

Presbytery of Olympia



Manual of Administrative Operations & Policies of the Presbytery

(October 2021 Edition)

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MANUAL OF OPERATIONS

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POLICIES OF THE PRESBYTERY

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I. MISSION AND PRIORITIES

MISSION STATEMENT: Olympia Presbytery exists to glorify God through Christ Jesus by fostering missional congregations and a common mission that embodies the kingdom of God.

The mission of the Presbytery of Olympia is accomplished by being...

- A. **Relational:** We seek to embody the mission and kingdom of God by creating space for loving relationships to form among congregations and among clergy.
- B. **Spirit Led:** We seek to embody the mission and kingdom of God by creating space for God's Spirit to indwell and bear fruit in every member congregation and clergy.
- C. **Intentional:** We seek to embody the mission and the kingdom of God by intentionally creating flexible and adaptive order that will sustain God's mission.

II. MEMBERSHIP

- A. The membership of the presbytery shall consist of all duly enrolled teaching elders. In addition, ruling elders serving in the following capacities: (1) duly elected by sessions of member churches; (2) elected as Moderator of the presbytery; and (3) each ruling elder elected to head a commission or committee. Presbytery members shall be in conformity with the Book of Order (G-3.0104 and 3.0301), and shall change to conform to any changes in that document.
- B. Each session shall elect at least one commissioner to presbytery. Churches with membership over 500 may elect commissioners as follows:
 - 501 – 1000 – 2 ruling elders
 - 1001 – 1500 – 3 ruling elders
 - 1501 – 2000 – 4 ruling elders
 - 2001 – 3000 – 5 ruling elders
- C. If additional ruling elders are needed to equalize the number of ruling and teaching elders, ruling elders serving on the Leadership Council will be members of the presbytery. If additional ruling elders are still needed to equalize the number of ruling and teaching elders, sessions may request one additional ruling elder commissioner on an annual basis.
- D. All final examinations for teaching elders who are transferring to the Presbytery will be conducted by the Commission on Ministry. All Candidates seeking ordination will be examined on the floor of Presbytery. Prior to all such examinations pertinent materials, including Statements of Faith will be provided to the examining body.

III. MEETINGS

The presbytery shall hold stated meetings at least twice each year, as determined by the Leadership Council, and shall meet at the direction of synod, and may call special meetings as provided in subsection F below. The Leadership Council shall propose to the presbytery the docket for each meeting and shall seek to make creative and effective use of the time in light of the mission and priorities of the presbytery.

- A. **Organization of Docket**—The docket shall be prepared by the Stated Clerk, Executive Presbyter, Moderator and Vice-Moderator.
- B. *The Book of Order* of the Presbyterian Church (U.S.A.) shall govern the Presbytery in its proceedings. All questions of parliamentary procedure shall be decided according to the most recent edition of Robert’s Rules of Order.
- C. **Mileage Payments**
When a distance of more than 100 miles round trip shall be required to attend any meeting of the presbytery, the driver of each car, after the first 50 miles have been deducted, shall be eligible for reimbursement at a rate determined annually by the IRS for “volunteers” of non-profit organizations.
- D. **Attendance**
It is the duty of all members of the presbytery to attend each meeting and to remain until adjournment. The roll call for meetings shall indicate teaching and ruling elders present or absent.
- E. **Roll-taking Procedures**
Roll shall be taken by the use of attendance slips at the opening of each meeting.
- F. **Special Meetings**
The Moderator shall call a special meeting at the request, or with the concurrence, of two teaching elders and two ruling elders, the ruling elders being of different churches. Should the Moderator be unable to act, the Stated Clerk shall, under the same conditions, issue the call. If both Moderator and Stated Clerk are unable to act, any three teaching elders and three ruling elders, the ruling elders being of different churches, may call a special meeting. The synod may direct the presbytery to convene a special meeting for the transaction of designated business. Notice of a special meeting shall be sent not less than ten days in advance to each teaching elder and to the session of every church. The notice shall set out the purpose of the meeting, and no other business than that listed in the notice shall be transacted.
- G. **Quorum**
A quorum of the presbytery shall be any eight teaching elder members and the ruling elder members present, provided that at least eight churches are represented by ruling elders.

- H. The following shall serve as suggested guidelines for the Leadership Council in calling and organizing meetings.
1. “Regular” Stated Meetings
 - a. The number of stated meetings will normally total four per year.
 - b. These meetings should normally last five hours, including business and a meal.
 2. Meetings should be worshipful gatherings.
 - a. A team to plan and lead the elements of worship through each gathering should be formed.
 - b. Worship leadership should be integrated with other churches, including the hosting church.
 - c. Worship should express our Reformed heritage.
 - d. At the final stated meeting of the year, the sermon will normally be delivered by the outgoing moderator
 - e. Meetings of the presbytery shall normally convene and adjourn with prayer and include celebration of the Lord’s Supper.
 3. Ice-breaker encounter times are encouraged to be developed for each regular meeting.
 4. Break-out sessions are to be incorporated as much as possible.
 5. Stories, celebrations and minister recognitions are to be included in meetings as desired and appropriate.
 6. Hosting churches should have room for break-out spaces, and should be fully accessible.
 7. Other Presbytery Gathering Formats
 - a. One meeting per year may be organized as regional gatherings.
 - b. One meeting per year may be organized to include an overnight retreat experience.
 - c. One meeting per year may include an outside speaker/teacher who will address relevant topics suggested by a survey of the presbyters.

IV. OFFICERS

A. Moderator and Vice-Moderator

The Nominating Team shall nominate and the Presbytery shall elect a Moderator and a Vice Moderator. After having served, the Vice Moderator shall ordinarily be nominated and elected as Moderator. The Moderator and Vice Moderator shall be installed at the last Presbytery meeting of each calendar year, and become effective on January 1.

1. Moderator

The Moderator shall be installed for a term of one year and shall assume the duties of that office on January 1. The Moderator's primary responsibility is to assist the Leadership Council and to moderate Presbytery meetings.

2. Vice-Moderator

The Vice-Moderator shall be installed for a term of one year and shall assume the duties of that office on January 1. The Vice Moderator's primary responsibility is to assist the Moderator at Presbytery meetings.

B. Other Officers: Stated Clerk, Treasurer, Recording Clerk

Upon the recommendation of the Personnel Committee, a Stated Clerk, a Treasurer, and a Recording Clerk shall be elected by Presbytery for three-year renewable terms at the final stated meeting of the calendar year. They shall assume the duties of their offices on January 1 following their election. They shall be officers of the presbytery and their necessary expenses shall be provided within the budget of the presbytery.

1. Stated Clerk.

The Stated Clerk shall perform the duties as described in the Book of Order (G-3.0104, D-11.0700) and shall also:

- a. Be the custodian of all records and documents of the presbytery and of the corporation;
- b. Notify each teaching elder and the clerk of session of each congregation and the presbytery officers, at least ten days in advance, of the time and place of the next meeting of the presbytery, or installation or ordination being conducted by a commission of the presbytery;
- c. Send written notices after each meeting of the presbytery to each person appointed to a committee or assigned a duty;
- d. Present at the March stated meeting the statistical report compiled for the General Assembly.
- e. Present at each presbytery meeting a written report of all actions transacted by the Leadership Council and Board of Trustees.
- f. Be responsible for bringing to the presbytery meeting the necessary reference books and minutes.
- g. Present the docket of each stated meeting as proposed by the Leadership Council.
- h. Present to each newly received teaching elder of the presbytery a copy of the Manual of Administrative Operations at the time of reception and also copies to each candidate received under the care of the presbytery, and see that local church sessions have copies.

- i. Send a copy of the minutes of each meeting of the presbytery to each teaching elder and to the clerk of session of each congregation.
 - j. Serve as an ex-officio member, without vote, on the Commission on Ministry and the Leadership Council.
 - k. Serve as Secretary of the Corporation for the Board of Trustees.
2. Treasurer. The Treasurer shall have oversight of the following duties:
- a. To notify each church of its per capita apportionment, due January 1 each year. If there be any churches delinquent in per capita payments, these churches shall be reported to the presbytery at the second presbytery meeting of each year, and at each succeeding stated meeting until the per capita is paid. Beginning April 1, the Treasurer shall contact delinquent churches to determine when they will pay their per capita in full. This information shall be reported immediately to the Leadership Council.
 - b. Unless the Leadership Council directs otherwise, the Treasurer shall pay Synod and General Assembly per capita apportionment in full in twelve equal payments each year.
 - c. Maintains Presbytery financial records as directed by the Leadership Council.
 - d. Authorizes payment of accounts payable by contracted Bookkeeper.
 - e. Prepares monthly financial reports for the Leadership Council, including actual expenditures vs. budget and other analysis as requested.
 - f. Implements investment strategies developed by the Presbytery in consultation with the the Leadership Council and through the Presbytery's investment advisor.
 - g. Serves as an ex officio member of the Leadership Council without vote.
 - h. Serves as the Treasurer for the Corporation for the Board of Trustees with vote.
 - i. Serves as Treasurer for Sound View Camp and Retreat Center or oversees the camp volunteer treasurer.
3. Recording Clerk. The Recording Clerk shall keep a clear and careful record of the proceedings of the presbytery, and deliver to the Stated Clerk.

V. STAFF

Staffing structure is a function of the Leadership Council. The goal is for Olympia Presbytery to embrace a minimalist model which may include: Communications, Stated Clerk functions, Bookkeeping, a Visionary Leader with convening, technological and organizational skills, and Administrative Support. As staff positions become vacant, the Leadership Council will work with the Personnel Committee to discuss and/or redesign the staffing structure, making changes as necessary to achieve the mission of the presbytery. All major changes to staffing, including significant changes to job descriptions and/or termination, shall be brought to the presbytery for a vote.

Executive Presbyter

1. An Executive Presbyter shall be elected by the Presbytery, having been nominated to this office by a representative search committee.
2. Duties/Responsibilities of the Executive Presbyter will be as follows:
 - a. Assist the presbytery in the development of a comprehensive strategy for mission.
 - b. Assist and serve as a resource to the committees/commissions of the presbytery in the implementation of strategy for mission.
 - c. Counsel local churches and pastors.
 - d. Assist in the relating of the program of the presbytery with the programs of the synod and general assembly.

VI. LEADERSHIP COUNCIL

- A. The Leadership Council shall function in accordance with the duties assigned by the presbytery, and meet at least nine times per year.
- B. The Leadership Council shall consist of three ruling elders, three teaching elders, the Moderator, and the Vice-Moderator. Leadership Council members shall be nominated by the Nominating Team with due respect for the diversity of our Presbytery and shall be elected by the Presbytery, for three year staggered terms with a maximum of two consecutive terms. The Leadership Council will be moderated by the Moderator of the Presbytery. The Executive Presbyter, along with the Stated Clerk and Treasurer, shall serve ex-officio without vote.
- C. The duties and powers of the Leadership Council shall be:
 1. To pray for the ministry of Presbytery.
 2. To consider the future and envision and recommend needed changes or action.
 3. To nominate the Nominating Team.
 4. To establish current priorities in programs and personnel.
 5. To review the progress of teams and task forces toward the stated priorities and to provide assistance in accomplishing those priorities.
 6. To lead new church development and redevelopment.
 7. To implement Futures Task Force recommendations.
 8. To create space for organic teams and groups to form.
 9. To facilitate faithful stewardship.
- D. To accomplish these duties, the Leadership Council shall:
 1. Supervise on an ongoing basis:
 - a. Worship at presbytery meetings;
 - b. Evangelism and strategy for new church development;
 - c. Social ministries;
 - d. Emerging issues in mission;
 - e. Larger denominational and ecumenical issues and connections;
 - f. Communication among ministry teams and with congregations;
 - g. Promote stewardship, including programs for congregations;
 - h. Consider amendments to the PC(USA) constitution, and overtures from churches.
 - i. Develop an annual Financial Plan for the presbytery.
 - j. Consider requests for financial plan adjustments to meet emerging needs.
 - k. Assist the Treasurer in preparing official reports for Presbytery.
 - l. Respond to delinquent per capita payments by congregations.

- m. Serve as a resource to the Treasurer for questions concerning the disbursement of presbytery funds.
 - n. Consider all relevant factors in the preparation of the financial plan, with an emphasis on the following essential elements:
 - 1) Requests for funding to accomplish the mission of the Presbytery.
 - 2) Written requests for funding from administrative units with clear explanation of the anticipated expenses, project needs and allocation of funds.
 - 3) Previous budget allocations to each unit
 - 4) Careful estimates of income for the budget year under consideration.
 - 5) Anticipated needs not submitted by any administrative unit.
 - o. Sound View Camp Budget:
The Leadership Council shall review and approve the Sound View budget annually in consultation with the Sound View Board of Directors and present it to the presbytery along with the Presbytery financial plan.
 - p. Budget Adjustment Requests and Non-Budgeted Items:
Requests for budget adjustments or additional funds during a budget year must be made to the Stated Clerk or Treasurer in writing at least one week prior to the Leadership Council meeting at which it is to be considered. Requests should include a clear description of the need and specific allocation of funds. The Leadership Council will take into account these factors:
 - 1) Available funds, including possible salvage from administrative units.
 - 2) Relationship of the request to the other priorities of the Presbytery.
 - 3) The status of the current budget allocation of the administrative unit making the request.
 - q. Management of Presbytery monies:
 - 1) The Leadership Council shall implement and manage the investment policy of the Presbytery and ensure appropriate funds management.
 - 2) The Leadership Council shall provide for an annual audit or full financial review of the financial records of the Treasurer.
- 2. Form task forces or sub-committees to assist in any of these missions.
 - 3. Plan presbytery meetings as outlined in Section III.

VII. PERMANENT COMMITTEES AND COMMISSIONS

A. General Rules

1. Each of the committees/commissions making a report at presbytery meetings, which includes recommendations for the presbytery's action, shall make such recommendations in writing for distribution to the presbytery.
2. All authorized committee and commission meeting transportation shall be eligible for reimbursement at the IRS approved "volunteer" rate.
3. Unless otherwise specified in this manual, each member is elected for a term of up to three years and is eligible to serve consecutive terms which shall not exceed six years.
4. Each member who resigns from a committee or commission shall notify in writing the chairperson of that committee or commission, the chairperson of the Committee on Nominations and the Stated Clerk. An elected member who has attended none of the duly called meetings of the committee or commission for a period of one year is considered to have resigned.
5. Membership of committees and commissions shall reflect the rich diversity within the Presbytery's membership including persons of all racial ethnic groups, different ages, both sexes, various disabilities, diverse geographical areas, and different theological positions consistent with the Reformed tradition.
6. Committees shall select their own chairs.

