four months prior to the proposed collection date.

#### C. Approval Process:

- The requesting entity shall provide the proposal and any supporting materials to the presbytery office no later than the deadline date.
- The proposal will be circulated to Administration and Finance Committee for advice and consent.

- ~~Presbytery~~ Coordinating Council, having heard the proposal and any advice of the committee, shall recommend to the presbytery that the offering be received/not received.
- If presbytery approves the offering or campaign, the stated clerk shall communicate this approval to the requesting entity, along with permission to circulate its request and supporting materials to sessions.

*D. Collection, Disbursement, and Reporting:*

- Individuals write checks to local church; church remits total to presbytery.
- Proceeds from any approved offering shall be remitted to the office of the presbytery.
- The Treasurer of the presbytery shall receive, record, and disburse all proceeds from an annual offering to the stated beneficiary, and shall note such disbursement in the financial records of the presbytery. The Treasurer shall also report the disbursal of the proceeds to the requesting entity.
- The requesting entity for an annual offering shall report to the presbytery office on the use by the beneficiary of all funds collected through the offering. This may consist of year-end financials, to be submitted as soon as possible after the end of year in which the offering was received.

Adopted 03 May 2005

\*\*\*\*\*

**27. PURCHASE AND SALE OF PROPERTY FOR NEW CHURCH DEVELOPMENTS**  
 Presbytery of St. Augustine

A. The presbytery empowers the ~~Presbytery~~ Coordinating Council, ~~upon the recommendation of the Mission Coordinator for New Missional Communities,~~ to:

1. Select sites for new churches or for relocated churches
2. Negotiate for the purchase of such property including the price, terms of purchase, interest rate, and terms of payment
3. Arrange financing including mortgage
4. Numbers two and three are subject to the approval of the Trustees of the Presbytery of St. Augustine, Inc. on price, interest rate, terms of payment, length of mortgage, and legal requirements.

B. The presbytery empowers the Trustees of the Presbytery of St. Augustine, Inc. to:

1. Act for the presbytery to review the purchase or sale of all properties for church development, new or relocated, including the price to be paid, the interest rate, terms of purchase and mortgage terms
2. Review the legal requirements of the purchase or sale of any property for church development
3. To act for the presbytery to complete the purchase or to sell such property.
4. No agreement by the ~~Presbytery~~ Coordinating Council to purchase property is binding until it is approved by the Trustees of the Presbytery of St. Augustine, Inc.

C. The above powers would be subject to the following limitations:

1. The ~~Presbytery~~ Coordinating Council shall use only funds in hand for down payments and/or binder payments in the purchase of property for church development.
2. The ~~P~~-~~Presbytery~~ Coordinating Council may not obligate the presbytery for future annual payments in excess of 90% of the amount allocated to new church development and redevelopment of existing churches within the budget approved by the presbytery for the year in which the purchase is made.

3. Payment for future land acquisitions must be made within five years from the date of purchase.
4. None of the above limitations may be exceeded without the approval of the presbytery in a stated meeting.
5. At each meeting of the presbytery, all prior action of the ~~Presbytery~~ Presbytery Coordinating Council regarding the purchase of property for new church development shall be reported to the presbytery.

Adopted 30 January 1981

\*\*\*\*\*

**28. Policy Regarding Relationships between Congregations  
of the Presbytery of St. Augustine and The Fellowship of Presbyterians  
or A Covenant Order of Evangelical Presbyterians**

“I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may be one. As you, Father are in me and I am in you, may they also be in us, so that the world may believe you have sent me” (Jesus, in prayer with and for his disciples,”( John 17:20-21).

Because in Christ the Church is one, it strives to be one. To be one with Christ is to be joined with all those whom Christ calls into relationship with him. To be thus joined with one another is to become priests for one another, praying for the world and for one another and sharing the various gifts God has given to each Christian for the benefit of the whole community. Division into different denominations obscures but does not destroy unity in Christ. The Presbyterian Church (U.S.A.), affirming its historical continuity with the whole Church of Jesus Christ, is committed to the reduction of that obscurity, and is willing to seek and to deepen communion with all other churches within the one, holy, catholic, and apostolic Church (F-1.0302a).

The Presbyterian Church (U.S.A.) at all levels seeks to manifest more visibly the unity of the body of Christ and will be open to opportunities for conversation, cooperation, and action with other ecclesiastical groups. It will seek to initiate, maintain, and strengthen relations with other Reformed and Christian entities. (G-5.0101).

**I. The Occasion and Scope of this Policy**

The Presbytery of St Augustine recognizes its calling in Christ to the unity of the Church, the body of Christ. At the same time, it acknowledges in the existence of various denominations the continued obscurity of the unity of that body. It is committed, as the Book of Order maintains, “to the reduction of that obscurity, and ...to seek and deepen communion with all other churches in the one, holy, catholic, and apostolic Church.”

Recent developments within the church have led to the formation of two groups. One is The Fellowship of Presbyterians (“Fellowship”), an affinity group composed of teaching elders, ruling elders, and individuals. The other is A Covenant Order of Evangelical Presbyterians (“ECO”), a new denomination, separate from the Presbyterian Church (U.S.A.), but with which some PC(USA) congregations may seek to form relationships.

This policy is specific to relationships with the Fellowship, and between congregations of the presbytery and those in ECO. However, elements of this policy – in particular in sections III B and C below – may be of use to the presbytery in guiding its establishment of joint congregational witness with congregations of other Christian bodies, subject to the provisions of G-5.05 of the Book of Order.

This policy is intended to deal with requests to enter into formal relationships between congregations of the presbytery and other Christian bodies or denominations. It is not intended to apply to agreements between congregations of this and other Christian bodies to address shared needs or pursue commonly perceived mission causes (e.g. community food banks, neighborhood youth programs, etc). These remain within the discretion of the session to develop and administer.

**II. The Fellowship and ECO**

The Presbytery of St. Augustine understands the Fellowship to be an affinity organization unregulated by the church’s Constitution. As such, it is similar to other organizations in which individuals and sessions have participated in recent years (e.g., Presbyterians for Renewal, or the Covenant Network of Presbyterians). Sessions and individual members of congregations of the Presbytery of St. Augustine are free to express themselves and their opinions through participation in the Fellowship, provided that their actions do not violate the Constitution of this church.



The Presbytery of St. Augustine understands ECO to be a denomination, or church. It sees in the declared Draft of the Theology and Draft of the Polity all the earmarks of denominational life:

- ECO has declared a theological and doctrinal basis in its Draft Theology
- ECO has defined certain theological claims to which it requires member congregations and Ruling or Teaching Elders to subscribe
- ECO has described a polity that includes:
  - a hierarchical structure
  - a process for organizing congregations and receiving members into those congregations
  - a process for conducting congregational and presbytery business
  - standards for ordination and installation
  - statements about property either belonging to or in the trust of entities within the ECO
  - regulations regarding relationships between ECO and congregations of other churches

Because ECO is a denomination, a PC(USA) congregation's relationship to ECO may only come in the form of a joint congregational witness under the terms of G-5.05 of the Book of Order. The Book of Order does not permit a congregation to hold simultaneous membership in two denominations, except as part of a union presbytery or through a joint congregational witness (see G-5.04, 5.05).

### III. Relationships between Congregations and ECO

#### A. Requirements of the Book of Order Governing Joint Congregational Witness

The Book of Order provides for joint congregational witness in G-5.05. This section requires the following conditions for establishing a joint congregational witness:

1. That the joint witness is necessary to the strategy for mission of the Presbytery of St. Augustine.
2. That the joint witness be between at least one congregation of this denomination and at least one congregation of ECO.
3. That the joint witness be subject to the constitutions of both the PC(USA) and ECO. Wherever the constitutions differ, the mandatory provisions of one apply in all cases where the others are permissive. Wherever there are conflicting mandatory provisions, the session petitions the Presbytery of St. Augustine and the presbytery of ECO of which the congregation is a member to resolve the conflict
4. That the joint congregational witness be established according to a plan approved by a two-thirds majority of the members of each congregation entering into the joint witness at duly called congregational meetings of the congregations. The plan is also subject to the approval of both the Presbytery of St. Augustine and the presbytery of ECO of which the congregation is a member.

