Information Docket and Consent Motion

February 16, 2022

Presbytery of Southern New England

1. Items listed on the **Information Docket** are considered reported to the Presbytery at the time of consideration of the Information Docket. Any person entitled to speak at this meeting may remove an item from the Information Docket for further reporting or discussion to take place during the Committee's report. No motion to receive reports is necessary.
2. The **Consent Motion** is intended for matters that are not controversial, and items are included in it only by unanimous consent. Any person entitled to vote at this meeting may ask that an item be removed from the Consent Motion when the Presbytery considers the Consent Motion. The Presbytery will debate and act on those items during the relevant committee report. During the period of introductions at the beginning of the meeting, names of those to be seated as corresponding members may be added to the Consent Motion by unanimous consent. The Consent Motion will be adopted by a vote.

Information Docket

The information docket consists of all reports for information presented at the meeting.

Consent Motion

Actions related to the conduct of this assembly:

- That the Presbytery grant excuses from attendance at the 188th Stated Meeting to those needing the same, but that the Presbytery suspend the reading of their names.
- That the Presbytery grant excuses for early departures from the 188th Stated Meeting for those requesting the same by ***notifying the clerk in a timely manner by any means practicable***, but that the Presbytery suspend the reading of their names.
- That the Presbytery seat as Corresponding Members those ministers for whom a request is made at the beginning of the meeting.

Recommendation from the Stated Clerk:

- That the Presbytery approve the minutes of the 187th Stated Meeting held on November 13, 2021 (action item #1 in the Clerk's Report).

Recommendations from the Committee on Ministry

- That the Presbytery **DISSOLVE** the temporary pastoral relationship between the Rev. Melodie Long and Crossroads Presbyterian Church, and **CONFER** upon the Rev. Melodie Long the status of Honorably Retired, effective January 1, 2022. (Action item #1 from the COM report, Ref. H.)

- That the Presbytery **CONFER** upon the Rev. Stephen Crocco (specialized ministry) the status of Honorably Retired, effective June 30, 2022. (Action item #2 from the COM report, Ref. H.)

- That the Presbytery **AMEND** the Presbytery's Policy on Parental Leave. The proposed amendments are included as Ref. H-7, and highlight the availability of new offerings from the states in PSNE's geographic bounds, as well as the Presbyterian Board of Pensions. (Action item #3 from the COM report, Ref. H.)

- That the Presbytery **APPROVE** the extension in the contract between the Rev. Jason Santalucia and the Valley Presbyterian Church of Brookfield (included as Ref. H-6). (Action item #4 from the COM report, Ref. H.)

(Motion continues on following page...)

Recording of materials provided by the Treasurer:

- That the Presbytery spread upon the minutes the report of the Treasurer (marked Ref. C, with numbered attachments, in the materials for this meeting).

Ref. A
Presbytery Roundtable
February 16, 2022
Presbytery of Southern New England

REPORT OF THE PRESBYTERY ROUNDTABLE
February 16, 2022

FOR INFORMATION:

The Presbytery Roundtable met on January 20, 2022. The minutes of this meeting are available as Ref. A-1. At this meeting, the Presbytery Roundtable:

1. Voted to amend (change in bold) a schedule of meetings for 2022 as follows:

    - Presbytery Stated Meetings: Wednesday, February 16, at 5:30 p.m. (Zoom); **Wednesday, May 25, at 5:30 p.m. (hybrid: host: Noroton Presbyterian Church);** Saturday, September 17, at 10:00 a.m. (hybrid: host TBD); Wednesday, November 16, at 5:30 p.m. (hybrid: host: Warwick, Woodbury Union)

    - Roundtable: April 28, August 25, and October 27, all 9:30am-12pn over Zoom

        The Presbytery is reminded that, in accordance with the PSNE Bylaws, "The Roundtable shall have the authority to set the particular times and places of stated meetings, subject to amendment by the Presbytery" (3.5).

2. Voted to approve the contract with Crossroads Anti-Racism, who will assist with the Presbytery's continued anti-racism work. (Final contract is included in materials for PSNE Anti-Racism Task Force).

3. Voted to approve a proposal from the Board of Trustees on how to allocate unbudgeted investment income (details in Roundtable Minutes).

FOR ACTION:

1. The Roundtable presents the revisions to PSNE by-laws (attached as Attachment 1), first presented for a first reading in November, 2021, for approval by the Presbytery.

