

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;

Amended 1 January 2018

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 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
Amended 1 January 2018

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 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 Member Preparation and Call Commission has granted approval.

B. Recognition of Certified Christian Educators

The 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 Member Preparation and Call Commission shall be present. This public worship service shall be coordinated with the representative of the 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 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 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 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 Leadership Development and Care Committee will provide newly employed Certified Christian Educators a mentor. The 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 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 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 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 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
Amended 1 January 2018

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 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 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 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 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 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

Amended 1 January 2018

**6. AUTHORITY GRANTED TO TRANSFER CANDIDATES
BETWEEN MEETINGS OF PRESBYTERY**

Presbytery of St. Augustine

The presbytery grants authority to the 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
Amended 1 January 2018

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 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 and Care Committee or Life Renewed Counseling (formerly Pastoral Counseling Services) 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 Life Renewed Counseling. LRC will gladly help you with a referral.
3. You may enter therapy, either with Life Renewed Counseling 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 Leadership Development and Care Committee or the Relationship Coordination Director.

Adopted 1979

Amended August 1991

Amended November 1991

Amended May 2002

Amended 1 January 2018

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, 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 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 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
Amended 1 January 2018

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 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 (i.e.: 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 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 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. 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 Member Preparation and Call Commission will use this response in making its constitutionally required report to the Presbytery. 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 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

Amended 1 January 2018

11. EXAMINATION PROCESS OF CANDIDATES & MINISTERS

Presbytery of St. Augustine

The 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 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 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.

Meetings of the 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.

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 Member Preparation and Call Commission.

Adopted 10 July 2004

Amended 1 January 2018

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 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 QuestionnaireIn 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) 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 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 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), 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, and the staff member being reviewed.
 - vii. The Personnel Committee 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. 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.

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 xxxxx 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 xxx's performance?
7. What other comments would you make regarding xxx's performance??

Date

Name (please print)

Adopted 18 October 2005
Amended 1 January 2018

13. GUIDELINES FOR COLLEGIAL 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 as 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 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
Amended 1 January 2018

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 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 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 Member Preparation and Call Commission will ordinarily remain confidential within the committee.

Adopted 10 July 2004
Amended 1 January 2018

**18. MINIMUM TERMS OF CALL FOR INSTALLED TEACHING ELDERS AND
CERTIFIED CHRISTIAN EDUCATORS (FULL-TIME)**

Presbytery of St. Augustine

As of October 8, 2020, the minimum effective salary in the Presbytery of St. Augustine is \$44,962. We will update the sample terms of call below very soon.

Terms of Call:

A. Personal Compensation

1. Annual cash salary	<u>\$33,772</u>
2. Housing allowance (if no manse)	
or	
Manse amount (30% of total cash salary)	<u>\$10,088</u>
3. Utilities allowance (if applicable)*	
4. Total effective salary	<u>\$43,860</u>

B. Expenses

5. Reimbursable professional expenses	
a. auto expenses (at current IRS rate)**	<u>\$3,000</u>
(OR provision of auto w/ full expenses)	
6. Continuing education allowance	<u>\$1,000</u>
7. Total expenses	<u>\$4,000</u>

C. Required benefits

8. Major medical (23% of line 4)	<u>\$10,526</u>
9. Pension (12% of line 4)	<u>\$5,263</u>
Total lines 8 & 9 (35%)	<u>\$15,789</u>
10. REQUIRED 50% SECA Reimbursement***	<u>\$3,355</u>
(7.65% of effective salary line 4)	
11. Total Benefits	<u>\$19,144</u>

TOTAL PACKAGE

\$67,004

D. Vacation and Leave***

Vacation	<u>4</u>	(weeks)
Study leave	<u>2</u>	(weeks)
Parental leave (6 weeks female, 2 weeks, male)		

* *Only applies if a manse is provided*

** *This amount should be considered for budgeting purposes but not considered as a cap on mileage reimbursements*

*** *Any amount paid above 7.65% must be included in Line 6 as Other Income*

**** *Vacation and study leave are to be taken as blocks, to include Sundays*

PERSONAL COMPENSATION TO MINISTER

The Presbytery of St. Augustine shall annually set and adjust the minimum terms of call expected for Teaching Elders and Certified Christian Educators, taking into account factors that affect the ministry of the persons and congregations affected. In addition, the presbytery has certain expectations about leave time and reimbursable compensation as noted below. The new minimums will be posted on the presbytery website as soon as they are amended.