#### B. Process of the Presbytery of St. Augustine for Establishing Joint Congregational Witness

The Presbytery of St. Augustine will be guided by the following process when reviewing requests by congregations to establish joint congregational witness with a congregation of ECO, with variations as necessary or prudent:

1. The session of the congregation desiring to enter joint congregational witness shall make its desires known in writing to the Stated Clerk, including in this communication the name of the ECO congregation with which it wishes to share joint witness.
2. The Stated Clerk shall notify both the ~~Committee on Ministry and~~ Relationship Coordination Committee and the Presbytery Coordinating Council of the request, and shall place the request on the docket of the next meeting of the presbytery.
3. The ~~Committee on Ministry and/or the~~ Relationship Coordination Committee and/or the Presbytery Coordinating Council may recommend action on the request, if they deem it appropriate to do so.
4. The presbytery may, if it deems it appropriate and expeditious, form an administrative commission to draft a plan for joint witness. If an acceptable plan accompanies the session's request, the presbytery may also act directly to approve the plan, subject to the presbytery's right to amend the plan as it deems necessary.

- 5. The presbytery (or administrative commission, if applicable) will coordinate preparation of the plan with the ECO presbytery and its approval will be pending receipt of approval by the ECO presbytery. The plan will be approved only when both presbyteries agree to its terms.
- 6. The presbytery shall approve, in consultation with the sessions of the joining congregations and the ECO presbytery, an occasion for celebrating the beginning of the joint witness.

C. Plan for Joint Congregational Witness

The plan for joint congregational witness must include the following matters:

- 1. Names and locations of the joining congregations and the joint congregation.
- 2. The purpose of the joint witness.
- 3. A statement that the joint congregation is subject to the constitution of each denomination.
- 4. The formation of a corporation, which shall include in its charter its purpose, name, and statement that it is subject to each constitution.
- 5. A provision for review of records annually and when requested by each governing presbytery.
- 6. A provision regarding the relationships and effective dates of teaching elders, their membership in each presbytery, their participation in at least one church's benefit plans, and the requirement that they be subject to discipline under the constitutions of both denominations.
- 7. The following statements regarding membership: (a) membership consists of members of the forming churches and others received by the session of the joint congregation; and (b) an equal share of the total membership shall be to each presbytery and the highest governing body of the denomination.
- 8. The following statements regarding ruling elders and deacons: (a) the ruling elders and deacons of the forming churches shall initially serve in the joint congregation; (b) at the first annual meeting, new classes of ruling elders and deacons shall be elected.
- 9. A provision for the trustees of the joint congregation that is in harmony with civil law.
- 10. A provision that addresses the property (real and personal) of the joint congregation, its liabilities, and any trusts or trust obligations connected to the congregations.
- 11. A provision for equal division of per capita assessments to both presbyteries and that the session shall consider the causes of both churches when making decisions as to denominational giving.
- 12. A statement that wherever the constitutions of the denominations differ, the mandatory provisions of one shall apply in all cases where the others are permissive. Where the mandatory provisions conflict, the session of the joint congregation shall petition the presbyteries to overture to their highest councils to resolve the conflict.
- 13. A provision that the teaching elders are subject to the discipline of both presbyteries and that the presbytery where the action is begun shall invite a committee of the other to join in formulating and prosecuting the charges. In the event that an appeal is taken and finally decided, that decision shall be equally binding on the other presbytery.
- 14. A provision for how the joint congregational witness may be dissolved.
- 15. A provision for the procedure to request dismissal from a denomination.

Adopted 2 October 2012

\*\*\*\*\*

**TO THE PASTORAL COUNSELING CENTER**  
 Presbytery of St. Augustine

- I. Findings                    The Presbytery of St. Augustine hereby finds:
- A. The Presbytery of Suwannee began the Pastoral Counseling Center in 1971 as a ministry to the people of northeast Florida without regard to one's capacity to pay; it was also the intention of the presbytery to provide educational and training opportunities for church professionals at affordable rates.
  - B. It was understood in the original decision to begin the Pastoral Counseling Center that a continued subsidy would be necessary if the Center were to continue as a ministry to all persons including those of limited means, and to continue to provide training and educational opportunities for church professionals at a affordable rates. A goal was set for the Center to reach a level where 67% of its income was generated by fees and 33% was received as subsidy. At the present time the Center is generating about 80% of its income through fees and about 20% comes from subsidy.
  - C. Through continued efforts by the Center and despite inflation, the presbytery was able from 1971 through 1978 steadily to reduce the amount of its subsidy to the Center. By 1979 the Center had reached the maximum of efficiency and the rock-bottom in its need for subsidy; it has therefore requested the same level of funding plus a small increase to cover inflation.
  - D. The presbytery now has two partners in its sponsorship and subsidy of the Center: The Jacksonville United Methodist Mission Board (JUMMBO) and St. Mark's Episcopal Church. These two bodies joined the presbytery in order to expand the service of the Pastoral Counseling Center. They have been steadily giving inflationary increases in subsidy and manifest an expectation and determination to continue.
  - E. The presbytery has determined that 1982 will have to be a year of financial stringency for all of its programs and services so that its budget processes can be reorganized on a firm basis. Therefore the Division of Corporate and Social Ministries has recommended that the Pastoral Counseling Center be given no inflationary increase for 1982, but that it be funded at the same level as 1981. Nevertheless, the presbytery is appreciative of the fact that at this time it appears that its two partners (JUMMBO and St. Marks) will provide an inflationary increase.

II. Declaration of Policy                    It is the commitment and intention of Presbytery of St. Augustine:

- A. To continue its witness by its sponsorship of the Pastoral Counseling Center as a ministry to all persons regardless of their level of income and as a provider of educational and training opportunities to church professionals at affordable costs;
- B. To encourage the Pastoral Counseling Center to continue its endeavor to establish sponsorship with other Christian ecumenical bodies with the goal of achieving parity in funding;
- C. To declare its policy that so long as the same conditions prevail, and the goals of the Pastoral Counseling Center concur with those of the presbytery, and if the way be clear, that the presbytery shall continue to provide funding for the Pastoral Counseling Center at the same base level (\$18,200) with an increase annually to accommodate inflation after 1982;
- D. That the Goals and Priorities Task Force of the presbytery be instructed to include as part of its studies of goals for the future, the place of the Pastoral Counseling Center in the presbytery's on-going goals;
- E. That this statement of presbytery policy be transmitted to the Board of Directors of the Pastoral Counseling Center.

Adopted 27 October 1981

\*\*\*\*\*

**30. POLICY REGARDING SABBATICAL LEAVE FOR PARISH PASTORS, ASSOCIATES, EDUCATORS, AND EXECUTIVE STAFF OF THE PRESBYTERY**

The Presbytery of St. Augustine adopts the following guidelines for sabbatical leave and assigns to the ~~COM~~ Member Preparation and Call Commission the responsibility for encouraging congregations to participate in this practice. It shall become a mandatory part of the minimum terms of call presented to the presbytery through the ~~Examinations Commission~~ Member Preparation and Call after 1 January 2008.

1. Ordinarily, the pastor/associate pastor/educators/executive staff of the presbytery shall have completed at least seven years of consecutive service in the particular church that is being served and in the particular office to which the person has been called.
2. A written plan of study with identified goals should be approved by the governing body after consultation with its personnel committee. This should be completed and approved at least six months before anticipated departure.
3. Sabbatical leave with full pay will not, ordinarily, exceed three months. However, it may be taken in conjunction with earned vacation and study leave. Additional time without pay may be approved provided the total time away does not exceed six months.
4. It is very important to consider the financial implications for the pastor/educator when taking a sabbatical. It does little good to offer the time but no financial resources to help make use of the time. Ordinarily, the funds would come in one of two ways - from special gifts that people contribute to this specific cause or out of the annual budget of the church.
5. Sabbatical leave shall not be terminal leave. If the pastor/associate pastor/educators/executive staff chooses to leave that particular ministry within the period of one year after the completion of a sabbatical, the salary attributable to the sabbatical should be refunded to the church or presbytery.

It should be understood that no more than one professional member of the staff of a congregation/presbytery would have sabbatical leave at any one period of time and within any one calendar year.

7. Sabbatical leaves would not be considered substitutes for annual study leaves. The two serve different functions. Annual study leave may normally be accumulated for a period of up to three years without loss. This policy does not pertain to sabbaticals. It is the purpose of the sabbatical to intervene in the vocational process of the minister/educator/staff person in a timely manner. Its purpose in addition to enrichment and new insights also has the major focus to serve as a "change of pace" time that can provide relaxation.