Respectfully submitted,

Chris Tate (Acting Co-Chair)
Mildred McNeill (Co-Chair)

PRESBYTERY OF SOUTHERN NEW ENGLAND
STATED MEETING OF THE PRESBYTERY ROUNDTABLE
January 20, 2022

The Roundtable of the Presbytery of Southern New England met via Zoom teleconference. The meeting was called to order at 9:35 a.m. by the co-chair, Elder Mildred McNeill. The Rev. Chris Tate, acting co-chair, led the Roundtable in its opening devotions, which included a viewing of the music video for Amos Lee's "See the Light."

A **QUORUM** was present.

Present were: Mildred McNeill (co-chair), Chris Tate (acting co-chair), Nicole Aronson, Lisa Baker, J. C. Cadwallader, Rachelle Lee, Kirk Louis, John Merz, Deborah Packard, and Jenny Peek.

Also present was: ex-officio member David Baer, Stated Clerk.

Excused were: Andre Castillo, and Shannan Vance-Ocampo (*ex officio*).

The agenda for the meeting was **APPROVED,** with amendments. The minutes of the October Roundtable meeting were **APPROVED** as distributed by the clerk.

The Stated Clerk, David Baer, gave his report, in which he presented the proposed revisions to the PSNE Bylaws that had been offered for a first reading at the November Stated Meeting. Upon a motion properly made and seconded, the Roundtable **VOTED** to **PRESENT** the proposed revisions for **APPROVAL** by the Presbytery. (The revisions are attached to these minutes as Attachment 1.)

Mr. Baer noted that there is a conflict between the date for the May Annual Meeting previously approved by the Roundtable and the NEXT Church conference, which is to held in Montreat. Upon a motion properly made and seconded, the Roundtable **VOTED** to **AMEND** the schedule of stated meetings as follows:

- February 16, at 5:30 p.m. - Zoom
- May 25, at 5:30 p.m. - hybrid, host: Darien
- September 17, at 10:00 a.m. - hybrid, host: TBD
- November 16, at 5:30 p.m. - hybrid, host: Warwick, Woodbury Union

Mr. Baer reminded the Roundtable of the need to adopt a schedule of its own meetings for 2022. Upon a motion properly made and seconded, the Roundtable **VOTED** to **ADOPT** the following schedule of Roundtable meetings: April 28, August 25, and October 27, all at 9:30 a.m. over Zoom.

Mr. Baer presented a proposed docket for the February Presbytery Meeting. Upon a motion properly made and seconded, the Roundtable **VOTED** to **APPROVE** the docket, subject to further revision as needed by the clerk, the moderator, and the vice moderator.

The Roundtable engaged in conversation regarding Presbytery worship for the February meeting and subsequent meetings.

The Rev. Jenny Peek and Elder Kirk Louis presented a report on behalf of the Anti-Racism Team. The team is preparing a contract with Crossroads Anti-Racism for consulting in the presbytery's anti-racism work, including a leaders' retreat, coaching, and presbytery-wide training. Upon a motion properly

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made and seconded, the Roundtable **VOTED** to **APPROVE** the proposed contract.

Chris Tate, the chair of the Nominating Committee, spoke of various challenges related to that committee's work. Members of the Roundtable expressed their appreciation for the work of the Nominating Committee.

Skyler McDonnell, a member of the First Presbyterian Church of Stamford, has been proposed as a Young Adult Advisory Delegate (YAAD) for this year's General Assembly. Following e-mail consultation in December, the Stated Clerk reported their name to the Office of the General Assembly as the YAAD for PSNE. Upon a motion properly made and seconded, the Roundtable **VOTED** to **RATIFY** the appointment of Skyler McDonnell, subject to approval by the Presbytery at the next Stated Meeting, in accordance with the PSNE Bylaws, 6.5Q.

The Roundtable reviewed a proposal from the Board of Trustees on an allocation of unbudgeted investment income:

Crossroads Anti-Racism Contract	$10,000.00	for the 2022 anti-racism work in PSNE
PIM	$3,000.00	assistance for PIM's ongoing ministry with one chaplain
Clergy Retreats/Renewal	$4,000.00	for use over the next 9 months for various renewal needs for PSNE clergy, retreat, etc. related to the pandemic
MLK Arson Fund	$5,000.00	donation for ministry
Latinas in Action NWC	$3,000.00	donation for ministry
Ministeral Relief Fund	$8,000.00	to get some additional funds into this program of the Presbytery, which have been needed/depleted during the pandemic and not replenished in the usual way
Not So Churchy NWC	$3,000.00	donation for ministry
Total:	$36,000.00	

An additional $4,000 in income is not allocated, and is available to reduce the operating deficit for 2022. Upon a motion properly made and seconded, the Roundtable **VOTED** to **APPROVE** the above proposal.

The meeting adjourned with prayer offered by Mildred McNeill at 10:52 p.m. The next meeting of the Roundtable will take place at 9:30 a.m. on Thursday, April 28, 2022.