B. Personnel Committee

1. The committee shall have five members, with consideration given to having representation of both laypersons and teaching elders. Laypersons need not be ruling elders.
2. Persons shall be elected to this committee for a period of three years with the possibility of serving a total of six years.
3. As directed by the Leadership Council, prepare and periodically review job descriptions for the positions developed in the staffing model.
4. Conduct an annual review and evaluation of Presbytery staff, and present a brief report of that review and evaluation to the Leadership Council.
5. Prepare and submit to the Leadership Council recommended annual salaries for all paid employees of the presbytery by a date set by the Board of the year preceding the year the salaries are to be effective.
6. When staff positions in the presbytery become vacant (excluding Executive Presbyter) the Personnel Committee will perform all services necessary to select a replacement and, for those positions that require further approval, make recommendations, as follows:
 - a. Stated Clerk, Treasurer, and Recording Clerk shall be elected by the Presbytery for three year renewable terms. Personnel Committee, in consultation with the

Leadership Council, shall determine whether to recommend an incumbent for re-election to another term.

- b. The Executive Presbyter shall be nominated by a Search Team for election by the Presbytery. At least one member of Personnel Committee and one member of the Leadership Council shall be included on the Search Team.
 - c. In the event of a vacancy in the positions of Executive Presbyter or Stated Clerk, the Personnel Committee, with approval of the Leadership Council, may fill the position on a temporary basis, for a period less than twelve months, In the case of the decision to hire an Interim in one of these positions, the Personnel Committee, with approval of the Leadership Council, will develop a job description and the final candidate will be presented for approval by the Presbytery. An interim position may be renewed, with approval of the Leadership Council and ratification by the Presbytery.
 - d. All other staff positions shall be selected by the Personnel Committee, as authorized by the staffing model adopted.
7. Prepare and periodically review the Personnel Policy Manual, for adoption by the Leadership Council.
 8. Review and recommend action on conflicts and grievances for paid positions.
 9. Review and recommend continuing education requests for the Executive Presbyter, Stated Clerk, and Treasurer using the annual budget as a guide.
 10. Terminations for positions other than officers and the Executive Presbyter are the responsibility of the supervisor. Such terminations can be appealed to the Personnel Committee or to Leadership Council.

C. Commissions on Ministry

The Commission on Ministry shall be guided by BOO G-3.0307 and shall be made up of ten members equal as possible between teaching and ruling elders with a moderator(s) to be elected from the COM body. The Executive Presbyter and the Stated Clerk shall also attend COM meetings as advisors ex officio without vote The commission shall fulfill the functions of the Presbytery Manual of Administration Operation Handbook.

1. The duties of the COM include:
 - a. Approve all exceptions to Form of Government policy, and make recommendations to presbytery.
 - b. Provide guidance in conflict resolution and prevention.
 - c. Provide education programs and resources.
 - d. Facilitate retreats, support groups, etc.
 - e. Provide a training team for church Nominating Committees and Pastor Nominating Committees (PNCs).
 - f. Receive and approve a plan for redevelopment of a congregation.

- g. Recommend Administrative Commissions to Presbytery as deemed necessary. (G-3.0109b5,6)
 - h. Appoint Administrative Commissions for the purpose of installing Ministers of Word and Sacrament.
 - i. Approve and renew Validated Ministries, according to written criteria developed by the COM. (3.0306, 2.0503a)
 - j. If requested or necessary, recommend the release from ministry of Teaching Elders. (G-2.0507, G-2.0508)
 - k. Approve teaching elders to labor within or without the bounds of the Presbytery.
 - l. Provide prevention of sexual misconduct training.
 - m. Recommend to Presbytery the designation of ruling elders to commissioned particular pastoral service. (G-2.1001)
 - n. Provide to Presbytery Nominating Committee requirements and expectations of COM positions
 - o. Dissolve pastoral relationships in cases of conflict. (G-2.0900)
 - p. Consider requests for teaching elders to administer the Sacraments at times and places within the Presbytery, and making such recommendations to the Presbytery. (G-3.0306)
 - q. Approve specific calls and terms of call for pastoral leadership positions. If a call is to a candidate final approval requires Presbytery action pursuant to section 2 of this manual.
2. Duties of each COM Member include:
- a. Faithful attendance at COM meetings.
 - b. Contact assigned churches a minimum of three times per year, including one visit with the teaching elder(s), the Session and one other visit for the purpose of establishing a relationship with the congregation and its leadership.
 - c. Conduct an in-depth tri-annual visit with each assigned church, and preparing and submitting a written report of the visit.
 - d. Bring to the COM any concern regarding a church.
 - e. Assist in locating resources and encouraging attendance at training events.
 - f. Notify Moderator if a moderator is needed for a session or congregational meeting.
 - g. Assist in securing pulpit supply as needed.
 - h. Act as liaison of a PNC of assigned church.
 - i. Conduct six month and twelve month visits with teaching elders and commissioned ruling elders in their first year of service to a congregation.
 - j. Arrange to receive the church newsletter and other general notifications to the congregation.

k. Pray regularly for assigned churches and their teaching elders and staff.

A. Commission on Preparation For Ministry

1. The Commission on Preparation for Ministry shall consist of nine teaching elders and ruling elders in numbers as equal as possible. The quorum of the Commission shall be five members when interviewing potential Inquirers and recommending to Presbytery that they be enrolled and when doing annual consultations with inquirers and candidates (G-2.0605.)
2. Responsibilities shall be to:
 - a. Follow the Book of Order G-2.06 concerning the care and oversight of inquirers and candidates for the gospel ministry and G-2.10 concerning commissioned ruling elders.

(1) Steps for Inquirers and Candidates for the Gospel Ministry:

- (a) An interested person begins conversation with the commission by contacting the current chair. An advocate from the commission then guides the person through the application procedure, including being approved by the commission as an inquirer. When the inquirer has completed the requirements of the inquiry phase, he or she is examined by the presbytery to become a candidate. The process requires a minimum of two years, at least one of which must be as a candidate.
- (b) In addition to the Book of Order requirements career counseling is required. The expense will ordinarily be shared by the applicant, his/her local church, and the commission. The commission will maintain a list of qualified counselors.
- (c) An annual consultation is required of all inquirers and candidates. Between consultations, the inquirer/candidate is responsible to maintain communication with the commission through her/his advocate
- (d) The commission monitors the inquirer/candidates' progress through the ordination requirements and is available for guidance and counsel at all times.
- (e) When a candidate has fulfilled all requirements for ordination, including a call, he/she will defend a statement of faith before the commission and preach a sermon. Upon successful completion of the examination, the candidate will be presented to the presbytery, along with her/his statement of faith for further examination and the vote concerning ordination.
- (f) Approve Commissions to Ordain candidates being examined for ordination by another calling presbytery, whenever the Presbytery of Olympia's stated meeting schedule would impede a timely ordination response to a call, with a report of said commissions being sent to the Stated Clerk of that Presbytery.

- (g) Candidates from other presbyteries, called to serve churches in Olympia Presbytery, shall enter the process at (c) above.

(2) Steps For Commissioning Ruling Elders

- (a) Recruit and supervise training of church members to serve as commissioned ruling elders.
- (b) Examine those who have just completed a prescribed CRE training program and review those having had previous training, and inform Presbytery of those who are eligible to be commissioned.
- (c) Be a resource to the COM concerning the placement of CRE's.
- (d) Provide appropriate continuing education for commissioned ruling elders.

(3) Candidates for Certification as Christian Educators:

Persons interested in working toward certification as Christian educators may apply through this committee. Initial contact should be made through the current chair. In cooperation with the Vocation Agency's Certification Board, the committee will provide information and assistance regarding procedures and requirements.

(4) Staff support: Executive Presbyter, Stated Clerk.

E. Committee on Nominations

1. Membership: The Nominating Committee shall consist of six members, with an equal number of teaching and ruling elders. These persons shall be nominated by the Leadership Council and elected by the Presbytery.
2. This committee shall operate according to the Book of Order (G-3.0111). The Committee on Nominations, shall submit to the presbytery names of nominees for General Assembly and Synod commissioners.
3. Staff support: Stated Clerk.

D. Support and Review Committees

1. Committee on Representation

- a. Membership and responsibility of the Committee on Representation shall satisfy the requirements of the Book of Order F-1.0403 and G-3.0103.
- b. There shall be a minimum of four members. More may be added at the request of the committee. Membership of the committee shall reflect the diversity of the Church's membership, with due regard for race, ethnicity, age, gender, disability, geography, and theological conviction. Members may represent more than one category, but the membership shall be balanced by gender.
- c. Members of this committee are not prohibited from service on any other committee or commission of the presbytery.

- d. The functions of the committee include, but are not limited to, the following: advise the presbytery regarding the implementation of principles of unity and diversity, advocate for diversity in leadership and membership of committees and commissions, consult with the Leadership Council and Personnel Committee on employment of personnel, and to recruit members for committees and commissions and make recommendations to the Nominating Committee.
- e. Staff support: Stated Clerk.

2. Review of Church Records

Church records will be reviewed by clerks and pastors from the Presbytery on dates selected and supervised by the Stated Clerk ensuring that minutes and registers will be reviewed annually.

3. Investigating Committee Pool

- a. Membership of the pool shall consist of six teaching elders and six ruling elders.
- b. The Investigating Committee pool shall not have a chairperson.
- c. An Investigating Committee of three to five members shall be chosen from the pool by the Stated Clerk and the Moderator of Presbytery and serve as the need arises. The Investigating Committee shall elect its own moderator from its own members, and shall operate according to the Book of Order (D-10.000).
- d. Staff support: Stated Clerk.

4. Permanent Judicial Commission

- a. The Permanent Judicial Commission shall consist of seven members with not more than one of its ruling elder members from any one of the presbytery's constituent churches. It shall be composed of teaching and ruling elders in numbers as nearly equal as possible.
- b. This commission shall operate according to the Book of Order (D 5.0000).
- c. Staff support: Stated Clerk.

E. The Sound View Camp & Retreat Center Board of Directors

1. The Board of Directors shall consist of twelve members.
 - a. At least six of these members shall be either teaching elder members of Olympia Presbytery or active members of a congregation in good standing of Olympia Presbytery.
 - b. A minimum of four Board members shall be recruited from the larger ecumenical Christian community in our region. This could include teaching elders or active members of congregations in neighboring PC(USA) presbyteries or ministers and congregational members of other Christian denominations.

2. The initial candidates for membership on the Board of Directors shall be recruited and vetted by the existing Camp Sound View Committee. Subsequent candidates will be recruited and vetted by the Board of Directors.
3. Candidates for the Board of Directors shall be presented to the plenary session of Olympia Presbytery for approval. Nominations from the floor will only be allowed for candidates who have agreed to serve and for whom written biographical information is available to the plenary session.
4. Responsibilities
 - a. Provide for the program and site overview of Camp Sound View in coordination with the Camp Director.
 - b. Maintain, oversee, evaluate, and improve the camp facilities.
 - c. Prepare, implement, and evaluate an annual budget for the facilities, committees, and programs, to be submitted to the Leadership Council for consultation and the Presbytery for approval.
 - d. Develop, interpret, implement, and evaluate the camp and conference programs.
 - e. Recommend, after consultation with the director and staff, changes in fees for camp use.
 - f. Respond to emergencies when needed.
 - g. Helping recruit and coordinate work teams for ongoing maintenance and special projects.
5. Staff support: Camp Director, supervised by the Executive Presbyter.

IX. COMMISSIONERS TO GENERAL ASSEMBLY AND SYNOD

A. General Assembly Commissioners

“The unity of believers in Christ is reflected in the rich diversity of the Church’s membership. In Christ, by the power of the Spirit, God unites persons through baptism regardless of race, ethnicity, age, sex, disability, geography, or theological conviction... No member shall be denied participation or representation for any reason other than those stated in this Constitution.” (F-1.0403)

1. Reflecting the unity clause above, the Nominating Committee of the Presbytery shall present nominees to serve as Commissioners to General Assembly as determined by G-3.0501. In choosing these nominees, the Nominating Committee is to abide by these guidelines:
 - a. Normally, an alternate for each type of Commissioner will also be nominated.
 - b. To be eligible as a nominee each potential Commissioner shall:
 - i. Regularly attend presbytery stated meetings;
 - ii. Have been a presbytery officer, or active on one of its committees, or serving a higher governing body during the two preceding years;
 - iii. At the time of election, have been a member of Olympia Presbytery or one of its congregations for at least three years; and
 - iv. Be present at the time of the election if at all possible.
 - c. A short printed biographical sketch of the nominee shall be provided at the electing meeting, and members of the presbytery shall be given opportunity to ask questions of the nominee if present.
2. The Nominating Team shall present the nominees, for commissioners and alternates at the September stated meeting to be elected at the November stated meeting. The commissioners shall give a brief report at the next stated meeting following General Assembly.
3. Teaching elder and ruling elder commissioners and alternates may be nominated from the floor at the electing meeting providing they meet the same requirements as for nominated commissioners.

B. Synod Commissioners

1. Commissioners shall be nominated by the Nominating Team to be elected using the following criteria from the Synod By-laws:

Each presbytery shall elect, by their own rule, one ruling elder and one teaching elder to serve as commissioners, for two year alternating terms. Commissioners must be active members, as defined by the presbytery, of their executive bodies known by such names as “Presbytery Council,” “Executive Board,” “Strategic Board, etc.” Synod commissioners may serve no more than six consecutive years.
2. An alternate teaching elder and an alternate ruling elder commissioner shall also be elected.

IX. BY-LAWS OF THE CORPORATION

A. Membership of the Board of Trustees

The following persons will serve as the Board of Trustees of the corporation:

- 1) The Moderator of the Presbytery will serve as President of the Corporation.
- 2) The Vice Moderator of the Presbytery will serve as Vice President of the Corporation.
- 3) The Treasurer of the Presbytery will serve as the Treasurer of the Corporation.
- 4) The Stated Clerk of the Presbytery will serve as the Secretary of the Corporation.
- 5) Additional members (minimum of one, maximum of three) will be nominated by the presbytery's committee on nominations and elected by the presbytery, meeting as a corporation to serve as "Trustees." An effort will be made to ensure expertise in legal, financial and real estate matters.

B. Responsibilities of the Board of Trustees:

1. The Board of Trustees shall be responsible for overseeing the management of all real property owned by the presbytery and its constituent churches, including but not limited to the following:
 - i. Property acquisitions;
 - ii. Property dispositions;
 - iii. Payment of property taxes;
 - iv. Any mortgages or other encumbrances of the real property of the presbytery or its churches;
 - v. Maintenance of an inventory of all real property held by the presbytery and its churches.
2. The Board of Trustees shall be responsible for making recommendations to the presbytery regarding any purchase, sale, mortgage or other encumbrance of real property by the presbytery or its churches. Such a recommendation will be based upon the financial prudence of such an action, including considerations related to the property's current and likely future value, the financial ability of the presbytery or the particular church to meet its obligations, etc. When it is not feasible to delay an approval until the next presbytery meeting, the Board of Trustees may take such action, and report it to the presbytery.
 - i. The Board of Trustees shall be responsible for obtaining adequate insurance coverage for the presbytery and its operations.
 - ii. The Board of Trustees shall be responsible for reviewing the status of all loans obtained by the presbytery and its churches and reporting the status of such loans to the presbytery on an annual basis.

- iii. The Board of Trustees shall also review the status of mission grants to presbytery member churches, and report this information to the presbytery annually.