In churches served by one pastor, and especially for smaller churches, the following are guidelines for how to fill the leadership needs of the church during the three-month period that the pastor is on sabbatical:

- a. Be sure that the sabbatical leave is planned at least a year in advance so that the leadership needs can be covered.
- b. We have many retired ministers living within our bounds. The Presbytery office can provide names of these persons who live in your area. You might be able to find such a retired person who could work part time in the pastor's absence, i.e., preaching on Sundays and visiting the sick and moderating the Session meetings. The Session would negotiate an appropriate honorarium for these services.
- c. There have been experiences in the past whereby staff members from the General Assembly are given a leave of absence from their responsibilities and they come and serve a parish for this limited period of time at no salary cost to the church, expenses only. Such an exchange might be negotiated with the help of the Presbytery staff.
- d. The elders might consider taking extra leadership responsibilities to cover the various administrative and ministerial tasks of the pastor, including rotating the preaching.
- e. The above but the preaching might be done by the use of Presbytery staff and other denominational officials. This could be a time in which the particular congregation becomes better acquainted with the Presbytery, Synod, and General Assembly.
- f. Our denomination now has trained interim pastors. Generally these specialists serve churches who are seeking a full-time pastor for a period of one year. Sometimes some of these persons are not able to move from one such twelve month experience right into the next one, and need a "bridge" job of two or three months. Most often the Presbytery office is aware of such persons and their availability.

Adopted by the Presbytery of St. Augustine (2/10/96)  
Amended 14 July 2007

\*\*\*\*\*

### **31. SCHOLARSHIP SUPPORT FOR PASTORAL COUNSELING THROUGH THE GAINESVILLE COUNSELING SUPPORT FUND**

Presbytery of St. Augustine

As a result of a designated gift, funds are available on an annual basis for support of Presbyterians seeking crisis-counseling services in Gainesville. "Crisis counseling" may be taken to include a wide variety of mental and spiritual health needs, but does not extend to premarital counseling or career counseling services. The funds may be accessed by the following procedure:

1. Must have a written referral for counseling signed by PC(USA) minister.
2. Must obtain from the counselor a statement of the approximate cost of treatment.
3. Minister's referral, treatment plan, and cost estimate should be submitted to Ms. Nancy T. Brown, Presbytery of St. Augustine, 1937 University Blvd. West, Jacksonville, FL, 32217.
4. Funds are available to cover the cost of no more than three crisis-counseling sessions.

All applicants submitting required documentation will receive consideration on a first-come, first-serve basis until funds are exhausted for the year.

Adopted May 2001

\*\*\*\*\*

### **32. POLICY ON SEMINARY INDEBTEDNESS**

Presbytery of St. Augustine

The Presbytery of St. Augustine believes that the burden of indebtedness carried by many recent seminary graduates seriously impairs their ability to function responsibly in ministry and threatens the freedom with which they can hear and follow the call of God's Spirit in the service of the Church. Toward that end, it adopts the following policy on seminary indebtedness for both its own candidates and those recent seminary graduates whom it receives and installs into first calls.

#### **For Those in Preparation for Ministry within the Presbytery**

*The ~~Committee on Ministry~~ Member Preparation and Call Commission shall:*

- 1) Strongly encourage all inquirers and/or candidates to participate in at least one "Fiscal Fitness" seminar sponsored by the Board of Pensions during their seminary career, or to meet with a regional representative of the Board of Pensions or other financial planner to assess net worth and to begin developing financial plans to pay seminary costs.
- 2) Inquire in each annual consultation or candidacy review about the inquirer/candidate's level of indebtedness. If the level of indebtedness exceeds 40% of the denominational median pastoral salary as reported by the Board of Pensions, the inquirer/candidate will be referred to financial counseling to develop a plan for dealing with the debt.
- 3) Make available as requested by candidates or inquirers a list of options for pursuing grants and interest free loans and other funding such as is available through the Financial Aid for Studies Office of the Presbyterian Church (U.S.A.) and through the seminary financial aid office.
- 4) Inform the congregation of which the inquirer/candidate is a member and other congregations as appropriate, when the inquirer/candidate has incurred a high degree of indebtedness and advocate the generation of greater financial support for the candidate.

#### **For Those Ordained to First Calls within the Presbytery**

*~~Committee on Ministry~~ Member Preparation and Call Commission shall:*

- 1) Require that any minister who is installed in a first call and who carries educational indebtedness greater than 40% of the median pastoral salary as reported by the Board of Pensions show evidence of having attended a financial planning workshop, such as the Fiscal Fitness workshop sponsored by the Board of Pensions; or to attend such a workshop within the first year of ministry; expenses for the workshop including registration fees, accommodation, and travel to such a workshop shall be considered legitimate reimbursable expenses from study leave allowance.
- 2) Encourage calling congregations to utilize further debt reduction as a part of the salary package for a prospective pastor who is a recent seminary graduate. Information about seminary indebtedness, including this policy and the Board of Pensions Seminary Debt Assistance Program, shall be included with the material given to each PNC during its orientation.

Adopted 03 May 2005

\*\*\*\*\*

**33. SERVICES OF INSTALLTION/ORDINATION  
FOR A MINISTER OF THE WORD AND SACRAMENT  
THE PRESBYTERY OF ST. AUGUSTINE**

*“The service of ordination and installation, or commissioning, may take place during the Service for the Lord’s Day as a response to the proclamation of the Word(W-3.3503). Ordination and Installation, or Commissioning, may also take place in a special service that focuses upon Jesus Christ and the mission and Ministry of the church and which includes the proclamation of the Word. The service of installation of a pastor or associate pastor shall be conducted at a convenient time to enable the substantial participation of the presbytery.” (Book of Order, W-4.4002)*

1. The service of ordination and/or installation of a minister is an act of presbytery.
2. The service of ordination and/or installation of a minister in the Presbytery of St. Augustine shall take place at a time that allows for substantial participation on the part of the minister members of the presbytery.
3. The minister being ordained and/or installed, together with the session of the church, shall coordinate with the presbytery office in scheduling the service.
4. The presbytery office will publish an invitation to all minister members of the presbytery to the service. This will be done by e-mail to each minister member.
5. The commission for ordination and/or installation shall conform to the requirements of the *Book of Order* (G-9.0504b3). The Moderator of the presbytery or his/her designee shall moderate the commission.
6. ~~The commission for ordination and/or installation shall ordinarily include a member of the executive staff (Executive, or one of the Mission Coordinators).~~
7. The service of ordination and/or installation shall conform to the requirements of the *Book of Order* (W-4.4000) and shall use some or all of the resources of the Services of Ordination and Installation in *The Book of Occasional Services*. The Committee on Ministry Member Preparation and Call Commission Moderator, Stated Clerk, or Relationship Coordination Director shall be available to ~~or member of the executive staff of the presbytery shall~~ assist the minister being ordained and/or installed to plan the service.
8. The date of the Service shall be listed on the calendar of the Presbytery of St. Augustine.
9. An offering shall be received at each service of ordination and/or installation for the benefit of the presbytery’s Candidate Support Fund.

Adopted 02 February 2010

\*\*\*\*\*

**34. SEXUAL MISCONDUCT POLICY AND PROCEDURES  
FOR USE BY  
THE PRESBYTERY OF ST. AUGUSTINE**

**INTRODUCTORY STATEMENT**

We believe that Scripture and our faith in Jesus Christ call us to standards of responsible conduct in all of life, including sexual behavior.

Human sexuality is an integral part of who we are as persons. However, it can become the basis for oppression, where trust relationships are breached and persons are abused.

It is essential that the church recognize that sexual misconduct occurs and that charges of misconduct be dealt with in a forthright and frank manner. The purposes of this policy are to provide:

- (i) Defined standards of ethical sexual behavior to include clear definitions of sexual abuse and misconduct.
- (ii) Procedures for effective response to accusations of sexual misconduct, assuring that the needs and rights of all are met, including the requirements and protection guaranteed in the Book of Order.

(iii) Consistent practices and procedures directed toward the prevention of sexual abuse and misconduct which include education of clergy, church professionals, church employees, and church leaders, and recommending policies for congregations.

Section 1.130 of the Policy Statement, "Sexual Misconduct Policy and Procedures", adopted by the 205th (1993) General Assembly states: "The need for a denominational policy on sexual misconduct by ministers or other persons in positions of religious leadership is painfully apparent. The incidence of reported cases is sobering. Some presbyteries have multiple cases pending. Some statistical evidence suggests between 10 and 23 percent of clergy of all faiths nationwide have engaged in inappropriate sexual behavior or inappropriate sexual contact with parishioners, clients, or employees with whom they have a professional relationship. The toll of suffering resulting from such behavior is staggering. The legal consequences for the denomination are enormous. We face a crisis terrible in its proportions and devastating in its implications. We recognize that a primary barrier to responding appropriately to sexual misconduct arises when religious leaders are not able to recognize and believe that such behavior happens. In a context of pastoral or religious trust, it is hard to recognize abusive behavior because we do not expect to see it. Rather, just as in families where incest occurs, we often find that we choose not to see."