Respectfully submitted,

-signed-

Rev. David A. Baer, Stated Clerk

Section 8 – The ~~Committee~~ *Commission* on Ministry

8.1. The ~~Committee~~ *Commission* on Ministry shall carry out the work of the Presbytery as Pastor, Counselor, and Advisor to the Presbytery's ministers and congregations (G-3.0307). It shall be composed of two co-chairpersons and sixteen other members, divided as evenly as possible between ministers and ruling elders.

8.2. The ~~Committee~~ *Commission* on Ministry shall have the authority and the responsibility:

A. To develop and maintain mechanisms and processes to serve as pastor and counselor to its ministers of the Word and Sacrament commissioned pastors [also known as commissioned ruling elders]), and certified Christian educators of the presbytery; to facilitate the relations between the presbytery and its congregations, ministers of the Word and Sacrament, commissioned pastors, and certified Christian educators; and to settle difficulties on behalf of the presbytery where possible and expedient (G-3.0307).

B. To make recommendations to the Presbytery regarding:

1. the Standards for Ministerial Compensation.

~~2. approval of terms of call for all installed pastors;~~
~~3. annual validation of the ministries of those minister members serving in ministries beyond the PC(U.S.A.)~~

C. To provide counseling resources for professionals in the parishes and specialized ministries as the need may arise;

D. To provide for the spiritual and emotional development of all clergy;

~~E. To appoint a moderator of a session where the pulpit is declared vacant;~~

F. To counsel with a member church if the various constituencies of the congregation are not fairly represented on the session;

~~G. To appoint a commission for the ordination and/or installation of a minister who has received a properly approved call to labor within the bounds of Presbytery;~~

~~H. To dismiss ministers, in good standing, who are without pastoral charge, in the intervals between stated meetings of Presbytery;~~

~~I. To dissolve pastoral relationships and dismiss ministers in good standing to a calling Presbytery, in the interval between stated meetings of Presbytery, when requested by both the congregation and the minister;~~

J. To present for examination by the Presbytery candidates for ordination to the Ministry of Word and Sacrament who have received a call, or who have undertaken a ministry eligible for validation within the bounds of the Presbytery.

8.3. The Commission on Ministry shall have the ~~Presbytery's authority to dissolve the pastoral relationship in cases where the congregation and pastor concur, to grant permission to labor within or outside the bounds of the Presbytery, and to dismiss members to other~~

~~presbyteries, provided that all such actions be reported at the next stated meeting of the Presbytery~~ authority to act on behalf of the Presbytery:

A. To dissolve the pastoral relationship in cases where the congregation and pastor concur.

B. To grant permission to labor within or outside the bounds of the Presbytery.

C. To appoint moderators of sessions where there is no installed pastor, or where the installed pastor is unable to serve as moderator.

D. To approve terms of call for installed pastors, provided that such terms meet or exceed the minimum standards approved by the Presbytery.

E. To create and dissolve temporary pastoral relationships.

F. To validate annually the ministries of those minister members serving in ministries beyond the PC(U.S.A.).

G. To appoint a commission for the ordination and/or installation of a minister who has received a properly approved call to labor within the bounds of Presbytery.

H. To dismiss ministers, in good standing, who are without pastoral charge.

I. To dissolve pastoral relationships and dismiss ministers in good standing to a calling Presbytery, in the interval between stated meetings of Presbytery, when requested by both the congregation and the minister.

J. To examine and receive minister members from other presbyteries, making suitable provision for such ministers to be presented and welcomed at a subsequent meeting of the Presbytery.

K. To examine and receive ministers of other denominations seeking temporary membership during their term of service at one of the congregations of the Presbytery, making suitable provision for such ministers to be presented and welcomed at a subsequent meeting of the Presbytery.

L. To confer upon minister members the status of Honorably Retired, making suitable provision, as appropriate, for the recognition of these ministers at a subsequent meeting of the Presbytery.

All such actions shall be reported at the next stated meeting of the Presbytery, at which time the Presbytery may, if it chooses, rescind or amend these actions.

Section 9 – The ~~Committee~~ *Commission* on Preparation for Ministry

9.1. The ~~Committee~~ *Commission* on Preparation for Ministry shall be composed of a chairperson or two co-chairpersons, and sufficient members to constitute a total membership of nine. The members of this committee shall be ministers or elders, and their numbers shall be as nearly equal as possible.