X. AMENDMENT AND SUSPENSION

This manual and these by-laws may be amended by a majority vote of the members present at any stated meeting provided that notice of the proposed amendment has been given in writing and filed at the previous stated meeting; and provided that the amendment is in accordance with the Constitution of the Presbyterian Church (U.S.A.). Revisions to the Manual of Administrative Operations must be reviewed by the Stated Clerk prior to action by the Presbytery to ensure that the proposed revisions are consistent with other sections.

Any of these rules may be suspended as to its temporary application, should a need arise, by a majority vote of the members present at any stated meeting, and provided that the suspension is in accordance with the Constitution of the Presbyterian Church (U.S.A.)

XI. CORPORATION OF THE PRESBYTERY OF OLYMPIA

- A. The Presbytery of Olympia is incorporated under the laws of the State of Washington in order to act on behalf of the Presbytery of Olympia in civil affairs.
- B. It functions according to the Articles of Incorporation and By-laws; these may be amended only by the presbytery when it is convened as a meeting of the corporation.
- C. The presbytery shall elect a Board of Trustees to act on behalf of the corporation.

XII. POLICIES

Presbytery policies may be adopted by majority vote of those present at a regular or special Presbytery meeting, provided that notice of the proposed policy has been given in writing and presented at the previous meeting.

POLICY 1

THE USE OF DISPLAYS AND THE DISTRIBUTION OF WRITTEN MATERIALS AT STATED MEETINGS OF OLYMPIA PRESBYTERY (Adopted 11/16/89) (updated language 5/11)

1. Overall Authority

The use of displays and the distribution of written materials before and during stated meetings shall be regulated by the Strategic Board. All requests for display space and material distribution must be reviewed by the Strategic Board at its meeting prior to the indicated stated meeting. Denial of the request by the Strategic Board may be appealed to the presbytery.

2. Procedure for Individuals and Outside Groups

Individuals (teaching and ruling elders and laypersons) and groups not structurally related to the presbytery are required to request the approval of the administrative unit whose programmatic emphasis includes the issue being addressed by the display or material to be distributed. The appropriate unit and contact person may be ascertained by contacting the Stated Clerk of the presbytery.

Approval by the appropriate administrative unit will constitute permission to proceed with the display and/or distribution of material. Such approval should be communicated to the Strategic Board through the Stated Clerk so that proper logistical arrangements can be made.

Denial of approval by the administrative unit may be appealed to the Strategic Board, whose decision shall be final unless reversed by the presbytery. Denials shall be reported to the next presbytery meeting.

Ordinarily, while issues and materials are to be processed through the appropriate administrative unit, permission is not required for individual members of Presbytery to distribute informative material related to a requested action of the presbytery which will be presented as a motion during the stated meeting, provided that the intended motion to be presented shall be given to the Stated Clerk prior to the beginning of the presbytery meeting.

3. Procedure for Churches in Presbytery

Individual congregations and teaching elders do not need special permission to distribute information regarding activities in the life of the church (installations, building dedications, special programs, etc.) To which other members of Presbytery are invited; neither is permission required to distribute material related to action items (overtures, resolutions, etc.).

However, groups from within churches wishing to display space or distribution privileges must follow the above approval procedures if their request does not fall in the categories listed in the preceding paragraph and has not been approved by their session.

4. Procedures for Administrative Units of Presbytery

Administrative units have the authority to approve displays or material distribution in keeping with their programmatic or ecclesiastical mandate. All such plans must be communicated to the Stated Clerk at least ten days prior to the affected stated meeting so that the Strategic Board may make proper arrangements at its regular meeting.

1. Cost of Preparation and Publication

The cost of preparation and publication of display/written materials ordinarily shall be the responsibility of the originating organization or individual unless such cost is specifically authorized by the administrative unit in which case cost shall be against that unit's budget.

Policy 2

Discussion of controversial issues on the floor of presbytery (Adopted 1/18/96)

1. The mover is allowed 5 minutes to present the main motion.
2. Each person thereafter is allowed 2 minutes to speak.
3. The moderator should let the floor alternate, as far as possible, between those favoring and those opposing the motion.
4. No member who has already spoken to the motion is entitled to speak to it again, except for points of clarification, so long as any member who has not spoken on that question claims the floor.
5. The mover is allowed 2 minutes as the last speaker. The moderator will appoint a person to time the speakers.

Policy 3

Policy and Procedures on the Prevention of Sexual Misconduct Adopted by COM Feb 2012

I. Policy Statement

It is the policy of the Presbyterian Church (U.S.A.) (hereinafter referred to as PC(USA)) that all church members, church officers, non-member employees, and volunteers of congregations, governing bodies, and entities of the church are to maintain the integrity of the ministerial, employment, and professional relationship at all times. Persons who engage in sexual misconduct are in violation of the principles set forth in Scripture, and also of the ministerial, pastoral, employment, and professional relationship. It is never permissible or acceptable for a church member, officer, employee, or volunteer to engage in sexual misconduct.

II. Standards of Conduct

... As [God] who called you is holy, be holy yourselves in all your conduct;

... Tend the flock of God that is in your charge,...not under compulsion but willingly,
...not for sordid gain but eagerly...not lord it over those in your charge, but be examples to the flock.

... You know that we who teach will be judged with greater strictness.

1 Pet. 1:15; 5:2-3; Jas. 3:1, NRSV

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. "Their manner of life should be a demonstration of the Christian gospel in the church and in the world."

The basic principles of conduct guiding this policy are as follows:

1. Sexual misconduct is a violation of the role of pastors, employees, volunteers, counselors, supervisors, teachers, and advisors of any kind who are called upon to exercise integrity, sensitivity, and caring in a trust relationship. It breaks the covenant to act in the best interests of parishioners, clients, co-workers, and students.
2. Sexual misconduct is a misuse of authority and power that breaches Christian ethical principles by misusing a trust relation 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 content in the relationship, it is the pastor's, counselor's, officer's, or supervisor's responsibility to maintain the appropriate role and prohibit a sexual relationship.
3. Sexual misconduct takes advantage of the vulnerability of persons who are less powerful to act for their own welfare, including children. It is antithetical to the gospel call to work as God's servant in the struggle to bring wholeness to a broken world. It violates the mandate to protect the vulnerable from harm.

DEFINITIONS

Sexual Misconduct is the comprehensive term used in this policy to include:

Child sexual abuse: including, but is not limited to, any contact or interaction between a child and an adult when the child is being used for the sexual stimulation of the adult person or of a third person. The behavior may or may not involve touching. Sexual behavior between a child and an adult is always considered forced whether or not consented to by the child. In the Presbyterian Church (U.S.A.), the sexual abuse definition of a child is anyone under age eighteen.

Sexual abuse as defined in the *Book of Order*: “Sexual abuse of another person is any offense involving sexual conduct in relation to (1) any person under the age of eighteen years or anyone over the age of eighteen years without the mental capacity to consent; or (2) any person when the conduct includes force, threat, coercion, intimidation, or misuse of office or position” (*Book of Order*, D-10.0401c).

Sexual harassment: defined for this policy is as follows: unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitute sexual harassment when:

- a. Submission to such conduct is made either explicitly or implicitly a term or condition of an individual’s employment, or their continued status in an institution;
- b. Submission to or rejection of such conduct is used as the basis for employment decisions affecting such an individual;
- c. Such conduct has the purpose or effect of unreasonably interfering with an individual’s work performance by creating an intimidating, hostile, or offensive working environment; or
- d. An individual is subjected to unwelcome sexual jokes, unwelcome or inappropriate touching, or display of sexual visuals that insult, degrade, and/or sexually exploit men, women, or children.

Rape or sexual contact by force, threat, or intimidation.

Sexual conduct (such as offensive, obsessive or suggestive language or behavior, unacceptable visual contact, unwelcome touching or fondling) that is injurious to the physical or emotional health of another.

Sexual Malfeasance; as defined by the broken trust resulting from sexual activities within a professional ministerial relationship that results in misuse of office or position arising from the professional ministerial relationship.

Misuse of technology: use of technology that results in sexually harassing or abusing another person, including texting or emailing suggestive messages and images to persons with whom one has a ministerial relationship. It is never appropriate to view pornography on church property. When this includes a person under the age of eighteen, it is considered child abuse. There is never an expectation of personal privacy when using technological equipment owned by a church or church entity or within the context of ministry.

III. Church Response to Allegations of Sexual Misconduct

A. Principles

In responding to allegations of sexual misconduct, members, officers, and employees of the church should seek healing and assure the protection of all persons. Where possible, the privacy of persons should be respected and confidentiality of communications should be maintained. In responding to allegations of sexual misconduct, members, officers, and employees of the church should seek to uphold the dignity of all persons involved, including persons who are alleging harm, persons who are accused of sexual misconduct, and the families and communities of each.

The PC(USA) has jurisdiction over its members, officers, and employees such that if a member, officer, or employee is alleged to have committed an offense against Scripture or the PC(USA) Constitution, the church has the duty to inquire into the allegations and, if the allegations are proven, to correct the behavior of the member, officer, or employee and ensure the safety of others in the community. Allegations of sexual misconduct are always considered allegations of offense against Scripture or the PC(USA) Constitution that trigger the disciplinary processes of the PC(USA) set forth in the *Book of Order*. In the case of an active non-member who is employed or volunteers with the church, the individual will be covered by the procedures of the written personnel policies of the governing body or entity. If the person accused of sexual misconduct is no longer a member, officer, or employee of the PC(USA), but the conduct occurred while the person was acting on behalf of the PC(USA), the church does not have jurisdiction to correct the behavior, but it does have a duty to hear the allegations of offense and to take measures to prevent future occurrences of harm. The governing body may appoint an administrative committee or commission to hear the allegations of sexual misconduct. The governing body may also take measures to prevent future occurrences of harm through education and policy.

B. Reporting Requirements

1. Reporting Sexual Misconduct

A person needing to report that a member, officer, employee, or volunteer of the PC(USA) has committed sexual misconduct is encouraged to seek guidance from a PC(USA) minister or elder regarding filing the report.

Congregation: If the person who is accused of committing sexual misconduct is a member, elder, deacon, volunteer, or employee of a congregation, the report of allegations should be made to the pastor, the clerk of session, or the chair of the personnel committee. If the accused is a member or officer of the church, the church will respond by using the procedures set forth in the Rules of Discipline of the *Book of Order*. If the accused is a nonmember employee or volunteer, the church will respond by using procedures set forth by the session of the congregation.

Presbytery: If the person who is accused of committing sexual misconduct is a minister member, the report of allegations should be made to the stated clerk of the presbytery. If the report of allegations is placed in writing, the presbytery will respond by using the procedures set forth in the Rules of Discipline of the *Book of Order*. If the person who is accused of committing sexual misconduct is a volunteer

or nonmember employee of the presbytery, the report of allegations may be made to any of the staff or volunteers of the presbytery. The presbytery will respond by using procedures set forth by policy or bylaws of the presbytery.

Higher Governing Body or Entity of the General Assembly: If the person who is accused of committing sexual misconduct is an employee or volunteer of the higher governing body or entity, contact the governing body or entity directly for the appropriate person to receive the report of allegations. The report of allegations may be made to any person with supervising capacity. The entity will respond by using procedures set forth by policy or bylaws of the entity.

2. Receiving Reports of Sexual Misconduct

Reports of allegations of sexual misconduct will occur in a variety of ways. Because a governing body or entity cannot control to whom the victim of sexual misconduct will speak first, it is important that officers, employees, and persons highly visible to church members and visitors understand how reports of incidents are channeled to the proper person. The allegations may come from persons who have or who do not have a formal relationship with the PC(USA) and may be made to a variety of officers or leaders within the PC(USA). It is the duty of these officers to see that any allegation of sexual misconduct is reported appropriately keeping in mind the mandatory reporting requirements for allegations of child abuse. Reports of allegations of sexual misconduct should never be taken lightly or disregarded and allowed to circulate without concern for the integrity and reputation of the victim, the accused, and the church. Reports of allegations should be dealt with as matters of highest confidentiality, both before and after they have been submitted to appropriate authorities as outlined below.

The first person to learn of an incident of sexual misconduct should not undertake an inquiry alone or question either the victim or the accused unless the incident is divulged in the process of pastoral care, counseling, or a therapy session. If the victim is hesitant to talk to “higher authorities,” the person who has received the initial report has a special pastoral responsibility to build trust and willingness to speak with the accuser, lest the church be unable to respond because no one is able to give firsthand information. The person receiving the initial report of allegations of sexual misconduct shall analyze the relationship of the person accused of sexual misconduct with the PC(USA) and shall make sure that the allegations of offense are filed with the governing body with jurisdiction over the person accused. This may be done by the person alleging harm or by any member of the PC(USA). If the report is made orally, the person receiving the report of allegations should request that the person making the report of allegations place it in writing. A report of allegations of sexual misconduct in writing from a member of the PC(USA) alleging another member or officer of the PC(USA) committed an offense must be acted on according to the Rules of Discipline of the *Book of Order*. If a clerk or stated clerk receives a report of allegations in writing from a nonmember of the PC(USA) alleging another member or officer of the PC(USA) committed sexual misconduct, the report also should be acted on according to the Rules of Discipline of the *Book of Order*. If the person who makes the report is unwilling or unable to place it in writing, any

member of the PC(USA) may make the written statement that will automatically trigger the Rules of Discipline of the *Book of Order*.

3. Mandatory Reporting of Child Abuse

1. Elders and Deacons

All elders and deacons are required to report knowledge of child abuse to the civil and ecclesiastical authorities according to the *Book of Order*. The *Book of Order* requires that

- “**An elder** shall report to ecclesiastical and civil legal authorities knowledge, gained in the course of service to the church, of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of privileged communication; or (2) she or he reasonably believes that there is risk of future physical harm or abuse”
- “**A deacon** shall report to ecclesiastical and civil legal authorities knowledge, gained in the course of service to the church, of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of privileged communication; or (2) she or he reasonably believes that there is risk of future physical harm or abuse” (G-6.0402b).

2. Certified Christian Educators

All certified Christian educators are required to report knowledge of child abuse to the civil and ecclesiastical authorities according to the *Book of Order*. The *Book of Order* requires that “Certified Christian educators [and certified associate Christian educators] shall report to ecclesiastical and civil legal authorities knowledge gained in the course of service to the church, of harm, or risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of privileged communication; or (2) he or she reasonably believes that there is risk of future physical harm or abuse”

3. Ministers

All ministers of Word and Sacrament are required to report knowledge of child abuse to the civil and ecclesiastical authorities.

All persons covered by this policy have an additional duty to report knowledge of 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 regarding incidents of actual or suspected child sexual abuse. These reports should be made within a reasonable time of receiving the information. These provisions of the *Book of Order* attempt to balance conflicting moral duties for officers of the Presbyterian Church (U.S.A.). For ministers of the Word and Sacrament, the provision strives to balance the duty to protect children from future harm with the duty of a minister to hold in confidence any

information revealed to them during the exercise of pastoral care in any ministry.

For elders, deacons, and certified Christian educators, the provisions strive to balance the duty of an officer of the church to protect children from harm and any secular duty the officer may have to hold in confidence any information revealed as a result of a secular relationship such as attorney/client, counselor/client, or physician/patient. The secular duties will be a function of secular law and may vary from state to state.