The ethical conduct of all who minister in the name of Jesus Christ is of vital importance to the church because through these representatives an understanding of God and the gospel's good news is conveyed. It is incumbent upon the church, when sexual misconduct occurs to find ways to care for everyone involved with compassion and justice. (Book of Order G-6.0101 and G-6. 0106)

## **I. POLICY STATEMENT**

It is the policy of the Presbytery of St. Augustine that all of its clergy members, certified Christian educators, employees, and volunteers of the presbytery are to maintain the integrity of ministerial, employment, and professional relationships at all times. Sexual misconduct is not only a violation of the principles set forth in Scripture (I Peter 1:15, 5:2, I James 3:1), but also of ministerial, pastoral, employment, and professional relationships. Sexual misconduct is never permissible or acceptable.

The basic principles guiding this policy are as follows:

- A. Sexual misconduct is a violation of the role of all members, employees and volunteers of the presbytery. Both those ordained and non-ordained are called upon to exercise integrity, sensitivity, and caring in a trust relationship. Sexual misconduct breaks the trust relationship because it constitutes a failure to act in the best interests of parishioners, clients, co-workers, campers, students, and others.
- B. Sexual misconduct is a misuse of authority and power that breaches Christian ethical principles by misusing a trust relationship to gain advantage over another for personal pleasure in an abusive, exploitative, and unjust manner. If the parishioner, student, client, or employee initiates or invites sexual conduct in the relationship; it is the pastor's, counselor's, or supervisor's responsibility to maintain the appropriate role and prohibit a sexual relationship.
- C. Sexual misconduct takes advantage of the vulnerability of children and persons who are less powerful to act for their own welfare. It is antithetical to the gospel call to work as God's servant in the struggle to bring wholeness to a broken world. Sexual misconduct violates the mandate to protect the vulnerable from harm.

This policy is intended to apply to victims of sexual misconduct who may be: (i) individual members of a congregation; (ii) individuals who relate to a minister as "pastor" in non-member counseling or a conference setting; (iii) individuals who relate to a minister in specialized ministries, such as a chaplain, pastoral counselor or campus minister, etc. Those covered by this policy include ministers, Christian educators and seminary students, as well as church members, church officers and non-members who serve as employees or volunteers under the supervision of the presbytery or its entities. Individual congregations are not covered by this policy; however, churches within the presbytery are encouraged to adopt and implement their own sexual misconduct policies.

Definitions of certain terms used in this policy are contained in Appendix below.

## **II. DEFINITION OF SEXUAL MISCONDUCT**

For the purposes of this policy "Sexual Misconduct" is intended to include the following three categories of sexual conduct:

- A. **Sexual Abuse**: which shall mean any of the following:
1. rape, sexual battery, or other sexual contact by force, threat, or intimidation with a person of any age; or
  2. child sexual abuse, which is any contact, interaction, or other behavior between a child (under 18 years of age) and an adult under circumstances in which the child is used for sexual stimulation of the adult or of a third person. The behavior may or may not involve touching. Sexual conduct or other behavior between or involving a child and an adult is always considered to be forced, regardless of whether there is consent or purported consent by the child.
- B. **Sexual Harassment**: which shall mean unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature under circumstances which:
1. submission to such conduct is made either implicitly or explicitly a term or condition of a person's employment or continued employment, a person's pastoral care or counseling, or a person's continued membership status or participation in an institution or entity of the Church; or
  2. such conduct has the purpose or effect of interfering with a person's work performance or continued participation as a volunteer with an institution or entity of the Church, or of creating an intimidating, hostile, or offensive working or volunteer service environment; or
  3. submission to or rejection of such conduct by a person is used as a basis for employment decisions affecting such person.
- C. **Sexual Malfeasance**: which shall mean sexual conduct within a ministerial (e.g., clergy with a member of a congregation) or professional (e.g., counselor with client, professional or employee with a member of the congregation, presbytery executive with a committee member) relationship. Sexual malfeasance is intended to include sexual advances, requests for sexual favors and verbal or physical conduct of a sexual nature which occurs in a ministerial or professional relationship. Sexual malfeasance does not include relationships between spouses or restrict church professionals from having normal, mutual, or intimate relationships outside of a ministerial or professional context.

### **III. REPORTING REQUIREMENTS**

Accusations of sexual misconduct may occur in a variety of ways. This may include a report by an alleged victim, by an accuser other than the alleged victim or by a non-accusing third party. Because a governing body or entity cannot control to whom the accuser/alleged victim will speak first, it is important that officers, employees, and persons highly visible to church members and visitors understand to whom such reports should be referred.

- A. **The Duty to Report**: Accusations of sexual misconduct shall never be taken lightly or disregarded and allowed to circulate without concern for the integrity and reputation of the accuser/alleged victim, the accused, and the presbytery. Reports should be dealt with as matters of highest confidentiality, both before and after they have been submitted to appropriate authorities as outlined below.

The person receiving the initial accusation of sexual misconduct from the accuser/alleged victim shall immediately inform the chair or vice chair of the Response Coordinating Committee (see Section V). The chair or vice chair shall report the incident to civil or criminal authorities when required by local or state law.

No one, except an investigating committee properly constituted by the presbytery, is authorized to conduct an inquiry into an accusation of sexual misconduct. Persons to whom the initial allegation or report of possible sexual misconduct is made should refrain from independently undertaking any investigation into such report. This includes questioning the accuser/alleged victim or the accused unless the incident is divulged in the process of pastoral care, counseling, or a therapy session. If the accuser/alleged victim is



reluctant to report to civil authorities or participate in judicial process (including the disciplinary process available under the Rules of Discipline of the Book or Order) the person who receives the initial report has a special responsibility to encourage the accuser/alleged victim to cooperate with civil and church authorities.

- B. **In Cases of Child Sexual Abuse:** Within the presbytery, all persons covered by this policy have a duty and the legal responsibility to report suspected child sexual abuse to the employing entity, supervisor, or governing body representative. All persons should be informed of and must comply with state and local laws that mandate incidents of actual or suspected child sexual abuse and must be reported to civil authorities. Florida law defines "child" as under age 18.
- C. **Reports to Higher Governing Bodies:** Those who regularly function in governing bodies or entities should understand the organizational reporting structure. If the accused is in a high-level position, the subsequent accusation should be given to a person of higher level in the same body or the next higher governing body. For example, if the accused is the Stated Clerk of the presbytery, the accusation should be forwarded to the Stated Clerk of the Synod of South Atlantic.

#### **IV. PRINCIPLES IN RESPONDING TO ACCUSATIONS**

In responding to accusations of sexual misconduct, the church should seek healing and assure the protection of all persons. Where possible and within the limits of the process contemplated under this policy, the privacy of persons should be respected. The *Book of Order* assures all persons of fair procedures in the disciplinary process, and all persons involved should be informed of these procedures at the outset.

A fundamental principle in responding to an accusation of sexual misconduct is to ensure that the actions of the Response Coordination Team (see Section VI) promote and enhance the process of reconciliation and healing by effectively supporting those affected, without compromising or disrupting (i) any investigation and due process of civil authorities or (ii) any inquiry or judicial process which may be undertaken by the governing body.

Those persons affected by accusations of sexual misconduct (including both the accuser/alleged victim and the accused) often need counsel of various kinds, including therapeutic, pastoral, and legal. The Response Coordination Team will act to assure that such assistance is available as needed.

Certain kinds of cases may require special handling, for example:

- A. When there is an accusation of child abuse, Florida, like most states, has mandatory reporting requirements that must be followed. In addition, an accusation of child abuse puts a special burden on employers to assure that the possibility of additional abuse is foreclosed, which may call for voluntary suspension while the accusations are investigated.
- B. Similarly, when accusations are made that multiple child or adult victims have suffered sexual abuse, voluntary suspension may be necessary, and more extensive counseling resources (legal and therapeutic) may be required.
- C. Some cases may involve more than one governing body of the church (for example, when a minister against whom accusations are brought has transferred to another presbytery). In these instances, it is incumbent upon officers of the various governing bodies to cooperate fully in the handling of the complaint.