9.2. The ~~Committee~~ *Commission* on Preparation for Ministry shall have the following responsibilities:

A. To adhere to the provisions of the *Book of Order* G-2.06 and all other constitutional provisions regarding the selection, care, and supervision of candidates for professional ministry;

B. To see to the observance of all such provisions of the *Book of Order* by each candidate under care of the Presbytery and by each prospective candidate;

~~C. To enroll inquirers on behalf of the Presbytery, provided that the action shall be reported at the next stated meeting of the Presbytery;~~

D. To fulfill such other related functions as may be properly assigned to the committee by the Presbytery or the Roundtable.

9.3. The Commission on Preparation for Ministry shall have the authority to act on behalf of the Presbytery:

A. To enroll inquirers;

B. To receive candidates for the Ministry of Word and Sacrament;

C. To grant candidates permission to negotiate for service;

D. To certify candidates ready to receive a call (G-2.0607);

E. To transfer the covenant relationship of inquirers or candidates, with the approval of the sessions and the other presbytery involved (G-2.0608);

F. To remove candidates or inquirers from the roll, for sufficient reasons, and after affording the candidate or inquirer an opportunity to be heard (G-2.0609).

All such actions shall be reported at the next stated meeting of the Presbytery, at which time the Presbytery may, if it chooses, rescind or amend these actions.

Ref. B
Stated Clerk
February 16, 2022
Presbytery of Southern New England

REPORT OF THE STATED CLERK
TO THE PRESBYTERY OF SOUTHERN NEW ENGLAND
February 16, 2022

FOR INFORMATION:

I extend my thanks to those clerks of session of the following churches that have submitted (or completed, pending session approval) their **statistical reports for the year 2021** (as of February 8):

- Ashaway, Babcock
- Barrington, Barrington
- Cumberland, Calvin
- Darien, Noroton
- Fall River, Calvary United
- New Canaan, First
- New Haven, First
- Stamford, First
- Stamford, Turn of River
- Warwick, Woodbury Union
- Waterford, Crossroads
- West Hartford, Westminster
- Westerly, Dunns Corners Community
- Wilton

The last day to enter statistical reports is Thursday, February 17, so do not delay! Please let me know if I can be of assistance.

FOR ACTION BY THE PRESBYTERY:

* I **RECOMMEND** that the Presbytery **APPROVE** the Minutes of the Stated Meeting of the Presbytery (November 13, 2021), as posted with the materials for this meeting.

***** *These items have been included in the consent agenda.*

Treasurer's Report
as of 12-31-2021

Presbytery of Southern New England - Statement of Financial Position				
	Balance as of	Balance as of		Difference
	12/31/2020	12/31/2021		
Assets:				
Cash				
Checking Account for Operating Cash	146,516.06	90,530.65	**A**	(55,985.41)
Ministerial Relief Cash	20,424.53	16,820.66		(3,603.87)
Simsbury NCD - ING Savings Account	77,883.33	-	**B**	(77,883.33)
Investments				
Fidelity Investments	891,117.32	-		(891,117.32)
New Covenant Trust	-	985,373.27	**C**	
Accounts Receivable	159,290.30	140,852.90	**D**	(18,437.40)
Fixed Assets	4,178.72	4,178.72		-
Accumulated Depreciation	(3,679.30)	(4,079.30)		(400.00)
Total Assets	**1,295,730.96**	**1,233,676.90**		**(62,054.06)**
Liabilities:				
PPP Loan	65,662.00	-		
Total Liabilities	**65,662.00**	**-**		**(65,662.00)**
Net Assets	**1,230,068.96**	**1,233,676.90**	**E**	**3,607.94**
Total Liabilities & Net Assets	**1,295,730.96**	**1,233,676.90**		**(62,054.06)**

A) Of the balance in the Checking Account the amount shown in the Dedicated Accounts Report for "Total Operating Cash Dedicated Accts." is restricted.

B) Simsbury dismissal agreement settlement designated for New Church Development. Simsbury funds have been transferred to the New Covenant Trust account.

C) New investment account set up with New Covenant Trust.

D) Balance at 12-31-2021 includes Dismissal Agreement Balances of PCOG, Enfield: Calvary, and Newport: First and Springfield: Christ.

E) Does not include the value of Church properties or charges against them.