C. Responding

The appropriate governing body or entity response will vary according to the relationship of the PC(USA) with the person who is accused of sexual misconduct. Church members and officers are subject to inquiry and discipline (censure and correction) under the *Book of Order*. Non- church member employees and volunteers are subject to oversight and correction by the governing body or entity that employs them.

1. Accused Covered by Book of Order

When an allegation of offense of sexual misconduct has been received by the clerk of session or stated clerk of the presbytery, the clerk of the governing body will report to the governing body that an offense has been alleged and that the governing body will proceed according to the procedures set forth in the Rules of Discipline of the *Book of Order*. The governing body should appoint an investigating committee to inquire into the allegations. The investigating committee must promptly begin its inquiry into the allegations. Delay may cause further harm to the victim and/or the accused. Governing bodies and entities must cooperate with civil authorities in an investigation of child sexual abuse or other criminal sexual misconduct. Church disciplinary proceedings cannot interfere with a criminal investigation by civil authorities and may have to be suspended until these are completed. The session has original jurisdiction in disciplinary cases involving members, elders, and deacons of the church, each congregation having jurisdiction only over its own members.

A presbytery has original jurisdiction in disciplinary cases involving ministers of Word and Sacrament. A presbytery may dissolve a pastoral relationship when the “Word imperatively demands it” (G-11.0103o). However, a presbytery may only place a minister on administrative leave when allegations of child abuse have been received and the presbytery has followed the *Book of Order* procedures to conduct its risk evaluation to determine whether or not a minister member accused of child abuse should be placed on administrative leave (D-10.0106). It is recommended that the permanent judicial commission (PJC) members who will conduct this risk evaluation based upon the allegations and a hearing should also take into account secular legal advice. When a church officer renounces jurisdiction, the clerk or stated clerk shall report the renunciation at the next meeting of the governing body and shall record the renunciation in the minutes of the governing body. The status of any pending charges may be shared with the governing body at that time.

2. Accused Not Covered by Book of Order

When a governing body or entity of the General Assembly receives an accusation of offense of sexual misconduct against a nonmember employee or volunteer, the procedural response of the governing body or entity will be guided by the written personnel policies of the governing body or entity. Usually the governing body or entity will have a personnel committee that will be responsible for the inquiry. If a governing body does not have a personnel committee, it may appoint either a committee or administrative commission for the review of the allegation.

The committee or commission that will respond to the allegation of offense of sexual misconduct will do the following:

- a. Determine whether or not the allegation gives rise to a reasonable suspicion of sexual misconduct by the accused.
- b. If so, gather additional information necessary to make a decision about correcting the behavior.
- c. Determine any remedies, including limiting ministry, suspension, or termination necessary and advisable under the circumstances. If the accused is a member of another denomination, that denomination will be notified of the allegations and the response.
- d. Inform the victim and the accused of the remedy.
- e. In all cases, the personnel committee shall prepare a written report, which shall be included in the accused's permanent personnel file. The accused shall be allowed to attach any written statements to said documents, also for permanent inclusion in the permanent file. All procedures shall follow the guidelines set forth by the governing body, employing agency, or entity of the General Assembly.

3. Governing Body or Entity Record Keeping

The governing body or entity should keep detailed records of its actions and minutes of its deliberations and its conversations with the accuser, the accused, and other parties involved, correspondence, and copies of the reports received from committees or commissions. Such records will be kept confidential as far as possible. In Case # 208-6, the General Assembly Permanent Judicial Commission (GAPJC) interpreted the Rules of Discipline to say that a governing body or entity may share the contents of inquiry reports with other governing bodies or entities of the PC(USA) when necessary. The clerk of the governing body or director of the entity will maintain the records while the inquiry is in process.

IV Prevention and Risk Management

A. Implementation

The General Assembly urges all governing bodies and related entities including colleges, universities, and theological institutions to establish policies, procedures, that make it a violation of the employer's work rules to engage in sexual misconduct and that encourage reporting of sexual misconduct. Governing bodies and entities are strongly encouraged to take appropriate steps to inform members, employees, volunteers, and

students of the standards of conduct and the procedures for effective response when receiving a report of sexual misconduct.

B. Liability and Insurance

A governing body or entity can be held liable for harm caused by sexual misconduct of an officer, minister or employee based on a number of legal theories. Governing bodies and entities should take such potential liability into consideration when establishing hiring and supervisory practices. Governing bodies and entities should regularly inform their liability insurance carriers of the activities and programs they operate or sponsor and of the duties and responsibilities of officers, employees, and volunteers. The standard insurance policy should usually be enhanced by endorsements to cover specific exposures such as camps, day-care operations, shelters, or other outreach programs. It is also recommended that governing bodies and entities obtain an endorsement to their general liability insurance policy specifically covering sexual abuse and molestation. Such coverage may provide for legal defense expenses and judgments in civil suits brought against the governing body or entity, its officers, directors, or employees.

C. Employment Practices

1. Record Keeping

Accurate record keeping is an essential part of hiring and supervision practices of churches, middle governing, bodies and related entities. Every governing body and entity should maintain a personnel file on every employee, including ministers. The file should contain the application for employment, any employment questionnaires, background checks, references responses, and all other documents related to an employee's employment, except records which may be required, by law, to be kept in separate files.

2. Prescreening Applicants

Governing bodies and entities are urged to establish thorough and consistent hiring practices. If an applicant is unknown to the employer, the employer should confirm the applicant's identity by requiring photographic identification such as a driver's license. The governing body should perform a background check, including a national criminal background check, on all applicants that may have interaction with children and youth. Part of pre-employment screening should include specific questions related to discovering previous complaints of sexual misconduct. See *Appendix B: Sample Exhibit E*.

3. References

The employing governing body or entity is responsible for contacting references for prospective ministers, employees, or volunteers. A written record of conversations or correspondence with references should be kept in the minister or employee's personnel file. (See *Appendix B: Sample Exhibit B* for a sample reference form). In dealing with ministers when transferring from one position to another, the governing body could delegate responsibility for previous employer reference checks to the synod executive, executive presbyter, or to the authorized persons who would report to the committee on ministry or committee on preparation for ministry. The person within the governing body or entity authorized to give a reference is obligated to give truthful information

regarding allegations, inquiries, and administrative or disciplinary action related to sexual misconduct of the applicant. If false or misleading information is given by the applicant, or relevant information is withheld, the applicant should be eliminated from consideration.

Applicants should be informed of negative comments regarding sexual misconduct and shall be given an opportunity to submit additional references or to give other evidence to correct or respond to harmful information obtained from a reference.

V. Educating and Training- Awareness

Since the issue of sexual misconduct has become an ever more present reality, there is an emerging need to educate and train a wide variety of persons. Persons needing this specific education include: ministers; volunteers; officers; nonprofessional and professional staff; ministerial candidates; professionals who will be working with this issue within the denomination; members of the congregation; and governing body staff including supervisors, employees, and stated clerks.

Education for these persons and groups will be different on a group-by-group basis. A primary requirement for all persons should be common knowledge regarding professional and ministerial boundaries, the General Assembly Sexual Misconduct policy and their own specific governing body or entity policy. Theological institutions should include material in their existing curriculum on sexual ethics including the appropriate use of ministerial power, the General Assembly policy and its procedures on sexual misconduct, and other resources. It is further urged that the appropriate presbytery committee(s) include training for inquirers, candidates, newly ordained pastors, and new pastors to their presbyteries regarding sexual misconduct, especially including education on their specific policy and procedures.

Much of a congregation's education currently happens in response to an actual case of sexual misconduct. However, it is recommended that the congregation be as proactive in this area as possible offering education in a variety of settings. There are already numerous resource materials available that could be adapted to a congregation's setting. Employing entities need to make sure all employees are well acquainted with, understand, and abide by their policy and procedures. Employing entities should offer additional training and resources, such as: a workshop during staff meeting; lunchtime discussion group; articles and books made available; etc.

Any professional (therapists, attorneys, advocates, mediators, arbitrators) used by a governing body should have access to experts qualified in the field of sexual misconduct if they themselves are not.

APPENDIX A

Definitions

Accused is the term used to represent the person against whom a claim of sexual misconduct is made.

Accuser is a term used to represent the person claiming knowledge of sexual misconduct by a person covered by this policy. The accuser may or may not have been the victim of the alleged sexual misconduct. A person such as a family member, friend, or colleague may be the accuser.

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. The word congregation is used loosely for members and participants.

Employee is the comprehensive term used to cover individuals who are hired or called to work for the Church 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 membership is elected by a governing body.

Governing Body is a representative body composed of elders and ministers of the Word and Sacrament: 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 nonmembers as employees.

Inquiry is the term used in the Rules of Discipline to determine whether charges should be filed based upon allegations of an offense received by a governing body.

Mandated Reporter is described by some states' laws as a person who is required to report any and all suspected incidents of child abuse, including child sexual abuse that come to their attention. State laws vary from defining "all persons having knowledge" as mandated reporters to specifying very limited lists of professions whose members are required to report.

Persons Covered by this policy includes church members, church officers, ministers, and nonmembers who are employees or volunteers of the General Assembly of the PC(USA). All other governing bodies or entities of the General Assembly are urged to create a sexual misconduct policy using the guidelines set out in this policy.

Response is the action taken by the governing body or entity when a report of sexual misconduct is received. It may include (1) inquiry into facts and circumstances, (2) possible disciplinary action (administrative or judicial or both), (3) pastoral care for victims and their families and others, and (4) pastoral care and rehabilitation for the accused and care for their families.

Secular Authorities are the governmental bodies, whether city, county, state, or federal, who are given the responsibility to investigate, criminally prosecute, and/or bring civil charges against individuals accused of sexual crimes or offenses against adults and children.

Secular Law is the body of municipal, state, and federal laws and is often referred to collectively as civil and criminal law. Prohibited behavior addressed by this policy may result in criminal and/or civil charges filed under secular law.

Victim is a person claiming to have been harmed and/or abused by a person covered under this policy.

Volunteer is the term used for those who provide services for the General Assembly of the PC(USA). Volunteers include persons elected or appointed to serve on boards, committees, and other groups. For purposes of this policy, volunteers are treated the same as employees.

APPENDIX B

Employment Procedures—With Forms

Each "Employing Entity" should have already established and implemented entity personnel policies that include employment procedures for the search, selection, and call of entity staff. The employment procedures should spell out the process to be followed during the election of chief administrative officers and other staff, the appointment of exempt and nonexempt staff, and the call of ministers of the Word and Sacrament, chief administrative officers, and elected staff. These employment procedures should also include candidate/applicant reference checks prior to employment. Employing entity personnel policies should contain a clearly defined grievance process, a periodic performance review process, and a section that prohibits sexual misconduct (including sexual harassment). These provisions should be applicable to all full-time, part-time, temporary, and interim staff. The personnel policies should also provide for confidential communication channels whereby staff members can voice concerns or apprehensions without fear of retribution. Churchwide and public advertisement of vacant positions as a part of an employing entity's search procedures to fill vacant positions is required of General Assembly entities and related bodies and is recommended as a guideline for governing bodies by the churchwide personnel policies as well as the Churchwide Plan for Equal Employment and Affirmative Action. In support of this policy and its procedures on sexual misconduct, all vacant positions of religious leadership forwarded to publications for advertisement, distributed to units of the church, as well as posted on local bulletin boards will include the following statement:

"The Presbyterian Church (U.S.A.) is an equal opportunity employer. In addition the church has a strong policy opposing sexual harassment or abuse. References and records will be checked during the employment process."

This statement will also be included in all information distributed through the Personnel Referral Services of the Church Vocations Ministry Unit.

The following forms are included in this appendix:

**Exhibit A, Employee Questionnaire; and
Exhibit B, Confidential Employee References.**

These two forms will be used by General Assembly entities and institutions, and are recommended for use by all other employing units of the church.

Exhibit C, a form for Implementing Policy of Sexual Misconduct, is to be used by each employing entity as it distributes its sexual misconduct policy to employees and others.

Exhibit D, Report of Suspected Sexual Misconduct, is for gathering basic information to be passed along to the appropriate person or group handling sexual misconduct cases for a unit or other entity.

- As required by acceptable personnel procedures, an employee handbook should be written, published, and distributed to each employee of church employing entities. All existing personnel policies and employee handbooks should be updated to include a sexual misconduct policy.
- It is advisable to seek legal advice as other governing bodies, related bodies, and entities develop and publish policy and procedures on sexual misconduct using this General Assembly policy as a guide.
- All forms should be checked for compliance with state laws.

Sample Exhibits and Forms for Implementation

Sample Exhibit A

This is a sample employment questionnaire. In addition to the usual questions one finds on an employment questionnaire, the writing team has added certifications and releases that focus on past incidents of sexual misconduct. All entities are urged to have this or any substitute form they design examined by their legal counsel before using it.

Sample Employment Questionnaire

Name: _____
 Last First Middle

Address: _____
 Street City State Zip

Business Phone: _____ Home Phone: _____

Have you ever been known by any other name? Yes__ No__

If yes, please provide other name(s): _____

Employment Record (List current and previous employers for the last five years)

Employed by: _____

Address: _____

City, State, Zip: _____

Supervisor: _____ Phone: _____

Supervisor's Title _____

Employed from (month/year) to _____ (month/year) _____

Why did you leave? _____

Employed by: _____

Address: _____

City, State, Zip: _____

Supervisor: _____ Phone: _____

Supervisor's Title _____

Employed from (month/year) to _____ (month/year) _____ why did you

leave? _____

Employed by: _____

Address: _____

City, State, Zip: _____

Supervisor: _____ Phone: _____

Supervisor's Title _____

Employed from (month/year) to _____ (month/year) _____

Why did you leave? _____

I certify that (a) no civil, criminal, ecclesiastical complaint has ever been sustained or is pending against me for sexual misconduct; (b) I have never resigned or been terminated from a position for reasons related to sexual misconduct.

Signature

Date

Note: If you are unable to make the above certification you may instead give in the space provided a description of the complaint, termination, or the outcome of the situation and any explanatory comments you care to add.

Release

The information contained in this questionnaire is accurate to the best of my knowledge and may be verified by the employing entity. I hereby authorize (*Name of Employing Entity*) to make any and all contacts necessary to verify my prior employment history, and to inquire concerning any criminal records or any judicial proceedings involving me as a defendant. By means of this release I also authorize any previous employer and any law enforcement agencies or judicial authorities to release any and all requested relevant information to the (*Name of Employing Entity*)_____.

I have read this release and understand fully that the information obtained may be used to deny me employment or any other type of position from the employing entity. I also agree that I will hold (_____) harmless the employing entity or judicial authority from any and all claims, liabilities, and cause of action for the legitimate release or use of any information.

Signature_____

Witness_____

Witness_____

Sample Exhibit B

This is a sample form that may be used to keep a record of all face-to-face or telephone reference checks. Additions that have to do with sexual misconduct or child abuse may be needed by the entity to justify to a court of law that they have done reasonable and prudent screening before hiring a person for a position within that entity.