Essentially, there is no statute of limitations under the *Book of Order* on a claim of sexual abuse. Such a claim may be made at any time after the event; however, once an investigating committee is formed to inquire into a claim of sexual abuse, the committee must file charges (if at all) within one year of the date the committee was formed (D-10.0401a). This does not affect any applicable statute of limitations under civil or criminal law.

#### **V. CRISIS RESPONSE TEAM**

The Crisis Response Team is a resource of the Presbytery of St. Augustine, elected by the Presbytery Coordinating Council ~~upon nomination by the Committee on Ministry (COM)~~. The CRT is charged with responsibility to assure that an objective, effective, expeditious, confidential, and caring response is made to accusations of sexual misconduct that involve ministers, certified Christian educators, employees, and volunteers of the presbytery. The CRT meets this responsibility by assigning a specific Crisis Response Group (CRG) to respond to each accusation of sexual misconduct.

- A. Composition of the CRT: Because there may be more than one accusation of sexual misconduct at a given time, the ~~COM~~ Coordinating Council shall appoint and maintain a pool of up to 21 persons to constitute the CRT. ~~The CRT shall be nominated by the COM.~~ Expertise and/or extensive experience in at least the following areas should be reflected in the membership of the RCC:
1. psychological counseling with particular experience in the area of sexual abuse and its aftermath, as well as pastoral care;
  2. child advocacy;
  3. law with particular experience in sexual harassment or abuse, civil tort proceedings, criminal proceedings involving matters of due process, and domestic law;
  4. conflict management and resolution particularly in the religious community setting;
  5. insurance and risk management; and
  6. personnel management and training.

All members of the CRT are to be members of the Presbyterian Church (U.S.A.) and familiar with its policies and procedures. Presbytery staff shall not be members of the CRT, but may be part of its meetings and discussions.

- B. Role and Functions of CRT: The primary functions of the CRT in cases of sexual misconduct shall be as follows:
1. to serve as an entity from which crisis response groups will be selected;
  2. to serve as a pool from which the presbytery may select members of investigating committees for written claims of alleged offenses involving sexual misconduct (D-10.0103).
  3. to serve as a pool of resource persons who will be available to assist Crisis Response Groups.
  4. to arrange and conduct training of its members, at least annually. Such training will include: (i) techniques and procedures for effective response to crisis situations involving accusations of sexual misconduct; (ii) the sharing information and experiences of CRT members in dealing with sexual misconduct issues.

For each accusation of sexual misconduct the CRT shall appoint at least three CRT members to form the CRG for that case. If it is inconvenient for the CRT to meet, or if time pressures will not permit delay in action, the ~~Executive Presbyter~~ Stated Clerk and the Moderator of the Coordinating Council ~~Committee on Ministry~~ may appoint a temporary CRG until the whole CRT can be consulted. The Stated Clerk shall report to the CRT the nature of the allegation and all pertinent information, including the identity of the affected parties.

Because of the skills and training to be developed by the CRT in issues of sexual misconduct, at least a majority of the membership of each investigating committee formed to inquire into alleged offenses involving such issues shall be appointed by the presbytery from otherwise eligible members of the RCC; provided, however, that no member who has served on a CRT in connection with an accusation of sexual misconduct may serve on an investigating committee dealing with the same or a related accusation.

## **VI. CRISIS RESPONSE GROUP**

- A. Composition of CRG: Each CRG shall be composed of three or more members selected from the membership of the CRT.
- B. Role and Functions of the CRG: The role of the CRG is to coordinate a prompt and effective response by the presbytery to an accusation of sexual misconduct. In carrying out such role, the CRG should:
1. Notify affected persons and entities of the formation of the CRG and the CRG'S role in the matter and provide them with copies of this policy. The CRG will have discrete authority to determine when notifications are given. Delays should be avoided whenever and wherever possible in this process. When appropriate, notice to the accused may include advice to the accused to have no further contact of any sort with the accuser, the alleged victim or the alleged victim's family.
  2. Confirm that civil authorities have been notified if applicable and that any other provisions are in compliance with civil or criminal law.
  3. Assess the needs of the affected persons, congregations, entities, agencies, and governing bodies. If inquiries as to needs are directed to those specifically affected, the role of the CRG should be carefully explained. The CRG shall not itself provide therapeutic or legal counsel, nor function as an investigation committee.
  4. If appropriate, assign from the remaining CRT membership not otherwise involved in the matter, or from other active members of the presbytery who are approved by the CRG, advocates for the accuser/victim and the accused. Such advocates shall assist those whom they are assigned to understand and comply with the process set out under this policy and under any process undertaken pursuant to the Rules of Discipline. A primary function of an advocate assigned by the CRG to an accused will be to advise the latter of his or her rights under the Rules of Discipline (D-10.0203), including, specifically, the right to counsel. The advocates will be expected to communicate regularly with those affected parties to whom they have been assigned and to keep such parties advised of the status of the process.
  5. If one has not already been submitted, secure a written statement of offense from the accuser/victim so that, if appropriate, the Stated Clerk may request the appointment of an investigating committee.
  6. Determine the availability of resources (including persons, funding, and support services) to meet the appropriate needs of the affected persons. If necessary, these resources should be sought by the CRG outside presbytery if such resources are not immediately available. Presbytery shall compile and frequently update a list of available psychological counselors, pastoral counselors, attorneys, conflict managers, and insurance advisors who will be available for assistance to the affected parties in a given case. The members of the CRG will also be available to these professionals for advice and counsel.
  7. Take such action as is deemed by the CRG to be reasonably necessary and prudent to assure that the needs of those affected are being met. Concerns or complaints about the provision of services should be directed to the moderator of the Coordinating Council ~~Committee on Ministry~~.
  8. Assure that effective steps to respond to the accusation have been initiated within 14 days of its appointment. The CRG shall submit a report on the progress of its work to the Moderator of the Coordinating Council ~~COM~~ through the CRT within 30 days of such notice. It is contemplated that additional reports will be made by the CRG periodically thereafter, with a final report to be made upon completion of its work.
- C. Limitations on Scope of CRG Functions: The CRG shall not engage in any of the following:
1. disclose confidential information obtained in the course of its work, including, without limitation, the identity of the parties, the substance of an accusation or evidence pertinent to an accusation, except as provided by the process described herein;
  2. advocate for any party involved;

3. act as legal counsel for any party involved;
  4. provide pastoral care or counseling to any party involved;
  5. perform functions of ~~the Committee on Ministry~~ or an investigating committee;
  6. make any determination of the guilt or innocence of the accused; or
  7. become involved in any specific remedy or disciplinary action.
- D. **Form of Written Reports:** The written reports submitted by the CRG to the chair of the ~~COM~~ Coordinating Council through the chair of the CRT shall include all relevant non-confidential information gathered by the CRG in the course of its process. These reports do not constitute formal statements of offense nor shall it preclude or in any way prejudice the initiation of a formal statement of offense by the accuser/alleged victim or a request for vindication by the accused (see Rules of Discipline, 10-10.0100, et seq.) Specifically, the written reports should include:
1. name and address of the parties involved;
  2. a summary of the accusations;
  3. a summary of the CRG action to date and the current status of the matter to which the CRG is assigned;
  4. any specific remedy described or sought by the accuser/alleged victim; and
  5. any suggestions for further actions to be taken by the governing body or entity.
- E. **Tenure of the CRG:** The CRG should, to the extent permitted under the Rules of Discipline, remain active in the matter until its conclusion and be available to those involved in order to hear their concerns throughout the inquiry and disciplinary process.
- F. **No Media Contact with the CRG:** Any inquiries from the media regarding an incident of sexual misconduct must be directed to the Stated Clerk. Questions from the media shall not be addressed by any member of the RCT.
- G. **CRG Record Keeping:** The CRG shall keep careful records of its meetings, copies of all correspondence and copies of the reports ~~to the chair of the COM~~. The CRG shall maintain the records until the matter has been resolved. At that time, the records shall be sealed, marked "confidential", clearly labeled as to who may open, and forwarded to the Stated Clerk or designated personnel official of the governing body or entity where they will be securely stored. Members of the CRG shall keep no separate or duplicate records of material that has been turned over to the governing body as a result of its work.
- H. **Due Process Rights of The Accused:** Accused persons are entitled to respect and protection. The CRG shall take all necessary steps to assure that the rights of the accused are protected, as detailed in the Rules of Discipline: the right to remain silent, to be represented by counsel and, if charges are later filed, to have counsel appointed if unable to secure counsel.