Treasurer's Report
as of 12/31/2021

Presbytery of Southern New England - Statement of Activities							
	2021	Year to Date		Annual	YTD		
OPERATIONS	**Budget**	**Actual**		**Budget Bal.**	**100%**		
Income							
General Mission	50,000.00	46,522.10		3,477.90	93%		
General Mission - prior year	0.00	0.00		0.00			
Interest on Operating Cash	0.00	27.69		27.69			
Presbytery Per Capita	234,210.00	223,455.43		10,754.57	95%		
Presbytery Per Capita Withheld Income	(15,000.00)						
GA/Synod Per Capita paid for churches that withhold	(6,000.00)						
Donations	0.00	3,157.25		3,157.25			
Total Income	**263,210.00**	**273,162.47**		**17,417.41**	**104%**		
Expense							
Ministries of the Presbytery:							
PIM	10,000.00	10,000.00		0.00	100%		
Brazilian Fellowship	20,000.00	20,000.00		0.00	100%		
Social Justice	750.00	0.00		750.00	0%		
NEXT Church Support	1,000.00	1,000.00		0.00	100%		
New Initiatives/Emerging Ministries	5,000.00	2,500.00		2,500.00	50%		
Committees:							
Committee on Ministry	8,000.00	3,441.66		4,558.34	43%		
Committee on Preparation	3,000.00	787.89		2,212.11	26%		
Nominations	200.00	0.00		200.00	0%		
Personnel	500.00	106.69		393.31	21%		
Roundtable	4,000.00	3,497.34		502.66	87%		
Trustees	10,300.00	11,780.52		(1,480.52)	114%		
Personnel:							
GP Salary & Housing w/ med deduct & SECA	85,318.00	85,318.00		0.00	100%		
GP BOP	31,358.00	31,328.42		29.58	100%		
Stated Clerk Salary	20,400.00	20,400.00		0.00	100%		
Stated Clerk - Additional service if needed	1,500.00	0.00		1,500.00	0%		
Chaplain to the Clergy	4,000.00	1,034.36		2,965.64	26%		
Communications Manager	20,992.00	20,992.00		0.00	100%		
Financial Manager	26,520.00	26,520.00		0.00	100%		
Treasurer - stipend	2,000.00	2,000.00		0.00	100%		
Staff & Office Operations:							
GP Auto/Professional Expense	6,000.00	7,019.12		(1,019.12)	117%		
GP Continuing Education	3,000.00	3,000.00		0.00	100%		
2021 GP General Assembly Expense	1,200.00	0.00		1,200.00	0%		
Stated Clerk Auto/Professional Expense	4,500.00	874.16		3,625.84	19%		
2021 Stated Clerk General Assembly Exp.	1,200.00	0.00		4,500.00	0%		
2020 GA Travel (overture advocate)	750.00	0.00		750.00	0%		
Office Operations	6,000.00	6,712.60		(712.60)	112%		
Equip. Replacement Reserve	2,000.00	1,217.00		783.00	61%		
Total Expense	**279,488.00**	**259,529.76**		**20,008.24**	**93%**		
Net Income/Expense		**13,632.71**					
PER CAPITA PASS-THRU							
Designated Income:							
GA Per Capita		50,551.26					
Synod Per Capita		26,762.26					
Total Designated Income		**77,313.52**					
Designated Expense:							
GA Per Capita		56,843.40					
Synod Per Capita		25,410.27					
Total Designated Expense		**82,253.67**					
Net Per Capita Pass-Thru		**(4,940.15)**					
MISSION PASS-THRU							
GA General Mission	22,398.48			**398,383.08**	Total Revenues for the year		
Synod General Mission	5,715.24						
GA Special Mission	19,494.87			**389,690.52**	Total Expenditures for the year		
Synod Special Mission	298.50						
Total Mission Pass-thru	**47,907.09**			**8,692.56**	**Net Gain/Loss**		