Confidential Employment Reference

1. Name of applicant:_____
2. Reference or church contacted (if a church, identify both the church and person contacted):

3. Date and time of contact:_____

4. Person contacting the reference or church: _____

5. Method of contact (phone, letter, personal conversation): _____

6. Summary of conversation (summarize the reference's remarks concerning the applicant's fitness and suitability for the position, any convictions for or actions pending

related to sexual misconduct, sexual harassment or child abuse): _____
Name _____
Title _____
Signature _____ Date _____

Sample Exhibit C

This is a sample designed to implement the sexual misconduct policy. It is necessary that all employees acknowledge being in receipt of the sexual misconduct policy. The policy provides protection and empowerment for die employee.

Form for Implementing Policy of Sexual Misconduct Acknowledgement of Receipt

I hereby acknowledge that I received on _____ (date), a copy of the "Policy and Its Procedures on Sexual Misconduct of the Presbyterian Church (U.S.A.)" dated that I have read the policy, understand its meaning, and agree to conduct myself in accordance with the policy.

Signature _____

A similar acknowledgement should be signed at the time amendments to the policy are made and distributed.

Sample Exhibit D

This exhibit provides entities with a sample Report of Suspected Sexual Misconduct. It provides space for the names, addresses, and telephone numbers of victims, the accused, possible witnesses, and others involved. It also provides space for a description of the offending behavior as well as other pertinent information. This form or a revision of it should be filed with the appropriate supervisor, office, or administrator of an entity who is required to file this with the constituting authority or its response coordination team (See section on Subsequent Reporting in this policy and its procedures.)

Report of Suspected Sexual Misconduct

Reported by: _____

Name _____

Title _____

Address _____

City, State, and Zip Code _____

Telephone _____

Date of Report: _____

Person suspected of misconduct:

Name _____

Title _____

Address _____

City, State, and Zip Code _____

Telephone _____

Other person(s) involved (witness or victims):

Name _____

Title _____

Age _____ Sex _____

Address _____

City, State, and Zip Code _____

Telephone _____

Report of Suspected Sexual Misconduct

Describe incident(s) of suspected sexual misconduct, including date(s), time(s), and location(s):

Identify eyewitnesses to the incident, including names, addresses, and telephone numbers, where available: _____

Sample Exhibit E

Employment Questions to ask of potential employees:

Governing bodies and entities should ask persons seeking ministerial calls or employment in non ordained positions questions such as:

1. Has a civil, criminal, or ecclesiastical complaint ever been sustained against you involving sexual misconduct by you?
2. Have you ever resigned or been terminated from a position for reasons relating to allegations of sexual misconduct by you?
3. If so, indicate the date, nature and place of these allegations, and the name, address, and telephone number of your employer at that time.
4. Have you been required to receive professional treatment, physical or psychological, for reasons related to sexual misconduct to you?
5. If so, please give a short description of the treatment including the date, nature of treatment, place, and name, address, and telephone number of the treating physician or other professional.

A sample employment questionnaire is attached as Exhibit A for adaptation by governing bodies and entities. The questions included in this sample may be integrated into a standard employment questionnaire along with other necessary questions.

Appendix C

Meeting the Needs of All Involved

In cases of sexual misconduct there are needs that have to be met for the good of all persons, groups, and entities. To ensure that the governing body is ready to meet the variety of needs present, an independent response coordination team may be named. This team will not investigate the allegation or in any way function as an investigating committee for disciplining members or officers, but should confine itself to coordinating a process that will meet the specific needs of victims and their families (if any), the accused and family (if any), employing entities, congregations, and governing bodies:

A. The Needs of the Victim

The governing body, employing entity, and response coordination team should assure that adequate treatment and care are available for alleged victims of sexual misconduct and their families.

Sometimes, the victim or family is so angry and alienated from the church, that offers of help may be perceived as insincere or as attempts of a cover-up. If the victim or family at first refuses, the church should continue to offer help. Above all the church should not act in a self-protective manner by ignoring the victim and their families.

The extent of the damage to the victims of sexual misconduct will vary from person to person, and is influenced by such factors as the degree or severity of abuse, the age and emotional condition of the victim, human dynamics, and the importance of one's religious faith. The governing body, entity, and response coordination team is to assume in all cases that the victim has been wounded by the experience.

Feelings of guilt, shame, anger, mistrust, lowered self-esteem, unworthiness, and feelings of alienation from God, self, the religious community, and family are frequent injuries suffered by victims. It is important for the response coordination team to be sensitive to the victim's pain and need for healing, and to act by making appropriate pastoral care available.

The following are some of the needs of the victim:

1. To be heard and taken seriously. From the time that the victim is first able to indicate 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 victim may require spiritual and professional assistance as a result of sexual misconduct. The response coordination team should offer to help arrange for such support from a pastor and therapist, if the victim desires. Discussions with such people would be confidential, privileged conversations.
3. To be informed about church process and progress with regard to the accusation. One member of the response coordination team should be the church contact person for the victim. Frequently, this contact person will give the victim information as to what is happening in the church as a result of the accusation.
4. To receive legal advice. The response coordination team should suggest that the victim might benefit from independent legal advice. (Legitimate claims might be more effectively pursued and flimsy or false claims discouraged.) If requested, the response coordination team should suggest ways in which independent legal advice can be obtained.
5. To be assured of an advocate of one's own choosing. A victim may need continuing moral support from one individual who is present while the church process deals with the accusation. This advocate may be a relative, friend, or someone suggested by the response coordination team. This advocate could speak for the victim, if necessary.
6. To be assured that justice will be pursued. The victim needs to be told by the response coordination team, and shown by the processes of the church, that justice is being pursued through fact-finding, truth-telling, confrontation, and agreement that may include removal or temporary exclusion of the accused from office or adjudication of the complaint.
7. To receive healing and reconciliation. In addition to specific forms of restitution mentioned above, the victim needs to receive a sense of healing and reconciliation

with all concerned—the self, the family, the church and, ideally, the accused. The response coordination team can help bring this about using the church’s processes and resources. While the above are needs of the victim, one recognizes that all of these needs may also not be met through a reasonable handling of a specific case, but may only occur over a lengthier period of time. All of these needs, however, should be taken seriously and compassionately, and the rights of the victim respected.

B. The Needs of the Accused

The governing body or entity shall offer treatment and care for the accused as well as alleged victims and families. If the accused is a minister, this is the primary responsibility of the committee on ministry (Book of Order, G-11.0501).

Feelings of guilt, shame, anger, mistrust, lowered self-esteem, depression, unworthiness, and feelings of alienation from God, self, the religious community, and family are often experienced by the accused. In addition, there may be fear of job loss, incarceration, and indignation if an allegation is false. When a person is found not guilty of charges of sexual misconduct, it is important for the governing body or entity to see that the decision is disseminated as widely as possible within their power, unless doing so would further injure the person accused.

1. Personal Care

Whether the allegations about the accused are eventually found to be true or not, the accused deserves to be treated with Christian kindness and respect. The response coordination team may suggest that the accused seek spiritual support or professional counseling. People in staff positions, such as presbytery executives or stated clerks, should not engage in personal counseling of the accused because of their potential involvement in disciplinary process.

2. Economic Security and Care for Family of Accused

When an allegation of sexual misconduct has been made against a minister, the economic security of the accused is directly threatened, along with reputation, career, and family relationships. Again, the committee on ministry can be of assistance. The response coordination team may alert the committee on ministry to the possible spiritual, emotional, and financial needs of the family of the accused and recommend expert resources.

C. The Needs of a Congregation in a Context of Sexual Misconduct

The governing body, employing entity, and response coordination team should be aware of the problems a congregation or employing entity may experience following allegations of sexual misconduct by a minister, employee, or volunteer. The allegations may polarize the congregation or organization, damage morale, create serious internal problems, and even limit the trust a congregation may place in succeeding pastors. Efforts should be taken to recognize and identify the problems and heal any damage that may be done to the congregation or organization.

When there is sexual misconduct on the part of a minister, non-ordained staff, or volunteer in a particular congregation, a number of needs unique to that congregation will emerge

since sexual misconduct impacts congregations in different ways. Therefore, these needs will not necessarily emerge in the same sequence in each situation. Depending on the parties involved in the sexual misconduct, some of the needs may not emerge.

In any event, those managing the church's response to the sexual misconduct will want to know that the following needs may emerge:

1. Pastoral Care

Members and staff of the congregation will need pastoral care. If it is the pastor who is involved in the sexual misconduct, care will need to be provided by another member of the ordained staff (if the church is a multiple-staff church) or by a trained interim pastor. If the pastor leaves as a result of sexual misconduct, in extreme cases a trained interim pastor or consultant in sexual misconduct may need to work with the congregation for an extended period of time. If it is not a pastor who is involved in the sexual misconduct, then the pastor will provide the needed care for the congregation. The pastor, if not previously trained in this specialty area, will need to consult with denominational specialists who will advise him or her how to proceed and any anticipated problems.

2. Information About the Case

Members of the congregation will need opportunities both to receive and give information. If a case of sexual misconduct becomes a matter of public knowledge within a congregation and if a pastor has been found guilty of sexual misconduct, the interim pastor or consultant may hold appropriate meetings with individuals, small groups, or with the whole congregation. Such meetings should provide information about sexual misconduct in general, Presbyterian polity and our judicial process, and how others who may have been victimized may be heard and ministered to. If the offender is not the pastor, then the pastor may perform these functions. At such meetings, one may expect members to vent their feelings. An opportunity for this to happen should be provided. If this venting does not take place, then it may create serious problems for the future of the congregation, for future pastors, and for the governing body.' Dynamics may differ somewhat in racial ethnic churches, but no empirical studies have yet demonstrated different dynamics.

3. Resource Persons

In light of the above needs, the following are several resource persons whose services would be valuable to a congregation in the context of sexual misconduct: a trained interim pastor, a committee on ministry representative knowledgeable in polity and the effects of sexual misconduct in the church, a consultant or therapist with knowledge and experience in dealing with sexual misconduct, an attorney who can discuss legal aspects of a case, an insurance agent who can advise the congregation about their exposure to liability or coverage. It is the responsibility of the governing body to establish policy and its procedures governing cases of sexual misconduct in that jurisdiction. The PC(USA) policy and its procedures are intended to guide the development of governing body policy and procedures.

POLICY 4

PER CAPITA

(adopted 1/16/97-updated language 5/11)

1. **The Book of Order ruling on Per Capita:** "Each council above the session shall prepare a budget annually for its operating expenses, including administrative personnel, and may fund it with a per capita apportionment among the particular congregations within its bounds. Presbyteries are responsible for raising their own funds, and for raising and timely transmission of per capita funds to their respective synods and to the General Assembly. Presbyteries may **DIRECT** per capita apportionments to the sessions within their bounds, but in no case shall the authority of the session to direct its benevolences be compromised."
G-3.0106
2. **The Presbytery of Olympia** holds to the ethical and covenantal principle that each congregation has the moral obligation to fully pay its fair share of the Administrative Budget of Olympia Presbytery, [This budget includes our per capita payments to Synod and General Assembly]. The Book of Order allows us to assess each congregation for the per capita apportionment that will fund this annual budget. Since Olympia Presbytery is required to pay fully the per capita apportionment to Synod and General Assembly, any congregation that fails to pay its fair share simply shifts the burden to its sister congregations.
3. **The Presbytery of Olympia** encourages congregations to view per capita as part of their mission through the larger church. The functions supported by our per capita payments are the "grease" that makes the mission of Jesus Christ through the Presbyterian Church possible. With that in mind, we encourage congregations to consider per capita the first priority when budgeting for payments beyond support of the local congregation. (In other words, Olympia Presbytery encourages churches to pay per capita first, other Presbyterian mission support second, and non-Presbyterian mission support third. Remember, while non-Presbyterian organizations receive support from many sources, only Presbyterians support the mission of the Presbyterian church).
4. The Treasurer is to notify each church of its per capita apportionment, due January 1 each year. If there be any churches delinquent in per capita payments, these churches shall be reported to presbytery at the March stated meeting and at each succeeding stated meeting until the per capita is paid. Beginning April 1, the Treasurer shall contact all delinquent churches to determine when they will pay their per capita in full. This information shall be reported immediately to the Administrative Board. This committee shall then make necessary recommendations to the next stated meeting of the Strategic Board.

Paragraphs 2, 3, and 4 will go to each church each year along with the statement of the per capita due. [See additional per capita policy adopted September, 2009, below.]

POLICY 5

POLICY REGARDING PAYMENT OF PER CAPITA

Adopted September 17, 2009

[updated language 5/11]

Fundamental principle of per capita payments:

The presbytery is required by the Book of Order to pay in full all per capita due the Synod and the General Assembly. The General Assembly and GA and Synod PJC decisions specifically refer to per capita as a "high moral obligation" for both the congregations and the presbytery. The only exception for the presbytery is to arrive at a financial condition in which there are insufficient funds to pay full per capita. Specifically, the amount of any shortfall paid to Synod or General Assembly cannot be equal to the amount of per capita dollars paid to the presbytery by the congregations. To put it another way, we cannot withhold the per capita dollars that our congregations are unwilling or unable to pay.

Operational policy:

The Treasurer of Olympia Presbytery remits per capita funds to Synod and General Assembly in 12 equal monthly payments. In those extraordinary years when finances may prove to be a problem, the following procedures apply:

1. The Administrative Board of Olympia Presbytery shall advise the Strategic Board on budget revisions to meet the potential shortfall.
2. The Stewardship Committee will create a plan to encourage greater support for the budget of Olympia Presbytery.
3. Under the most extraordinary circumstances, at the end of the second quarter of the calendar year, the Treasurer shall temporarily suspend per capita payments to Synod and General Assembly. The last payments of the fiscal year shall be the remaining payments of per capita monies to Synod and General Assembly, depending on ability to pay.
4. The inability to pay (what the General Assembly calls having "insufficient funds"), shall be defined by Olympia Presbytery as having spent down all operating and undesignated reserves to a minimum level of \$25,000 total.

POLICY 6

CRITERIA FOR VALIDATING THE WORK OF A TEACHING ELDER

The following criteria will be used by the Commission on Preparation for Ministry (CPM) and by the Presbytery Commission on Ministry (PCOM) to determine if a ministry is to be validated.

CPM or PCOM will make a recommendation to the Olympia Presbytery, which retains the final authority to validate a ministry.

CPM is responsible for working with Candidates and those preparing to serve in ministry. When a candidate seeks to establish a relationship with one of Olympia Presbytery's congregations, the Presbytery Commission on Ministry will participate with CPM in the interview process. If a teaching elder is currently a member of the Olympia Presbytery and is seeking to validate a new call, PCOM will be the responsible commission. If a teaching elder is seeking membership in the Presbytery for the purpose of accepting a call to a validated ministry PCOM will be the responsible commission.

The criteria are:

1. 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. (G-2.0503a(1)) Our Presbytery's mission statement will be used to determine if a particular ministry is in "conformity with the mission of God's people." The ministry needs to clearly help implement the Presbytery's mission.