## **VII. MEETING THE NEEDS OF ALL INVOLVED**

When there is an accusation of sexual misconduct there are needs that have to be met for the good of all persons, groups, and entities.

- A. **The Needs of the Accuser/Alleged Victim**: It is the responsibility of the governing body, employing entity, and the RCT to assure that adequate treatment and care are available for alleged victims of sexual misconduct and their families. The governing body, entity, and the CRG should be sensitive to the alleged victim's pain and need for healing. The following are some of the needs of the accuser/alleged victim:

1. To be heard and taken seriously. From the time that the accuser/alleged victim makes the claim that sexual misconduct has occurred, that person should receive immediate attention and serious consideration from all church representatives.
2. To receive pastoral and therapeutic support. The accuser/alleged victim may require spiritual and professional assistance. The CRG should offer to help arrange for such support from a pastor and therapist, if the accuser/alleged victim desires.
3. To be informed in a timely way about the process and progress with regard to the accusation. The RCT will provide to the accuser/alleged victim current information as to what is happening as a result of the accusation.
4. To receive legal advice. The CRG should suggest that the accuser/alleged victim might benefit from independent legal advice. If requested, the CRG should suggest ways in which independent legal advice can be obtained.
5. To be assured that justice will be pursued. The accuser/alleged victim needs to be told by the RCT, and shown by the processes followed, that justice is being pursued through fact finding, truth telling, and confrontation.
6. To receive healing and reconciliation if the accusation is sustained. In addition to specific forms of restitution mentioned above, the accuser/alleged victim needs to receive a sense of healing and reconciliation with all concerned - the individual, the family, the church, and ideally the accused.

The above needs are legitimate needs, but it should be recognized that all of these needs may not be met through a reasonable handling of a specific case, and may only occur over a lengthier period of time. All of these needs should be taken seriously and compassionately, and the rights of the persons should be respected.

B. **The Needs of the Accused** shall offer care and treatment for the accused as well as alleged victims and families. The following are some of the needs of the accused:

1. To receive information about the charges. When an accusation of sexual misconduct has been received by the CRG, the accused must be notified in writing. The accused shall be warned that any statements made to the CRG may be used against the accused in later proceedings.
2. To be informed in a timely way about the process with regard to an accusation. The CRG shall explain the process used by the governing body when an accusation of sexual misconduct has been made and the options available to the accused. The CRG shall recommend that the accused seek legal advice immediately since the accusation could result in church discipline or civil or criminal court action.
3. To receive legal advice and assistance. The accused may seek legal advice from any source, but it should be noted that in church disciplinary or remedial cases "no person shall act as counsel who is not a member of the Presbyterian Church (U.S.A.)" (D-11.301).

The accused is responsible for his or her attorney fees, but if an accusation proceeds to the initiation of disciplinary case and the accused is unable to employ counsel, the accused may request appointment of counsel under the provisions of Book of Order (D-11.0302).

4. To receive personal and therapeutic support. The accused may require spiritual and professional assistance. The CRG should offer to help arrange for such support from a pastor or therapist, if the accused desires.
5. To receive assistance with economic security and care for the family. When an allegation of sexual misconduct has been made against a minister or staff of the presbytery the economic security of the accused is directly threatened along with reputation, career, and family relationships. The COM Leadership Development and Care Committee, Relationship Coordination Directory and/or the Area Relationship Coordinators can be of assistance when the accused is a minister. The CRG may alert the COM the proper group or person to the possible spiritual, emotional, and financial needs of

the family of an accused minister and recommend expert resources. The CRG shall not become personally involved with trying to meet these needs.

- C. **The Needs of a Congregation/Employing Entity**: The governing body, employing entity, and the CRG should be aware of the problems a congregation or employing entity may experience following an accusation of sexual misconduct. The accusation may polarize the congregation or organization, damage morale, create serious and internal problems. Efforts should be taken to recognize and identify the problems and heal any damage that may be done to the congregation or organization. The following are some of the needs.
1. **To receive pastoral care**. Members and staff will need pastoral care. If it is the pastor or head of staff who is involved in the sexual misconduct, care will need to be provided by another member of the ordained staff (if it is a multiple staff situation) or by a trained interim pastor or consultant. If the pastor leaves as a result of sexual misconduct, a trained interim pastor or consultant in sexual misconduct may need to work with the congregation/employing entity for an extended period of time.
  2. **To receive information about the case**. Members of the congregation/employing entity will need opportunities both to receive information and to vent feelings. When appropriate, meetings should be held which provide information about sexual misconduct in general and Presbyterian polity and judicial process. An appropriate opportunity should be provided for members to express themselves in search of healing.
  3. **To have available resource persons** such as a trained interim pastor, a **COM Leadership Development and Care Committee** representative knowledgeable in polity and the effects of sexual misconduct on the congregation/employing entity, a consultant or therapist with knowledge and experience in dealing with sexual misconduct, an attorney who can discuss legal aspects of a case, and an insurance agent who can advise the congregation/employing entity about any exposure to liability or coverage.
- D. **The Needs of Presbytery** responsibilities of the presbytery include the need:
1. **To receive legal advice**. The presbytery needs competent legal counsel, particularly if an accusation leads to judicial proceedings either under the Book of Order or in civil court. The attorney should be a Presbyterian (Book of Order requires that legal counsel before a Permanent Judicial Commission be a Presbyterian) who is familiar with Presbyterian polity, civil procedure, and the legal issues found in sexual tort, sexual harassment, and child abuse cases.
  2. **To provide training and education** about sexual misconduct and the policy and procedures of the presbytery. All minister members, certified Christian educators, and professional staff members of presbytery and all other persons who serve on the **Coordinating Council and PJC** ~~the COM and the Judicial Business Committee~~ shall be required:
    - a) to attend training on sexual misconduct as provided by presbytery; and
    - b) to acknowledge in writing the receipt of a copy of this policy and their agreement to abide by its terms.
  3. **To secure risk management advice and liability insurance**. Presbytery may face liability awards in cases of sexual misconduct occurring within its jurisdiction. Presbytery shall obtain adequate liability insurance to cover such occurrences, and representatives of presbytery should consult at least annually with insurance carriers regarding risk management procedures.

Adopted February 1996  
Amended October 1997

## **APPENDIX**

### **DEFINITIONS**

**ACCUSATION** is a statement or claim that an offense may have occurred. It must be put into writing by the alleged victim or accuser for it to be acted upon. (See "Statement of Offenses.")

**ACCUSED** is the term used to represent the person against whom an accusation of sexual misconduct is made.

**ACCUSER** is the term used to represent the person claiming knowledge of sexual misconduct by a person covered by this policy. The accuser may or may not be the alleged victim. A person such as a family member, friend, or colleague of the victim may be the accuser whose information initiates a response.

**ADVOCATE** is a designated person who may be assigned by the Crisis Response Group (CRG) to the accused, accuser, and/or alleged victim, who is to help the person to whom she/he is assigned understand and follow the process set out in this policy.

**ALLEGED VICTIM** is the term used to identify the person who may have been subjected to sexual misconduct.

**CHARGE** is a specific accusation made to the proper governing body.

**CHURCH** when spelled with the initial capitalized refers to the Presbyterian Church (U.S.A.). Church when spelled with the initial in lowercase refers to local churches.

**COM** refers to the ~~Committee on Ministry of the presbytery.~~

**CRISIS RESPONSE TEAM (CRT)** is a body constituted by presbytery to facilitate the process of responding to this policy

**CRISIS RESPONSE GROUP (CRG)** is a team of at least three members appointed by the CRT from its membership to respond to accusations of sexual misconduct.

### **DEGREE OF EMPHASIS**

may - action left to the discretion of the individual or governing body

must - a mandatory action

shall - a mandatory action

should - a recommended action

**DISCIPLINE** is the exercise of the pastoral and moral rule of a governing body. The purpose of discipline is not punitive but redemptive and reconciliatory with the goal of restoration. Restoration does not automatically imply reinstatement to a previously held office or position. Restoration primarily refers to the full membership and fellowship in the body of Christ, the church.

**EMPLOYEE** is the comprehensive term used to cover individuals who are hired or called to work by a governing body or one of its entities for salary or wages.

**ENTITY** is the term used to refer to any program or office managed by a board, committee, council, or other body whose total or partial membership is elected by a governing body.

**GOVERNING BODY** is a representative body composed of elders and ministers. These are sessions, presbyteries, synods, and the General Assembly. A governing body may establish entities such as day care centers, conference centers, camps, or homes for the aged. A governing body may have both church members and non-members as employees.