DEDICATED ACCOUNTS
AS OF 12/31/2021

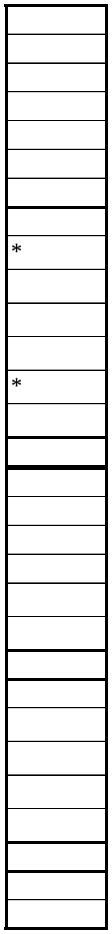
Ref. C-2

OPERATING CASH DEDICATED ACCOUNTS:						
	Balance	**Year to Date**	**Year to Date**	**Balance**		
	12/31/2020	**Receipts**	**Expenses**	**12/31/2021**		
Committee on Ministry						
Leadership Training	750.00	-	750.00	-		
COM Clergy Coaching	4,226.52	-	500.00	3,726.52		
Total Committee on Ministry	**4,976.52**	**-**	**1,250.00**	**3,726.52**		
Grants/Donations						
Anti-Racism/Reparation	832.04	16,151.00	461.25	17,444.29		
Designated Donations	3,000.00	3,500.00	-	6,500.00	1	
Grant - MLK Church	(15,086.32)	78,511.28	82,388.65	(18,963.69)	2	
Tri-Presbytery Consultant	1,288.68	-	-	429.56	3	
Total Grants	**(9,965.60)**	**98,162.28**	**82,849.90**	**5,410.16**		
Social Justice:						
Peacemaking Donations	5,697.85	497.50	6,195.35	-		
Total Social Justice	**5,697.85**	**497.50**	**6,195.35**	**-**		
Presbytery Immigrant Ministry	5,083.02	99,386.20	102,008.96	2,460.26		
Total PY Immigrant Ministry	**5,083.02**	**99,386.20**	**102,008.96**	**2,460.26**		
Total Operating Cash Dedicated Accts.	**5,791.79**	**198,045.98**	**192,304.21**	**11,596.94**		
Funds held within the New Covenant Investment Account						
Cranston: Faith Closing	439,923.18	-	-	439,923.18	**	
Dismissal Agreement Income	132,519.50	-	-	132,519.50	**	
Simsbury /NCD Reserve	77,883.33	52.12	1.00	77,934.45	**	
TOTAL DEDICATED ACCOUNTS	**656,117.80**	**198,098.10**	**192,305.21**	**661,974.07**		
These funds have been moved into the New Covenant Investment Account.						

Investment Summary
as of 12/31/2021

Presbytery of Southern New England								
		December 2020 Balance	Fees	Transfers In	Transfers Out		Unrealized Gain(Loss)	12/31/2021 Balance
Fidelity Investments		888,808.72	-	-	891,131.73		2,323.01	(0.00)
New Covenant Trust		-	-	968,966.85	-		16,406.42	985,373.27
Simsbury NCD-ING Savings Account		77,602.92		-	77,934.45		331.53	0.00
Totals		**966,411.64**	**-**	**968,966.85**	**969,066.18**		**19,060.96**	**985,373.27**
Restricted Investment Funds:								
Simsbury NCD Account	77,934.45							
Total Restricted Funds	**77,934.45**							
Unrestricted Investment Funds:								
New Covenant Trust	907,438.82							
Total Unrestricted Funds	**907,438.82**							
***Fidelity & ING Accounts were transferred to New Covenant Investment Account**								

Investment Summary
as of 12/31/2021



	CHURCH GIVING AS OF 12/31/2021						
		PRESBYTERY GENERAL MISSION YEARLY PLEDGE	PRESBYTERY GENERAL MISSION RECEIVED TO DATE	PRESBYTERY PER CAPITA DUE MONTHLY	PRESBYTERY PER CAPITA DUE TO DATE	PRESBYTERY PER CAPITA RECEIVED TO DATE	
PIN#	CHURCH						
4620	Ashaway: Babcock	$ -	$ -	$ 151.33	$ 1,815.96	$ 1,815.96	
1274	Barrington	$ -	$ 2,320.00	$ 234.72	$ 2,816.64	$ 2,816.64	
10562	Brookfield: Valley	$ -	$ -	$ 376.78	$ 4,521.36	$ 4,521.36	
10027	Cumberland: Calvin	$ -	$ -	$ 355.16	$ 4,261.92	$ 1,110.00	
4581	Darien: Noroton	$ -	$ -	$ 4,555.20	$ 54,662.40	$ 54,662.40	
4574	Fairfield: First	$ -	$ 2,100.00	$ 948.11	$ 11,377.32	$ 11,377.32	
1779	Fall River: Calvary	$ -	$ -	$ 83.39	$ 1,000.68	$ 1,000.68	
4578	Granby: First	$ -	$ 1,050.00	$ 111.18	$ 1,334.16	$ 1,334.16	
4576	Greenwich: First	$ -	$ -	$ 2,476.80	$ 29,721.60	$ 29,721.60	
3716	Groton: St. Andrews	$ -	$ -	$ 305.74	$ 3,668.88	$ 3,668.88	
10645	Hamden: Korean	$ -	$ 9,100.00	$ 960.46	$ 11,525.52	$ 11,525.52	
4577	Hartford: First	$ -	$ -	$ 284.13	$ 3,409.56	$ 3,409.56	
4579	Milford: United	$ -	$ -	$ 200.74	$ 2,408.88	$ 558.26	
3719	New Canaan: First	$ -	$ -	$ 1,581.20	$ 18,974.40	$ 18,974.40	
10985	New Haven: Korean	$ -	$ -	$ 160.60	$ 1,927.20	$ 1,927.20	
4580	New Haven: First	$ -	$ 6,075.00	$ 626.92	$ 7,523.04	$ 6,896.12	
10939	Providence	$ -	$ 3,500.00	$ 410.75	$ 4,929.00	$ 4,929.00	
10530	Springfield: MLK	$ -	$ -	$ 120.45	$ 1,445.40	$ 1,445.40	
4583	Stamford: First	$ -	$ 16,980.00	$ 1,423.70	$ 17,084.40	$ 17,084.40	
4586	Stamford: TOR	$ -	$ -	$ 126.63	$ 1,519.56	$ 1,392.93	
4609	Warwick:Greenwood	$ -	$ -	$ 945.01	$ 11,340.12	$ 1,570.44	
4607	Warwick: Woodbury	$ -	$ 2,310.00	$ 315.01	$ 3,780.12	$ 3,780.12	
9427	Waterford:Crssrds	$ -	$ 6,474.07	$ 234.72	$ 2,816.64	$ 2,581.92	
4585	West Htfd:West	$ -	$ -	$ 827.66	$ 9,931.92	$ 9,931.92	
4618	Westerly:Dunns	$ -	$ -	$ 861.63	$ 10,339.56	$ 10,339.56	
960	Wilton	$ -	$ -	$ 870.90	$ 10,450.80	$ 10,450.80	
						$ -	
TOTAL		**$ -**	**$ 49,909.07**	**$ 19,548.92**	**$ 234,587.04**	**$ 218,826.55**	