2. The ministry shall be one that serves others, aids others, and enables the ministries of others. (G-2.0503a(2)) This criterion implies that the primary thrust of the work being validated is toward serving people and enabling them to serve other people. Conversely, it implies that its primary thrust is not toward profit-making activities. The teaching elder may be employed in a profit making enterprise, however, the primary function of one's work, whether full time or part time, should relate to the service of people rather than to the production of goods or profits. 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-2.0607).

CPM for candidates and PCOM for those already ordained would determine where theologically informed skills are needed to carry out the ministry. This implies that work to which a continuing member is called makes 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 and share in the sacramental Ministry of the Church. If a proposed call does not provide such opportunity, serious questions will be raised as to whether it can be a validated ministry.

3. The ministry shall be carried on in accountability for its character and conduct to the Presbytery and to organizations, agencies, and institutions. (G-2.0503a(4)) In order to be validated, a ministry will have clear, written and agreed-upon expected outcomes. PCOM will do a face-to-face review with the teaching elder of the validated ministry. Thereafter, PCOM will review the validated ministry at least annually.

4. The ministry shall include responsible participation in the deliberations and work of the Presbytery and in the worship and service of a congregation. (G-2.0503a(5)) A clear, written agreement will be made between the teaching elder and CPM. He/she will be encouraged to become a parish associate in a congregation. Once a person is a member of Olympia Presbytery, the Presbytery Commission on Ministry will assume responsibility for the review and care of the relationship. PCOM will use the criteria previously stated to evaluate ongoing validated ministries.

If not validated ministry, what other options?

If one or more of the criteria cannot be met, the teaching elder shall ask to be designated either a member-at-large or an inactive member of Presbytery. If Presbytery is unwilling to grant this, then the teaching elder shall seek release from the exercise of ordained office (G-2.0507) until he or she receives a call to ministry that fulfills all four criteria. Restoration to the exercise of the office is possible without re-ordination by (1) application to and approval of the Presbytery that granted release, (2) reaffirmation of ordination vows, and (3) resumption of a ministry that qualifies for continuing active membership in Presbytery.

These steps provide for ease in movement and are in no way judgmental. They are permissive in that re-ordination is not necessary. People should be encouraged to use them.

Approved May 18, 2002 revised 1/14/03, revised November 2, 2005

POLICY 7

INVESTMENT POLICY STATEMENT

(Adopted 11/22/03; updated language 5/11)

In order to provide responsible stewardship of the monies entrusted to Olympia Presbytery, funds not being used for Presbytery expenditures shall be invested according to the goals and guidelines contained in this policy statement. This investment policy may be revised and updated as deemed necessary by the Olympia Presbytery.

GOALS

- To adequately preserve Olympia Presbytery funds through approved investments excluding direct investments in alcohol, tobacco and firearms.
- To provide conservative-to-moderate return on funds not immediately being utilized.
- To invest the funds in such a way as to provide adequate liquidity to meet cash flow needs.

Guidelines

- Investments shall be made by the Presbytery's Administrative Board and its Investment Sub-team within the constraints of this policy.
- The Administrative Board shall include in its written stated meeting minutes a financial statement on the current status of the Presbytery's investment portfolio.
- The Administrative Board and its Investment Sub-team, in considering investment houses and specific investments, shall consider Synod investment opportunities and shall consider placing some or all of the Presbytery's investments with the Presbyterian Foundation.

Approved Investment Vehicles

Short term vehicles (one year or less)

- Mission Development Certificates
- Certificates of Deposit
- Money Market Accounts

Long Term Vehicles (more than one year)

- Mission Development Certificates
- No Load Mutual Funds (Including New Covenant Funds and No Load Corporate Funds)
- U.S. Treasury Notes and Bonds

Any investment in a vehicle other than those listed above, must have prior approval of the Administrative Board.

POLICY 9

COOK SCHOLARSHIP FUND

Adopted by the Presbytery of Olympia, November 19, 2009

[updated 4/11]

For purposes of investing the Cook Scholarship Fund and distributing the funds to applicants, two distinct teams will oversee the investments and respond to applicants.

A. Investment Team (Administrative Board):

Eugene Cook Funds are invested in three accounts:

- Synod Mission Development Certificates
- Mutual Fund portfolio
- Money Market account

The purpose of the Synod Mission Development Certificates is two-fold:

- To partner with the Synod in providing funds for loans for church building projects
- To provide a stable investment instrument whose returns are predictable.

The purpose of the Mutual Fund portfolio is to utilize the financial markets to maximize income for the endowment fund.

The purpose of the Money Market account is to provide an account to manage the “liquid assets” that are immediately available for disbursement for scholarships.

The principal balances shall be maintained at the following levels:

- The Synod Mission Certificates shall be a minimum of \$200,000.00.
- The value of the Mutual Funds will be targeted to remain close to \$440,000.00 (but see the policies below).

Income will accumulate for scholarships in the following ways:

- Interest from the Synod Mission Development Certificates will be transferred to the Money Market account each month after receipt of the checks from the Synod.
- At the end of the fiscal 1st quarter (March 31) and the end of the fiscal 3rd quarter (September 30), all accumulated investment value over \$440,000.00 in the Mutual Fund will be transferred to the Money Market account.

This accumulating income will be available in the following year to fund scholarships. (So monies accumulated in the Money Market in 2009 will be disbursed as scholarships in 2010, etc)

The maximum amount to be disbursed in any particular year is \$25,000.

If the value of the Money Market account (also known as the Cook Grant Fund) exceeds the budget for 3 years (currently \$75,000), then the Administrative Board will recommend an

increase in the yearly scholarship budget, or additional investments, or a combination.

If the Commission on the Preparation for Ministry has valid requests in excess of the proposed annual budget, they should contact the Administrative Board to determine if additional funds are available.

B. Granting Team:

1. Oversight: The Granting Team will be appointed by and responsible to the Presbytery's Commission on Preparation for Ministry.

2. Purpose: The purpose of the Granting Team is to evaluate applications from applicants and to determine the distribution of scholarship funds to applicants. All funding shall be in keeping with the Cook gift's stated purpose of preparing seminary students for becoming teaching elders. To qualify for the Cook Scholarship Fund applicants must have completed one third of their MDiv coursework or be a Candidate for a call to ministry requiring ordination in the Olympia Presbytery.

3. Responsibilities:

- Stay within the parameters of the fund's earnings in offering scholarships.
- Receive applications from the Presbytery office per schedule below.
- Review applications.
- When necessary, follow-up with applicants for more information.
- Complete initial review of applications within six weeks of the semi-annual due date.
- Complete review and award decisions within ten weeks of the semi-annual application due date.

4. Design: The Granting Team will consist of three members from the CPM all of whom shall be members of Olympia Presbytery or its constituent churches, including either two teaching and one ruling elder or two ruling elders and one teaching elder. Team members shall serve rotating three-year terms and shall be appointed by and responsible to the CPM. Initial terms will be one, two and three years to create a system of rotating terms. Team members can serve no more than two consecutive terms without being off the Granting Team for at least one year.

C. Typical Schedule:

1. Applications are due on a semi-annual basis: March 31 and September 30. In the following 10 weeks the Granting team will review applications and make decisions. Successful applicants will receive scholarship funds no later than July 1, for the March 31 applications, or no later than January 1, for September 30 applications.

Example:

- For funds needed by applicants January 1 – June 30
 - Applicant turns in application by September 30
 - Presbytery office forwards application to Granting Team by October 15
 - Granting Team makes award decisions by December 15
 - Successful applicant receives scholarship by January 1

- For funds needed by applicants July 1 – December 31
 - Applicant turns in application by March 31st
 - Presbytery office forwards application to Granting Team by April 15th
 - Granting Team makes award decisions by June 15th
 - Successful applicant receives scholarship by July 1st

POLICY 10
PRIVACY OF INFORMATION POLICY
Adopted by the Presbytery March 17, 2011

Information gathered

We may collect contact information (address, phone numbers, email), birthdates, and information for payments. Such financial information may include credit card numbers, checking account information or electronic transfer information. For Sound View Camp purposes, we may collect medical/health information including prescriptions and diagnosis for campers. Medical and health information is kept on a strict need-to-know basis. We also take photographs of activities at the Camp and at Presbytery meetings.

Use of Information

Any personal information collected by Presbytery of Olympia on any of its sites will be kept strictly in-house. Presbytery will not sell or provide this information to third parties, except as stated in this policy.

We may use your information to contact you regarding activities of the Presbytery, and we may share it in any of the following ways: our **mailing company (names and addresses only)** **Ultracamp (provides our registration software, collects all info)**, **credit card processing company (contact and card information)**, **e-check processing company**, **Sound Credit Union (information on checks)**, and specific vendors for certain activities, such as the **rafting and parasail companies**. **Aggregated statistical information may also be shared with the Presbytery and the denomination for research purposes.**

Photos of public Presbytery meetings may be posted on the website. Identifiable camper photos are not posted or shared without permission. No photos are sold or used for any commercial purpose other than promotion of Presbytery and Camp activities.

Children and Parents

- **Children and youth** – If you are 18 years of age or younger, please be sure to ask your parents or guardians for permission before providing any information to us.
- **Parents** – We hope that you and your children enjoy our web site. In communicating directly with minors over the Internet, we recognize the unique issues raised regarding the protection of your children’s privacy. The Children’s Advertising Review Unit (CARU), a section of The Better Business Bureau, has issued guidelines for web sites gathering information from minors. Presbytery of Olympia and Sound View Camp intend to comply with the CARU guidelines in order to protect your children and their privacy. We recommend, however, that you caution your children on the importance of scrutinizing sources and checking with you before revealing any personal information.

Links

The Olympia Presbytery and Sound View Camp websites may contain “links” to other sites. We make every effort to only link to sites that share our high standards of decency, fairness, and integrity. We try our best to ensure that these links are safe for kids and appropriate for our users in general. However, since we cannot guarantee the content of every site to which we are linked, kids should always check with an adult before linking to any new sites.

Use of Materials on this Web Site

Please remember that the trademarks, service marks, graphics, text, and other properties appearing within this web site are the property of the Presbytery. Research information provided for downloading by visitors to our site may be used for personal or non-commercial use only. Otherwise, properties may not be copied, reproduced, republished, uploaded, posted, transmitted or distributed without the prior written consent of Presbytery of Olympia or Sound View Camp. Except as expressly provided above, nothing contained herein shall be construed as conferring any license or right under any copyright or other intellectual property right.

POLICY 11

DISCERNING GOD'S LEADING TOGETHER

Presbytery of Olympia

Discernment and process for Presbytery and Congregations Considering Withdrawal from the Presbyterian Church (USA)

Approved November 20, 2008 and March 19, 2009

PREAMBLE: As we consider issues of denominational affiliation, we recognize and affirm that our indivisible unity is dependent upon our relationship through the Lordship of Jesus Christ, not the result of voluntary association (see also *Book of Order*, F-1.0302a, the unity of the church).

SECTION ONE --- DISCERNMENT

Consideration by presbyteries and congregations of a church's withdrawal from the Presbyterian Church (USA) (PC(USA)) must begin with agreement upon principles of discernment. Spiritual discernment is a focused effort to sort out the will of God, distinguishing God's Spirit from other spirits that may be influencing us, such as the spirit of tradition, legalism, anger, loyalty, self-will or control. Discernment of God's Spirit requires intentional prayer, careful study, and deep listening to God and to each other.

Let us be led by the words of St. Paul: "I therefore, the 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 patience, bearing with one another in love, making every effort to maintain the unity of the spirit in the bond of peace. There is one body and one spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all." (Ephesians 4:1-5)

We, the members of the Presbytery of Olympia, will seek to honor Jesus Christ, Scripture, the Book of Confessions, and the Book of Order through respectful process and open dialogue. The premise upon which our process is built is that when we approach discernment together with intentionality, sincerity, openness to the leading of the Holy Spirit, and through the authority of the Word of God, the will of God will be revealed.

Discerning God's Leading Together guides congregations and the Presbytery, working in partnership, toward answering the questions, "Is God leading this particular congregation to disaffiliate from the PC(USA)?" And if so, "how can that be accomplished in a way that honors Christ's mission in the world and that seeks to strengthen both the congregation and the Presbytery"?

The ultimate goal of the process will be to discern whether God is calling a congregation to reconciliation and continued relationship with the PC(USA), or to withdrawal from the denomination. This discernment will be accomplished in a spirit of pastoral consideration, not by formal confrontation. The following process outlines the principles we will use as a presbytery, and that will be used by our congregations, to respond to situations where our congregations are considering withdrawal from the PC(USA).

We will seek to respect both freedom of conscience and the essentials of Reformed Faith and polity as expressed in The Book of Confessions and the "Form of Government," subject always to Scripture and the movement of the Spirit. We will work in good faith toward a mutually agreeable solution, but

ultimately the decision reached through this process should reflect what would best serve not ourselves, but the cause of Christ.

SECTION TWO --- STATEMENT OF PRINCIPLES

1. Faithful departures. A congregation discerning that it must leave the PC(USA) may be faithfully following the will of God for that particular church body.
2. Commitment to avoid litigation. In fulfillment of Resolution 04-28, adopted by the 218th General Assembly, we recognize that the exercise of the process to “divide, dismiss, or dissolve churches in consultation with their members” (*Book of Order 2009-11*, G-11.0103), if accomplished by litigation, “is deadly to the cause of Christ . . . and our witness to Christ in the world around us.” Therefore we will carefully follow the principles of consistency, pastoral responsibility, accountability, gracious witness, openness and transparency.
3. Open Communication. We affirm the right of Teaching and Ruling Elders to discuss options for responding to the actions of the Presbytery, Synod, and General Assembly.
4. “Early entry” conversations. Teaching Elders and/or Sessions which begin intentional and sustained discussions about separation from PC(USA) will invite Presbytery participation through the Executive Presbyter and the COM representative, or other Commission on Ministry designee. The Executive Presbyter would also be expected to make pastoral contact with any congregation that is understood to be struggling with its future in the PC(USA).
5. Congregational Gatherings. Whenever any congregational gatherings involving withdrawal considerations are held, Presbytery representatives will be invited to participate and speak.
6. Presbytery teams. To ensure adequate communication between the particular church and the Presbytery, teams will be formed as needed. These are as follows:
 - A. For the Discernment Process (Section Three) a Discernment Team will be formed, comprised of balanced representation from the affected congregation and COM appointees [representation detailed in Section Three]. The Discernment Team will assist and support the congregation as it discerns the future of its affiliation with the PC(USA) and will ensure that the Strategic Board is apprised of ongoing conversations and discernment. People trained in conflict resolution will be available throughout the process.
 - B. If the process proceeds to final negotiations over terms of separation, the Presbytery shall elect an Administrative Commission as its representative, with clearly defined responsibilities established by vote of the Presbytery. COM is encouraged to nominate members of the Discernment Team to be considered for the Administrative Commission.
7. Presbytery – congregation contacts. Presbytery has a responsibility to ensure that active members of a congregation are involved in any discernment process.
8. Commitment to negotiate. If a congregation and its leadership faithfully follow this policy and reach the conclusion that separation from the PC(USA) is the will of God, then the Session and Presbytery will negotiate in good faith to reach a fair, just and reasonable dismissal agreement.
9. Trust clause. All property in the PC(USA) is held in trust for the use and benefit of the Presbyterian Church (USA) (*Book of Order*, G-4.0203). Decisions about property will be made around future ministry and mission concerns for both the congregation seeking dismissal and the interest of the PC(USA) as a beneficiary of the property. If the congregation desires and is allowed to take the property and other assets held in trust for the PC(USA) there will be a negotiated monetary stipulation consistent with the spirit of the entire document, that states our goal is to honor Christ’s mission in the world, which would reflect what would best serve not ourselves, but the cause of Christ. Guidelines for negotiations are articulated under section 4, number 3 of this document.
10. Faithfulness to past members’ intentions.