**INQUIRY** is the term used in the Rules of Discipline (D-10.0201) to refer to a function of an investigating committee to determine whether charges should be filed.

**INVESTIGATING COMMITTEE** is a committee designated by a governing body to conduct an inquiry into an alleged offense and to carry out those functions set forth in Chapter 10, Book of Order.

**MINISTER OR PASTOR** refers to one who is ordained to specific pastoral ministry within a congregation or to a specialized ministry.

**PARISHIONER** is an individual who is a member of a particular congregation or someone who is relating to the minister as "pastor" as in a non-member counseling or conference setting. For clergy serving in specialized ministries, "parishioner" is any person receiving the benefit of the exercise of the office of ministry (e.g., chaplain, pastoral counselor, campus minister, etc.)

**PRESBYTERY** refers to the Presbytery of St. Augustine, unless otherwise indicated.

**PROFESSIONAL STAFF** describes those staff members who lead specific programmatic ministries for a congregation or presbytery but are not ordained as Ministers. Such workers would include church musicians, directors of Christian education, youth directors, etc.

**STATEMENT OF OFFENSE** is a written statement of an allegation of sexual misconduct (See D-10.0101 through D-10.0103). A written statement of offense directed to the stated clerk of the presbytery is necessary in order to refer such claim to an investigating committee.

**VICTIM** is the term used to designate someone who has been found, after due process, to have been subjected to sexual misconduct.

**VOLUNTEER** is the term used for one who provides services for presbytery or its entities and receives no benefits or remuneration. This policy treats volunteers in the same way as employees. Volunteers include persons elected or appointed to serve on boards, committees, and other groups.

\*\*\*\*\*

**35. TITLE TRANSFER OF NEW CHURCH DEVELOPMENT SITES**

Presbytery of St. Augustine

The Presbytery of St. Augustine grants authority to the Trustees of the corporation to issue an appropriate deed to new church development sites held in the name of the presbytery when a newly organized church is ready to build its first unit and after the Coordinating Council New Church Development Committee has given its approval to such building.

Adopted 7 February 1987

\*\*\*\*\*

**36. VALIDATING THE MINISTRY OF CONTINUING MEMBERS**

Presbytery of St. Augustine

**NOTE: THE NEW OPERATIONS MANUAL SUPERCEDES THIS POLICY IN ALLOWING THE MEMBER PREPARATION AND CALL COMMISSION TO APPROVE VALIDATED MINISTRIES RATHER THAN RECOMMENDING THEM TO THE PRESBYTERY.**

**Preamble**

The *Book of Order* requires that presbyteries develop written criteria for validating the ministries of continuing members. The principles that shape these criteria are drawn from the description of the office of Minister of Word and Sacrament and the description of the presbytery's responsibility for validating ministries:

While the ministry is one, specific forms of ministry may emphasize special tasks and skills and the ordering of the offices of ministry shall reflect this variety. There may be forms of ministry in which primary emphasis is given to proclamation of the Word and the celebration of the Sacraments, forms that stress deeds of love and mercy, forms that are primarily educational, administrative, legislative, or judicial, and forms that are primarily prophetic (G-6.0104)

When ministers are designated as educators, chaplains, pastoral counselors, campus ministers, missionaries, partners in mission, evangelists, administrators, social workers, consultants, or in other specific tasks appropriate to the ministry of the church, they shall evidence a quality of life which helps to share the ministry of the good news. They shall exercise pastoral care of those for whom they are responsible and shall seek to fulfill their ministry by serving Christ and their fellow men and women, strengthening the church and equipping it for concern and service to the life of the human community. In addition to fulfilling the particular responsibilities to which they are called, they shall participate in a congregation, in their presbytery, and in ecumenical relationships, and



shall be eligible for election to the higher governing bodies of the church and to the boards and agencies of those governing bodies. (G-6/0203)

A presbytery shall determine the ministers of the Word and Sacrament who shall be its continuing embers. In making this determination the presbytery shall be guided by written criteria developed by the presbytery for validation of ministries within its bounds. These criteria shall be based upon the description of the nature of ordained office found in G-6.0100 and G-6.0200 and the following standards:

- a. The ministry of continuing members shall be in demonstrable conformity with the mission of God's people in the world as set forth in Holy Scripture, *The Book of Confessions*, and the *Book of Order* of this church.
- b. The ministry shall be one that serves others, aids others, and enables the ministries of others.
- c. The ministry shall give evidence of theologically informed fidelity to God's Word. This will normally require the Master of Divinity degree or its equivalent and the completion of the requirements for ordination set forth in G-14.0402.
- d. The ministry shall be carried on in accountability for its character and conduct to the presbytery and to organizations, agencies, and institutions.
- e. The ministry shall include responsible participation in the deliberations and work of the presbytery and in the worship and service of a congregation. (G-11.0403)

In addition to these references, the presbytery's own Mission and Values Statements shape its consideration of valid ministries within its bounds:

#### MISSION STATEMENT

The mission of the Presbytery of St. Augustine is to serve Jesus Christ by strengthening our congregations in their ministries and enabling us to accomplish together what none could accomplish alone.

#### VALUES STATEMENT

In these early years of the 21<sup>st</sup> Century, the priorities of the Presbytery of St. Augustine are:

- Spreading the Gospel and founding new churches
- Educating people for discipleship
- Working for justice, righteousness, inclusiveness, and reconciliation
- Nurturing spiritual growth with theological integrity
- Developing creative forms of ministry while valuing our Reformed heritage
- Holding ourselves accountable to and responsible for one another
- Respecting our differences without sacrificing our unity in Christ. (*Manual of Operations*, Presbytery of St. Augustine)

#### **I. Validation and Review of Ministries within Congregations**

The approval by the ~~Examinations Commission~~ Member Preparation and Call of a call to a valid ministry within a congregation (G-11.0409) shall be considered validation of that ministry.

The annual report of ~~COM~~ Member Preparation and Call Commission of the type of work and salary compensation of each minister in congregational service (G-11.0502, 11.0103n) shall serve as the annual review of the service of each minister so engaged.

The presbytery, acting through its triennial visit process, shall review the character and conduct of ministers engaged in service within congregations. Results of the triennial visit process are reported to the ~~COM~~ Member Preparation and Call Commission upon completion of the visit. The ~~COM~~ Member Preparation and Call Commission shall, at its discretion, recommend actions to the presbytery arising from the triennial visit report or other interactions undertaken in the execution of ~~COM~~ Member Preparation and Call Commission responsibilities (G-11.0502).

#### **III. Validation and Review of Ministries in Other Service of the Church**

The approval of a call to other service of the church, either as extended by the presbytery for service on its staff or recommended by the ~~COM~~ Member Preparation and Call Commission and consistent with the terms of G-11.0410, shall be considered validation of that ministry.

The annual report of ~~COM~~ Member Preparation and Call Commission of the type of work and salary compensation of each minister in other service of the church (G-11.0502, 11.0103n) shall serve as the annual review of the service of each minister so engaged.

For minister members of the presbytery staff, the annual and five-year reviews called for in the *Manual of Operations* and conducted by the Personnel Committee shall serve as annual and major reviews of the validation of that ministry.

#### **IV. Criteria for Validating Ministries Beyond the Jurisdiction of the Church**

The standards of G-11.0403a-e shall serve as broad criteria for the validation of ministry beyond the jurisdiction of the church. In considering an application for validation of such a ministry, the ~~COM~~ Member Preparation and Call Commission shall determine whether or not these standards have been met. Applicants for validation shall demonstrate the validity of proposed ministries in the following specific ways:

*A. Demonstrable conformity with the mission of God's people in the world, as set forth in Holy Scripture, the Book of Confessions, and the Book of Order.*

This criterion shall be satisfied by the submission of a brief essay describing the ways in which the ministry proposed for validation is consistent with and/or embodies the mission and values of the Presbytery of St. Augustine as outlined in the Mission and Values Statements of the *Manual of Operations*. In addition, the ministry so described shall be assessed by the ~~Committee on Ministry~~ Member Preparation and Call Commission as to its consistency with Scripture and the Constitution of the Presbyterian Church (U.S.A).

*B. Service and/or aid to others, or enables the ministry of others*

“The primary thrust of the work being validated is toward serving people. Conversely, it implies that its primary thrust is not toward profit-making activities. This does not suggest that a person in a profit-making position cannot perform ministry; many lay persons do. Nor does it imply that the minister cannot be employed in a profit-making enterprise. The primary functions of one's work, however, should relate to the service of people rather than to the production of goods or of profits.” (PCUSA ~~COM~~ Handbook)

This criterion shall be satisfied by the submission of a brief essay describing the nature of the ministry for which validation is sought (or by the submission of a job description in which the responsibilities of the ministry are detailed). The essay shall make clear the specific aspects of the ministry through which others are served and/or encouraged to serve others.