1. Effective Salary = salary + housing allowance

a. Cash Salary

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 10/8/2020

Revised ??/?/2019

Revised 10/2/2018

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: 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 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:

- 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 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
Amended 1 January 2018

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

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 Teams no later than the date designated by the Teams. The application must be in writing on the form provided by the Teams 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 Team 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 Team 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 Team 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 Team 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
Amended 1 January 2018

21. NOMINATING PROCESS FOR ELECTION OF SYNOD COMMISSIONERS

Presbytery of St. Augustine

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 Teams no later than the date designated by the Teams. The application must be in writing on the form provided by the Teams 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 Team 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 Team will take into account the date the churches were last represented and the date Teaching Elders last attended as a commissioner.
6. The Team 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 Team:

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 Team 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 Team 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
Amended 1 January 2018

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 First Saturday of February, the first Tuesday of May, and the first Tuesday of October.

IV Assignment

The Stated Clerk has the responsibility to refer the overture to the Coordinating Council which will study it and recommend action to the presbytery. The Coordinating Council 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 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.

VI Action at the presbytery meeting

The 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
Amended 1 January 2018

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 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 Personnel Committee regarding her changing needs and availability to serve the presbytery.
- 5) The employee shall ordinarily submit to the 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.
- 6) Written notification of the date for reinstatement shall ordinarily be offered to the 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 Personnel Committee may take action to terminate employment.
- 8) In the case of partial incapacity, Personnel Committee may adjust the duties and compensation of the minister/educator.

Adopted 16 May 2000
Amended 7 May 2002
Amended 1 January 2018

24. 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 57 “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

25. 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 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.
- 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 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 Committee for advice and consent.

- 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
Amended 1 January 2018

26. PURCHASE AND SALE OF PROPERTY FOR NEW CHURCH DEVELOPMENTS

Presbytery of St. Augustine

- A. The presbytery empowers the Coordinating Council 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 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 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 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 Coordinating Council regarding the purchase of property for new church development shall be reported to the presbytery.

Adopted 30 January 1981
Amended 1 January 2018

27. 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 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 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
Amended 1 January 2018

**28. RESOLUTION CLARIFYING AND REAFFIRMING THE PRESBYTERY'S COMMITMENT
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 as 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

29. 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 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 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.
6. 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
Amended 1 January 2018

**30. 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

31. 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 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

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
Amended 1 January 2018

**32. SERVICES OF INSTALLATION/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 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 Member Preparation and Call Commission Moderator, Stated Clerk, or Relationship Coordination Director shall be available to assist the minister being ordained and/or installed to plan the service.
7. The date of the Service shall be listed on the calendar of the Presbytery of St. Augustine.
8. 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
Amended 1 January 2018

**33. 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. 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 Coordinating Council shall appoint and maintain a pool of up to 21 persons to constitute the CRT. 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 Stated Clerk and the Moderator of the Coordinating Council 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.
 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 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 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 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. 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 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 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 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 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
 Amended 1 January 2018

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.

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.

34. 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 has given its approval to such building.

Adopted 7 February 1987
Amended 1 October 2018

35. 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 members. 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 21st 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 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 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 Member Preparation and Call Commission upon completion of the visit. The 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 Member Preparation and Call Commission responsibilities (G-11.0502).

II. 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 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 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.

III. 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 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 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 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 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 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 Member Preparation and Call Commission or its designees every three years, unless an exception is granted by the 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.

IV. 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 Member Preparation and Call Commission no later than 2 weeks before the date of the Member Preparation and Call Commission meeting at which the application is to be considered.
- 2) The Member Preparation and Call Commission 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 Member Preparation and Call Commission.
- 3) The 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 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 Member Preparation and Call Commission and reported to the presbytery, ordinarily at its stated fall meeting. The 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 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 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 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 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 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

Amended 1 January 2018

36. 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 Coordinating Council, and that the time not be used for the presentation of sermons by candidates.

Adopted 27 October 1987
Amended 1 January 2018