Report of the General Presbyter
Rev. Shannan Vance-Ocampo
February 2022

Last month Buddhist Zen Master Thich Nhat Hanh died at the age of 95. Back in the early 2000's I had the once-in-a-lifetime opportunity to spend two days at the Beacon Theatre in New York City, which had been converted into a sitting meditation space for Thich Nhat Hanh and some of his monks for meditation and teachings with him (and many others). I still have that ticket stub, one of the few I've held onto over the years. Learning from him and sitting with others united in meditation and prayer was not just a moving experience but a transformative one. His writings on peace come from a deep well of not just experience but pain. As the New York Times pointed out in his obituary, he was exiled from his home country of Vietnam for opposing the war, an exile that lasted until 2005. He found "home" in other places around the world, founding monasteries and teaching "engaged Buddhism," that is Buddhism attached to the social issues of the day. During his time of exile he studied at Princeton Theological Seminary, Cornell and Columbia. His work, ministry and practice deeply engaged the Rev. Dr. Martin Luther King Jr. who nominated Thich Nhat Hanh for the Nobel Peace Prize and was himself persuaded to denounce the Vietnam War just one year before he was assassinated. In that speech Dr. King spoke these words in that speech which still ring true today:

> *The war in Vietnam is but a symptom of a far deeper malady within the American spirit, and if we ignore this sobering reality…and if we ignore this sobering reality, we will find ourselves organizing "clergy and laymen concerned" committees for the next generation. They will be concerned about Guatemala -- Guatemala and Peru. They will be concerned about Thailand and Cambodia. They will be concerned about Mozambique and South Africa. We will be marching for these and a dozen other names and attending rallies without end, unless there is a significant and profound change in American life and policy. And so, such thoughts take us beyond Vietnam, but not beyond our calling as sons of the living God…During the past ten years, we have seen emerge a pattern of suppression which has now justified the presence of U.S. military advisors in Venezuela. This need to maintain social stability for our investments accounts for the counterrevolutionary action of American forces in Guatemala. It tells why American helicopters are being used against guerrillas in Cambodia and why American napalm and Green Beret forces have already been active against rebels in Peru…I am convinced that if we are to get on the right side of the world revolution, we as a nation must undergo a radical revolution of values. We must rapidly begin…we must rapidly begin the shift from a thing-oriented society to a person-oriented society. When machines and*

computers, profit motives and property rights, are considered more important than people, the giant triplets of racism, extreme materialism, and militarism are incapable of being conquered.

Hard words to hear?

Dr. King, was influenced by his relationship with a man from Vietnam, a man of peace and nonviolence; as committed as Dr. King was to those values, but from his practice of Buddhism - and this relationship led to the deepening of Dr. King's relationship with Jesus.

I have been considering the words and teaching of Thich Nhat Hanh the last few weeks. For some reason, early in my time in ministry, his words had deep resonance for me. And then I got busy in so many spaces of my life. I lost the practice of meditative reading which was so important to me early on in ministry. That is a practice I am committed to regaining in this new year. I am also committed to deepening the active practice around nonviolence focused on nonviolence to Creation. Weighing heavy on my mind, heart and spirit these days is thinking back to New Year's Eve, 2020, when were reminded by climate scientists that this is a critical decade for the care and keeping of this planet, our only home, the place we revere as the first, diverse, intricate, life-giving gift of the God of Creation. My current favorite magazine, *Emergence*, in honor of Thich Nhat Hanh's expansive life, published his Ten Love Letters to the Earth. I hope you will read them, meditate upon them. Read them alongside the early parts of Genesis, the Psalms of Creation, the parables, teachings and healings of Jesus…***did you ever think to yourself about the fact that nearly every part of Jesus ministry was outside, including the bookends of his life?***

What is this New Year calling you to in faith?
Where is it inviting you to go back and dig into your own faith journey reservoir?
What new commitments are you being invited to take on?
What stretches and risks for the Gospel is Jesus asking of you and your faith community in this critical decade?