*C. Theologically informed fidelity to God's Word*

“The work to which the continuing member is called [shall make] active and effective use of the biblical and theological training that is required for ordination. Normally, this means that such work should provide opportunities to articulate the Christian faith.” (PCUSA ~~COM~~ handbook)

This criterion shall be satisfied by the submission of a brief essay indicating the specific ways in which theological education supports and nurtures the work of the ministry and/or the types of anticipated opportunities for articulating the Christian faith presented by the ministry. It is understood that not all articulation of the faith is verbal; Christian faith may be articulated in acts of compassion and self-sacrifice as well as through verbal proclamation.

*D. Accountability for its character and conduct*

This criterion shall be satisfied in both of the following ways:

- 1) Submission of a brief written statement (or attachment of separate documentation) indicating
  - a) the persons, entities, or agencies to whom the minister is accountable for the character and conduct of the ministry, whether or not the ministry is compensated, and/or
  - b) the ethical standards of any professional organizations or associations of which the minister is a member in connection with the exercise of this ministry; and
- 2) Regular review by the ~~Committee on Ministry~~ Member Preparation and Call Commission through
  - a) Annual written reports on the minister's place of residence and performance of the ministry, submitted to the stated clerk of the presbytery, and
  - b) At least one in-person interview with ~~COM~~ Member Preparation and Call Commission or its designees every three years, unless an exception is granted by the ~~committee.commission~~.

*E. Responsible participations in the deliberations and work of presbytery, and worship and service in a local congregation*

This criterion shall be satisfied by both of the following:

- 1) by attestation by the stated clerk of the presbytery that the minister has been in attendance at presbytery at least once in the year previous to application for or review of validation and that the annual report of residence and work has been received for that same year. If the minister seeking validation comes from another presbytery, the stated clerk shall request attestation from the stated clerk of the transferring presbytery. If the person seeking validation is a candidate, the stated clerk shall request evidence of certification of readiness for ministry from the Committee on Preparation for Ministry (or similar body) of the presbytery of care, and
- 2) by written affirmation from the applicant that he or she is a regular participant in the worship and service of a congregation of God's people.

**V. Process for Approval and Review**

*A. Approval of Application for Validation of Ministry*

- 1) The minister or candidate seeking validation for a particular ministry shall complete the Application for Validation of a Ministry and submit the application to the stated clerk or Moderator of the ~~COM~~ Member Preparation and Call Commission no later than 2 weeks before the date of the ~~COM~~ Member Preparation and Call Commission meeting at which the application is to be considered.
- 2) The ~~COM~~ Member Preparation and Call Commission OM Moderator shall place the application on the agenda of the committee and, if deemed appropriate, schedule an interview for the minister with all or part of the ~~COM~~ Member Preparation and Call Commission.
- 3) The ~~COM~~ Member Preparation and Call Commission shall consider the application and recommend to the presbytery whether or not the ministry should be validated.
- 4) At its next stated meeting, the presbytery shall consider the ~~COM~~ Member Preparation and Call Commission recommendation and shall determine whether or not to validate the ministry.
- 5) If the ministry is validated, the minister or candidate shall be commissioned by action of the presbytery. A commissioning liturgy may be celebrated by the presbytery to mark the beginning of the ministry.
- 6) The stated clerk shall notify the minister or candidate in writing of the decision of the presbytery.

*B. Review of Validation*

1) Annual Review

The minister engaged in a ministry validated by the presbytery shall report annually concerning the following:

- Current mailing address, telephone number, and (if available) email address
- Character and conduct of the ministry accomplished in the time since validation or previous review
- Any changes in the character and conduct of the ministry anticipated for the coming year.

The report shall be submitted to the stated clerk no later than 30 April of each year, and shall be reviewed by the ~~COM~~ Member Preparation and Call Commission and reported to the presbytery, ordinarily at its stated summer meeting. The ~~COM~~ Member Preparation and Call Commission may, and in the case of recommendation to rescind validation shall, interview the minister concerning the report and the character and conduct of the ministry.

- If the ~~COM~~ Member Preparation and Call Commission recommends continuing validation of the ministry, this action may be included in the consent agenda for the presbytery meeting
- If the ~~COM~~ Member Preparation and Call Commission recommends rescinding validation of the ministry, it shall report its findings and reasons for so recommending to the presbytery, and the minister shall be offered opportunity to respond.

2) Major Review

At least once every three years after the validation of a ministry, the ~~COM~~ Member Preparation and Call Commission shall conduct an in-person interview with the minister to inquire into the ongoing character and conduct of the minister. This triennial review shall replace the annual review for that year. The content of the interview shall include, but may not be limited to:

- Conduct and activity of the ministry
- Goals for the ministry
- Long-range plans of the minister for continuing education or other personal and professional growth
- Ways in which the presbytery can be of greater support to the minister.

On the basis of this interview, the ~~COM~~ Member Preparation and Call Commission shall recommend to the presbytery whether or not to continue the validation of the ministry, under the same terms as the annual review.

If being present in person for the triennial interview poses a significant hardship for the minister, the ~~COM~~ Member Preparation and Call Commission may, at its discretion, choose some other means by which to conduct a conversation about the character and accomplishments of the ministry (e.g., on-line electronic discussion, telephone interview, etc.)

Adopted 18 October 2005

\*\*\*\*\*

**37. WORSHIP AT PRESBYTERY MEETINGS**  
Presbytery of St. Augustine

The Presbytery of St. Augustine adopts a policy of setting aside a block of time (30 minutes requested) at each Presbytery meeting to be devoted exclusively for worship as planned by the ~~Presbytery Worship and Meeting Planning Committee~~ of the ~~Presbytery~~ Coordinating Council, and that the time not be used for the presentation of sermons by candidates.

Adopted 27 October 1987

\*\*\*\*\*

Report and Recommendations of the Presbytery Task Force  
on Montgomery Presbyterian Conference Center  
August 3, 2017

This is a status report containing interim recommendations from the Task Force of the Presbytery which was formed to consider the future of Montgomery Presbyterian Conference Center. Members of the Task Force are: Glenn Dickson, Karen Hardesty, Bill Hoff (chair), Kimberly Hyatt, Bill Scheu, Al Tidball. Sandra Hedrick has also attended our meetings.

The Task Force on Montgomery Presbyterian Conference Center (MPCC) has been meeting through the spring and summer of 2017, being charged (in part) with making recommendations as to the future of MPCC. Below are some of the steps we have taken pursuant to this charge:

- Studied the finances (both historical and future projections) of the Center and the Presbytery with the active assistance of Chuck Atkins.
- Interviewed Terry Patterson and John Ragsdale.
- Considered the interviews of many other individuals at the joint meeting of the Presbytery Trustees and Council in December of 2016.
- Read the report of the consultant for MPCC.
- Looked at the work of a previous committee of Presbytery which was given a similar charge over a decade ago.
- Conducted a survey of head of staff pastors of the churches of our Presbytery.
- Obtained an opinion of value for the property.
- Sought the advice of a Capital Campaign Consultant.
- Studied usage patterns for summer camp.

The Task Force is not convinced of the long-term sustainability of MPCC, but we recognize the passion of some who want to work to put MPCC in a better position. We agree the only future for MPCC as an ongoing ministry arm of the Presbytery will require major fundraising for capital improvements and operating expenses.

Therefore, while we are not now in a position to make final recommendations, we bring to Council this interim recommendation:

1. *Allow the Executive Operating Board of MPCC to lead a fundraising effort between now and December 31, 2017 with a stated goal of obtaining firm pledges of \$700,000 in new dollars, to be paid over a three-year period (2018-2020). The precise use of these funds is to be determined by the MPCC Board, subject to the approval of the MPCC Task Force and the Presbytery's Trustees, in advance of the start of the campaign. The primary focus of the fundraising will be seeking financial commitment from the individual members of our churches.*
2. *The response to the fundraising effort will provide clear evidence of the Presbytery's capacity and willingness to continue funding the ministry of MPCC long-term. Based upon whether the campaign meets its goal of \$700,000 by December 31, this Task Force would hope to make final recommendations as to the future of MPCC prior to the February 2018 meeting of Presbytery.*

Our group certainly welcomes your questions or comments.

Bill Hoff