11. Media contacts. Presbytery and the Session will work together to create a media plan, designating who will provide information to the media from the Presbytery and the Session, and committing to work in concert on such contacts in order to maintain a witness to Christ in the world.
12. Case-by-case application of principles. This policy establishes principles for discernment in situations where withdrawal from the PC(USA) is being considered. Each situation will be uniquely addressed on its own merits, using the principles set forth in this policy.
13. Book of Order. This policy is expressly subject to all existing provisions of the *Book of Order*. No statement herein may be interpreted to contradict any specific provision of the *Book of Order*. Further, in the event that the principles stated in this policy are not being followed, Presbytery may invoke other *Book of Order* process as needed.

SECTION THREE --- DISCERNMENT PROCESS

1. Teaching Elder(s) or Session(s) of congregation(s) which are considering the possibility of separation from the PC(USA) are encouraged to pray and openly discuss with one another the issues confronting their individual congregation. When they begin intentional and sustained conversations concerning separation, they shall meet with the Executive Presbyter and a representative appointed by the Commission on Ministry (COM) to initiate communication between the congregation and the Presbytery. In these initial meetings, the EP and COM representative will advocate for the value of staying in the PC(USA).
2. To affirm the connectional nature of our relationships, those who are considering these matters are encouraged to hold shared discussions with other Teaching Elders and Sessions for communal discernment.
3. The Commission on Ministry encourages the congregation to participate in the Dialogue to Discern Ministry if the congregation finds it fruitful. If the session determines that the congregation desires to continue a process of discernment then the Session and the Presbytery will continue the process. (4 and following)
4. If further conversation about disaffiliation is desired/appropriate, the Session will invite COM to appoint two representatives to seek resolution and to advise the Session on the implications of considering disaffiliation. The COM appointees will apprise the COM of the ongoing discernment of the Session.
5. The Session, in conjunction with the COM appointees, will arrange one or more congregational gathering(s) to invite the members into a time of discernment, education and prayer.
6. If the Session determines that the congregation desires to continue a process of discernment, the Session and the Presbytery will work together to form a Discernment Team (DT). The team will be comprised of the two COM appointees and two representatives chosen by the Session. The DT will be responsible for planning a discernment process and with the Session carrying it out with the congregation. Progress is to be reported regularly to the COM.
7. The DT will meet with the Session and its Moderator as ongoing discernment progresses. If desired by either Session or the COM representatives, they will also meet with the congregation in appropriate gatherings. Possible topics for conversation include the following:
 - Reflecting on Scripture together and praying
 - Rooting the identified issues in Scripture and our Reformed Tradition, as reflected in the Constitution of the PC(USA).
 - The nature of discernment

- Exploration of church polity including implications of the Trust Clause for both the congregation and also the Presbytery and denomination
 - Exploration of constitutional ways of influencing the polity of the PC(USA)
 - Options and ramifications of options before the congregation
 - Strategies for listening to any clearly identified factions within the congregation; in most instances, the decision to withdraw is a personal one, not a corporate one.
 - Discussion of a possible new worshipping community within PC(USA).
8. When the DT has determined that all pertinent issues have been addressed, including identifying the reformed body to which the congregation would be dismissed, and that disaffiliation may be God's will for that particular congregation, the DT will invite congregation members to gatherings that "afford to all persons to be affected by the decision fair notice and an opportunity to be heard on the matters at issue" (G-3.0109b(6)). Due notice shall be mailed to all members of the congregation at least thirty (30) days prior to the gathering, and shall be given orally from the pulpit at regular church services on two successive Sundays, the first of which shall be at least ten days prior to the gathering.
9. The DT is required to be present at the gatherings and to serve as a resource for the congregation's questions. They are also tasked with making sure that members have an opportunity to voice their concerns before an advisory congregational vote is taken. The DT will determine how many members wish to be dismissed to the identified reformed body, how many wish to remain part of an ongoing PC(USA) congregation, and how many are undecided at this time. Ordinarily if more than twenty-five percent of those members present and voting are opposed to disaffiliation, the Discernment Team will report to the Commission on Ministry that an Administrative Commission (AC) is not needed to pursue dismissal from the PC(USA). The DT will report to the COM whether an AC will need to be appointed to carry the work forward.

COM's decision to appoint an AC will come before the entire Presbytery at the next regularly scheduled Presbytery meeting, including a summary report from the DT. It is at this time members of Presbytery ask questions and express opinions related to the congregation's disaffiliation. Once an AC is in motion, only the terms of dismissal will be presented for the Presbytery's vote.

SECTION FOUR: FINDING A WAY FORWARD

1. Terms of disaffiliation will be established through an AC. The Commission is to be comprised of three members representing teaching and ruling elders. The nominees to the AC are to be nominated by the Presbytery Commission on Ministry. The AC's task is to act as the Presbytery's representative in the negotiation process, and is at no time to be used in a disciplinary manner. This process of negotiation between the AC and the Session's representatives will be guided by the principles set forth in the previous sections of this policy.
2. As negotiations proceed, all parties will be mindful of reaching an honorable and just settlement which recognizes the responsibilities toward all involved---the members who wish to leave the PC(USA), those who wish to remain, the PC(USA) and the Presbytery of Olympia and its mission, remembering the larger mission of the church.
3. The following guidelines will direct the negotiation stage of the "Discerning God's Leading Together" (DGLT) policy.
 - A. In support of the ongoing work of the Presbytery of Olympia, the departing congregation will remit a sum that equals three times the full PC(USA) per capita apportionment assessed in the year of their dismissal, plus an amount equal to any unpaid per capita assessed for the prior two years. A payment plan that meets the needs of both the Presbytery and the congregation may

be agreed upon by the AC and the Session.

- B. In support of the ongoing mission of the Presbytery of Olympia, the departing congregation will continue its mission support of the Presbytery by remitting a sum that equals three times the “fair share” of undesignated mission giving collected by the Presbytery in the year prior to dismissal. A “fair share” will be determined by dividing the total undesignated Presbytery mission giving collected in the previous year by the number of members in the Presbytery in the previous year and then multiplying that by the number of members in the departing congregation. A payment plan that meets the needs of both the Presbytery and the congregation may be agreed upon by the AC and the Session.
- C. In support of congregation members that wish to remain in the PC (USA), the departing congregation will provide a one-time payment per member who transfers to any PC (USA) congregation within the Olympia Presbytery within one year of the presbytery’s vote to dismiss, payable to the receiving congregation upon receipt of the letter of transfer. The payment will be equal to five times the per capita apportionment per member assessed in the year of dismissal. It is understood that the date of the Presbytery’s vote to dismiss will determine the timeline, regardless of any delays that may be caused by judicial action initiated following that vote.
- D. In cases where former members of the departing congregation join with a New Church Development of Olympia Presbytery within two years of the presbytery’s vote to dismiss, a one-time payment equal to five times the per capita apportionment per member at the time of the departing church’s dismissal will be presented to the Olympia Presbytery. It is understood that the date of the Presbytery’s vote to dismiss will determine the timeline, regardless of any delays caused by judicial action that may be brought in the dismissal process.
- E. To honor the intent of past donors, any bequests or endowments naming the Presbytery or the PC(USA) as the beneficiary shall be transferred to the Presbytery of Olympia within 60 days of the date of the vote to dismiss.
- F. To recognize the gift given to a congregation that was granted funds through a PC(USA) entity’s New Church Development program, a sum equaling 10% of the original grant will be remitted to the Presbytery’s New Church development fund. A payment plan that meets the needs of both the Presbytery and the congregation may be agreed upon by the AC and the Session.
- G. In recognition of the interest of the PC(USA) as a beneficiary of the property, and consistent with the goals and purposes described herein, and the AC and the departing congregation shall consider (a) the departing congregation’s desire to retain the property, (b) the Presbytery’s ability to use the property, (c) the Presbytery’s ability to pay the expenses applicable to the ongoing use and ownership of the property (d) the likely proceeds that would be received from the sale of the property, and (e) other financial and non-financial factors relevant to the Presbytery fulfilling its obligations under the trust clause, including the larger purpose of furtherance of the Gospel of Jesus Christ (*Book of Order* G-4.0203). The AC is encouraged to present the proposed settlement to the Administrative Board/Board of Trustees of the Presbytery for comment prior to final negotiations with the Session representatives.
- H. Final terms of dismissal, including indemnification language acceptable to both parties shall be presented to the Presbytery of Olympia at the Presbytery meeting where dismissal is to be voted upon.

- I. Olympia Presbytery shall be removed from all property deeds of and loan agreements with congregations, following the vote to dismiss and upon receipt of full payment of the negotiated terms or upon the execution of a promissory note and/or lien upon the property as agreed upon by the AC and the session.
4. The guidelines set forth in 'section four number three' of this policy are intended to direct the negotiation process of DGLT. However, there may be circumstances unique to individual churches that would justify departing from the above guidelines.
5. The AC will make every effort to negotiate terms that are agreeable to all parties. However, in the event that an agreement cannot be reached, the AC remains responsible for presenting terms to the Presbytery.
6. Status of teaching elders that serve the churches seeking dismissal shall be considered a separate issue not covered by a congregation's negotiated plan.
7. The final steps of the disaffiliation process will be as follows:
 - A. At the conclusion of the negotiations, and prior to its recommendation to the Presbytery, the AC will hold congregational hearings to present its recommendation to the active membership and to serve as a resource for any questions they may have. The AC is also tasked with making sure that all those present, including dissenting voices, have an opportunity to voice their concerns. At these hearings, an advisory vote may be taken to give an opportunity for the membership to voice its desire for or against disaffiliation and to determine whether there is congregational agreement with the negotiated plan.
 - B. The AC will present its recommendation to the Presbytery for action, including the negotiated settlement with the congregation.
 - C. The motion to dismiss the congregation will include identification of the Reformed body to which the congregation will be dismissed, a plan to care for those remaining in the PC(USA), the financial agreement including the directive to remove the Olympia Presbytery from all property deeds and loan agreements upon receipt of full payment of the negotiated terms. It also will include dismissal of the AC.
 - D. Following the passage of the dismissal vote, a service of worship shall be held to celebrate our common life in Christ and pray for the well-being and effectiveness of both the congregation and the presbytery. The service shall be coordinated by the Strategic Board of the Presbytery. All congregations of the Presbytery of Olympia shall be invited.



MISSION AND VISION DESIGN TEAM *proposal*



OLYMPIA PRESBYTERY



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THE CHARGE

OLYMPIA PRESBYTERY IS ON A MISSION TO FOSTER COMMUNITIES THAT WITNESS TO THE GRACE, LOVE, AND WELCOME OFFERED IN JESUS CHRIST BY NURTURING A COLLABORATIVE, NIMBLE, AND ENGAGED CULTURE THROUGH COVENANT PARTNERSHIP WITH OUR CONGREGATIONS AND LEADERS.

The Mission and Vision Design Team of Olympia Presbytery was formed in 2020. The charge to this team was relatively straightforward: Gather information about our financial structure, our staffing structure, our mission giving, and our identity as a Matthew 25 Presbytery and make proposals for the future.

After hundreds of hours, dozens of meetings, mission studies, conversations – with staff, commissions, committees, teams, and other presbyteries – deep dives into financial and member history, work with a professional facilitator, and LOTS of deliberation, we on the Mission and Vision Design Team came to a realization. We noticed that the proposals we were making were more than changes to financial and staffing structures. They were even more than proposals about mission and Matthew 25 practices. *The ideas that were developing were more about changes to the very culture of Olympia Presbytery.*

As you read the following narrative, proposals, and appendices, our team hopes that this same realization is sparked in you. And our prayer is that this realization inspires you to invest, or reinvest, your time, talent, and treasure into Olympia Presbytery and its important work.

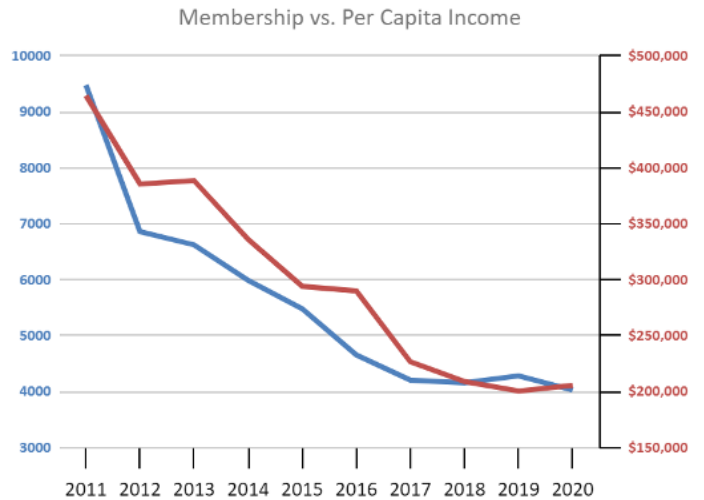
With that, the Mission and Vision Design Team of Olympia Presbytery, affectionately known as the MAV, humbly submits this document.



MATTHEW 25

HISTORY

IT IS TIME TO UPDATE AND POLISH OUR MISSION STATEMENT FOR THESE NEW TIMES, AS WELL AS ENGAGE IN A CULTURAL SHIFT THAT INCREASES VOLUNTEER LEADERSHIP IN OUR PRESBYTERY



The last ten years of our presbytery’s life together have been filled with difficult transitions and instability. As the denomination wrestled with what it means to be welcoming and faithful, churches across the country have decreased in membership. Churches have left our denomination. The Olympia Presbytery lost over a third of our churches and over half of our members during that time. Our budgeted income decreased by over half as well. This left us filled with grief and pain at the loss of colleagues and friends and partners. We have struggled to reshape and reimagine what our life together can look like as these changes have come.

In 2017, in response to the needed changes, Presbytery agreed to go into a three-year deficit spending plan in order to try to grow healthy congregations and increase our numbers as well as our spiritual vitality. It was recognized at the time that it was not a sustainable model, and at the end of three years, the plan would be revisited. We hired two full time staff as Executive Presbyter and Stated Clerk/Administrator to help us fulfill this plan and mission.

In 2020, the Mission and Vision Design Team was elected to plan for our future. You elected Rev. Robyn Hogue, Rev. Kathryn Castle, Daniel Herron, Ruling Elder Tom Hill, Ruling Elder Kristen Laramie, Rev. Julie Johnson, and Rev. Dexter Kearny to work on this project. In 2021, Rev. Julie Johnson needed to withdraw from the project and Rev. Shari Jackson Monson (Transitional Executive Presbyter) came on board. You charged us to engage the financial structure, staffing structure, missions giving, and missional future of our Presbytery (To read more see Appendix A).

So, we got to work. We reached out to every member of Presbytery, every clerk of session, and every church to collect feedback on our mission as a presbytery and the potential future that we imagined together. We had conversations with the personnel committee, the finance committee, the anti racism task force, the commission on ministry, current and past staff, General Assembly representatives, and seven other presbyteries. Our team then dug deeply into our financial history and our current financial situation.

Based on all of this collected information and based on your feedback and hopes for our presbytery, we believe that it is time to update and polish our mission statement for these new times, as well as engage in a cultural shift that increases volunteer leadership in our presbytery.

MISSION STUDY

During our mission study, we received 113 responses to surveys and had over 60 people represented in corresponding listening groups. Based on your feedback, several things bubbled to the surface:

1 First, the idea of **mission** was brought up over and over. People love our common mission engagements and desire for more. From training events for churches to ongoing missions such as Hagar's Community Church, our presbytery longs for a common mission.

2 The second common thread that emerged was **connection**. Our presbytery loves being together in worship, fellowship, and work. People long to be back in person for meetings, to break bread together, and to create and build upon regional connections.

3 Next in line, and perhaps most unexpectedly, was **education**. We have a desire to deepen our communal learning and growth for pastors, elders, committees, and for all of our churches.

4 Lastly, it became apparent that the presbytery was struggling with our current **mission statement**. While overall the ideas expressed were popular, the language itself was seen as vague and not well-tailored to the specific time, place, and circumstances of Olympia Presbytery.

STAFF CONVERSATIONS

Our conversations with past and current staff were important to help us get their view on what our presbytery does well and what it could do better going forward. We interviewed three former executive presbyters, the current stated clerk/administrator, and the current camp director. This covered most of the full time staff over the last ten years.

Since 2013, we have slowly taken a variety of part time positions and merged them into the stated clerk position. This narrowing of leadership created a greater dependency on paid staff that we can no longer afford. Twice in the past ten years we tried to reduce staff because of our financial reality, and both times, we quickly reverted back to full time staff.

We have presented the personnel committee with our proposed job descriptions, timeline, and staffing model which will be described later and can be found in detail in Appendices B-F.

MISSION STUDY

STAFFING CONVERSATIONS

FINANCIAL PROJECTIONS

CONVERSATIONS WITH OTHERS

● FINANCIAL PROJECTIONS

Of the roughly 2.3 million dollars in assets under our care, approximately \$242K is available in unrestricted reserves. These unrestricted reserves can be used for a larger emergency fund and/or as investment capital, using the dividends and/or interest as an additional stream of income to fund our operating budget and mission (See Appendix G). One possibility we began exploring was creating a new endowment through the Presbyterian Foundation's New Covenant Trust Funds.

We project that in 2022 and 2023 we should have a little over \$200K in income based on per capita projections, ongoing church support above per capita, and conservative returns on investment (See chart and Appendix H). However we also recognize that our membership has been decreasing year after year, and there will be an ongoing need to watch these numbers to make sure we live fully into them.

An expanded Finance Committee will be needed for oversight, to explore investment options, and to update our investment policy.

● CONVERSATIONS WITH OTHER PRESBYTERIES

Our team determined that we should be looking at other similarly sized and staffed presbyteries to compare and contrast the work ahead of us. We engaged in conversations with the Presbyteries of Cascades, Inland Northwest, Northwest Coast, Sacramento, San Jose, Yellowstone and Florida.

The first thing to note is that we are not alone in our staffing and financial difficulties. Many presbyteries across the country are in very similar positions. Their responses are many and varied, but we believe that we can learn from them by engaging in experiments and flexibility as we work to find what fits best for us.

Many presbyteries have downsized their staff. Many have engaged in new and strategic ways of giving to buoy their budgets. To continue the work of their presbyteries, they have brought in many more volunteers, expanded committees, and incorporated permanent subcommittees. At Florida Presbytery, for example, the General Presbyter trains the chairs and committee members and reviews the policy manual annually.



MISSION AND VISION DESIGN TEAM

PROPOSALS

MISSION STATEMENT

OLYMPIA PRESBYTERY IS ON A MISSION TO FOSTER COMMUNITIES THAT WITNESS TO THE GRACE, LOVE, AND WELCOME OFFERED IN JESUS CHRIST BY NURTURING A COLLABORATIVE, NIMBLE, AND ENGAGED CULTURE THROUGH COVENANT PARTNERSHIP WITH OUR CONGREGATIONS AND LEADERS.

Our proposed new mission statement

COLLABORATIVE

COLLABORATIVE

“For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and we were all made to drink of one Spirit.” 1 Corinthians 12:12-13

OLYMPIA PRESBYTERY SHALL NURTURE A COLLABORATIVE CULTURE.

Olympia Presbytery, through the Executive Presbyter (See Appendix B), shall seek and share the best online training for COM, CPM, Personnel, Trustees, Leadership Council, Finance, Congregational Elders and Deacons, Diversity, Equity and Inclusion (DEI), Healthy Relations (anti-harassment training), and more.

Olympia Presbytery, through an Organizational Resource Specialist (See Appendix E) and the Executive Presbyter, shall work to create a website that meets the current and future needs of the presbytery. It shall include all the information needed for churches, commissions, committees, teams, and interested clergy. Manuals shall be created to streamline the work of presbyters and make it more accessible to all. Files will be maintained in a shared database for all in positions of leadership to access as needed.

The work of COM will be supported by new teams and pools. Guided by our Executive Presbyter and COM moderators, COM will create and make available teams and pools of qualified people from within Presbytery, ready and able to come alongside clergy and congregations as needed. A member of COM will serve as liaison and possible moderator to each team, and teams will be under the umbrella of COM. Clergy and elders will self-select their area of service.

THESE TEAMS AND POOLS MAY INCLUDE:

MEDIATION POOL

This pool will be resourced and trained by a qualified mediator. Members will be available when a church enters into conflict to broker reconciliation. When reconciliation is no longer possible, COM will then activate an Administrative Commission. *[Available as needed]*

CHURCHES IN TRANSITION POOL

This pool will be resourced and trained by one or more qualified transitional specialists. COM Members in consultation with the Executive Presbyter and COM moderators and liaisons determine and offer the level of support needed for a church in pastoral leadership transition to

1. Call and support a transitional and/or bridge pastor,
2. Nominate a Pastor Nominating Committee (PNC), train and support that PNC, and
3. Prepare the congregation to welcome new pastoral leadership.

[Available as needed]

CLERGY IN TRANSITION POOL

This pool will be resourced by qualified clergy and elders from within our presbytery. Team members will provide resources and be available for relationship, counsel, and mentorship for clergy newly ordained, seeking a new call, those newly called to serve in Olympia Presbytery from another presbytery, leaving our presbytery or the traditional scope of clergy's work for another venture, or moving toward retirement. *[Available as needed]*

SPIRITUAL FORMATION TEAM

This team will be resourced by spiritual directors and those who care for clergy such as therapists, counselors, professional coaches, and mentors. Team members will offer resources such as seasonal retreats, online resources, and group and individual spiritual direction to clergy and congregations. The team will help resource a covenant that COM can present to all clergy within Olympia Presbytery's bounds.

(See Appendix I) [ongoing team]

NIMBLE

OLYMPIA PRESBYTERY SHALL NURTURE A NIMBLE CULTURE.

Olympia Presbytery will begin to live within our budget and create a nimble culture that allows new teams to form as well as resource current teams with all that they need.

Olympia Presbytery will be staffed by:

- A full-time combined Executive Presbyter (EP) and Stated Clerk (SC) charged with vision and leadership development for our presbytery alongside Stated Clerk responsibilities (See Appendices B-C), keeping in mind the possibility of two separate positions (.75 EP, .25 SC). We will reinstate the volunteer Recording Clerk to assist with Stated Clerk functions.
- A half-time Administrative Coordinator charged with oversight of operations and communications (See Appendix D).
- A contracted Organizational Resource Specialist charged with assessing current needs and recommending products, vendors, and/or resources in order to implement an overall strategy that equips Presbytery and its entities to function effectively in their respective roles (See Appendix E).
- A part-time Bookkeeper charged with supporting our Presbytery's Elected Treasurer.

See Appendix F for a proposed timeline of hiring

“EVERY BRANCH THAT DOES
BEAR FRUIT THE GARDENER
PRUNES SO THAT IT WILL BE
EVEN MORE FRUITFUL.”
JOHN 15:2B

WHAT THIS WILL LOOK LIKE:

The .75 Executive Presbyter position will continue to include:

- Providing support to pastors
- Training commissions/committees/churches to build up leadership
- Keeping Presbytery connected to the larger denomination

The .75 Executive Presbyter position will no longer include:

- Going to every committee/commission meeting
- Supporting personally every church and clergy in transition

The .25 Stated Clerk position will continue to include:

- Resourcing churches, clerks, and commissions/committees with Bylaws and Book of Order interpretation
- Keeping track of motions and proposals from presbytery and other commissions/committees
- Resource and support judicial work of the presbytery
- Communicate with General Assembly about Annual Statistics and overtures as required
 - Maintaining church and presbytery rolls

The .25 Stated Clerk position will no longer include:

- Administrative support for commissions/committees
- Attending all council/commission/committee meetings
- Taking minutes for council/commissions/committees

These extra roles will be covered and supported by:

» Administrative Coordinator

- Administrative support of commissions/committees
 - Regular presbytery wide communications

» Organizational Resource Specialist

- Website redesign and support
- Training commissions/committees on website/digital file sharing

» Recording Clerk

- Taking notes at meetings
- Help train clerks of sessions as directed

» COM support pool

- These pools as described above will be able to fill in as support to churches and clergy as needed

» You are invited to help!

- Join a commission/committee/team to help pick up the work

To learn more specifics please look at Appendix B and C

| | |
|--------------------------|------------------|
| Expected Income | \$213,000 |
| Expected Expenses | \$215,000 |
| GA & Synod obligation | \$37,000 |
| Other regular expenses | \$18,000 |
| Personnel expenses | \$160,000 |
| Full-time EP/SC | \$121,000 |
| Half-time Admin/Coord | \$25,000 |
| Bookkeeper | \$14,000 |
| Difference | -\$2,000* |

*We expect the projected budget deficit shown here to be resolved by 2023 through changes in income and spending, as led by our finance and stewardship teams.

October 2021

Olympia Presbytery will build up our finance team to manage our finances in accordance with our theology, policy, mission, and values, with sustainability and a balanced budget in mind. We will work to update our investment policy and other bylaws related to finances. This team will strongly consider recommending shifting to new investments such as the New Covenant Trust Funds fossil free option through the Presbyterian Foundation and/or Mission Development Certificate notes (MDC).

We will build up a stewardship team that can provide resources and do more outreach to churches and clergy for regular, covenantal stewardship and generosity. The team will develop recurring means of building up the emergency fund, investment funds, and mission focused funds in order to more sustainably fund expenses, avoid budget deficits, and allow for carrying out our mission.

Olympia Presbytery will hire an **Organizational Resource Specialist** (See Appendix E) to work with the **Executive Presbyter** (See Appendix B) and **Administrative Coordinator** (See Appendix D) to create a website that works for everyone and helps to streamline our work and mission. This person will help train our teams on a secure, easy to access, shared platform database for accessing contact information, files, manuals, and other documents to enable presbyters to better fulfill their jobs. Olympia Presbytery, through the Executive Presbyter, shall seek and

share the best online training, grants, and other resources for our teams and churches to access. This investment in people and in financial resources will open up new avenues for our churches to engage in mission.

SOUND VIEW CAMP & RETREAT CTR

The Sound View Task Force has been charged with finding a financial way forward that does not depend upon the budget of Presbytery. Our budget presentation assumes success of this mission and does not include financing for the camp. The Sound View Task Force will be making recommendations about the future organizational structure of the camp. Until the presbytery approves a proposal about the organization structure, it will continue to provide administrative support.

VITAL CONGREGATIONS INITIATIVE

In 2019, Olympia Presbytery started the Vital Congregations Initiative (VCI), a two and a half-year PC(USA) program meant to spur revitalization in presbyteries through investment in participating congregations. At the time of this writing, Presbytery has applied for a PC(USA) Presbytery Grant for Congregational Transformation (\$30K in 2021 and a possible \$20K in 2022) (See Appendix H for Budget Implications). If granted, some of the 2021 funds will be used to cover ongoing VCI expenses. The remainder will be used to fund new ideas and revitalization opportunities that result from MVDT proposals. In addition, the Leadership Council will consider avenues for churches wishing to begin new Vital Congregation processes in the future.

HAGAR'S COMMUNITY CHURCH

Olympia Presbytery currently supports Hagar's Community Church administratively and through the work of the HCC Guide Team, the Personnel Committee, and the Executive Presbyter. These proposals assume that this support will continue along with financial and volunteer support from our congregations.



ENGAGED

OLYMPIA PRESBYTERY SHALL NURTURE AN ENGAGED CULTURE

Leadership Council will nurture opportunities to serve and learn in areas of interest such as Stewardship and Generosity, New Worshipping Communities, Matthew 25, Eco-Justice, Earth-Care, task forces and more. These groups will be accountable to the Leadership Council and composed of people who experience the Spirit's call to work in these areas, including offering resources to Olympia Presbytery's churches and advocating for their work among us. This will facilitate all of us working together in teams of mutual interest while we build up the body of Christ, and will allow our presbytery to be more nimble and engaged as we address issues that arise.

Gatherings (formerly called "meetings") in which necessary Presbytery business is conducted will be highly relational and worshipful in nature while utilizing the best technologies. These necessary gatherings will include training and educational opportunities and be supplemented by events based on geographic proximity and at other times by shared interests. We will increase times for learning and fellowship and worship.

All clergy will be encouraged to engage in peer groups for support, spiritual friendships, and professional connection, education, and development through support of the COM Spiritual Formation Team and other teams designed by Presbytery.

Our regular communication will be used to share the work of our churches and invite each other into mutual communion. Through the hiring of an Organizational Resource Specialist (See Appendix E), we will create a dynamic and nimble communications strategy to aid in keeping us connected to one another.



**“LET US CONSIDER HOW WE MAY
SPUR ONE ANOTHER ON TOWARD
LOVE AND GOOD DEEDS.”
HEBREWS 10:24**



WE BELIEVE

THAT THE HOLY SPIRIT
HAS GIVEN US A VISION,
A VISION THAT IS
COLLABORATIVE,
NIMBLE, AND ENGAGED
TO FOSTER COMMUNITIES
THAT WITNESS TO THE GRACE, LOVE,
AND WELCOME OFFERED
IN JESUS CHRIST.
IT WILL TAKE WORK AND TIME
AND EXPERIMENTATION.
WE WILL NOT DO THIS PERFECTLY, BUT
IF WE STAY TOGETHER
AND UNITED,
THEN WE BELIEVE WE CAN MOVE
INTO THE FUTURE TO WHICH GOD IS
CALLING US AS A PRESBYTERY.