May the wisdom of our elders guide us.
May our faithfulness to the Gospel of Jesus grow us and bring healing to Creation.

Peace and Blessings in this New Year,

Ref. H - Report of the Committee on Ministry – Presbytery of Southern New England
February 16, 2022

The Committee on Ministry **RECOMMENDS** that the Presbytery:

1. **DISSOLVE** the temporary pastoral relationship between the Rev. Melodie Long and Crossroads Presbyterian Church, and **CONFER** upon the Rev. Melodie Long the status of Honorably Retired, effective January 1, 2022. (*)

2. **CONFER** upon the Rev. Stephen Crocco (specialized ministry) the status of Honorably Retired, effective June 30, 2022. (*)

3. **AMEND** the Presbytery's Policy on Parental Leave. The proposed amendments are included as Ref. H-7, and highlight the availability of new offerings from the states in PSNE's geographic bounds, as well as the Presbyterian Board of Pensions. (*)

4. **APPROVE** the extension in the contract between the Rev. Jason Santalucia and the Valley Presbyterian Church of Brookfield (included as Ref. H-6). (*)

5. **EXAMINE** the Rev. Gregory Keosaian, a member of the Presbytery of Northeast New Jersey, for membership in PSNE; and, upon satisfactory approval of such examination, **ENROLL** him as an Honorably Retired member of PSNE upon his dismission from the Presbytery of Northeast New Jersey.

   (Gregory Keosaian's Statement of Faith is included as Ref. H-2.)

6. **EXAMINE** the Rev. Lynn Barger Elliott and the Rev. Mark Barger Elliott, members of the Presbytery of the Twin Cities Area, for membership in PSNE; and, upon satisfactory approval of such examination, **ENROLL** them as members of PSNE upon their dismission from the Presbytery of the Twin Cities Area; and **APPROVE** the call of the First Presbyterian Church of Greenwich to Mr. and Mrs. Barger Elliott to serve as co-pastors, effective March 1, and subject to the following terms (see following pages):

Ref. H
Committee on Ministry
September 22, 20221

Annual Reporting Form
2022 Terms of Call for Parish Clergy

Part A

1.	Cash salary Include all annual cash salary. Also include employee contributions to 403(b)(9) plans, tax-sheltered annuity plans, salary reduction contributions to flexible health spending accounts, and cafeteria plans.			
	☐ Salary	115,000		
	☐ Employee retirement contributions		1	115,000
2.	Housing allowance, utilities, and furnishings allowances		2	40,000
3.	Employing organization contributions to 403(b)(9) plans, tax-sheltered annuity plans and equity allowances (Matching contributions to the Board's Retirement Savings Plan should not be included.)		3	
4.	Bonus			
	☐ All unvouchered allowances			
	☐ Gifts from employing organizations			
	☐ Manse equity allowances and grants			
	☐ Bonus		4	
5.	SECA – Self Employment Contributions Act (For reimbursement **in excess** of 50% of the minister's SECA tax obligation—for reimbursement up to 50%, use line 11 below.)		5	
6.	Other allowances (including co-payment and medical expense reimbursement allowances) Do not include expenses reimbursed through vouchers or Benefits Plan dues.		6	
7.	Manse amount (must be at least 30% of Lines 1-6 for members residing in a manse)		7	
8.	**Total Annual Effective Salary** (total of Lines 1-7)		8	155,000

Part B-Additional information for Presbytery

9.	Benefits Plan Dues		9	49,000
10.	Accountable Reimbursements (vouchered)			
	☐ Continuing Education Reimbursements ($1,000 minimum)	2,500		
	☐ Automobile Expenses	2,500		
	☐ Professional Expenses	7,100		
	☐ Other vouchered	2,500	10	14,600
11.	SECA Allowance (up to 50% of estimated obligation)		11	11,361
12.	Optional group plan for medical deductibles, coinsurance and dental		12	

Name of Clergy: **Rev. Mark Barger Elliott** (Co-Senior Pastor)
Church name: First Presbyterian Church of Greenwich Church Town: Greenwich
Church membership as of Dec. 20, 2021: 771
Annual vacation (# weeks): 4 Annual study leave (# weeks): 4
Annual holidays (# days): 15 approx. Working units (or hours) per week: 40hrs
Date of last sabbatical: Year sabbatical anticipated (after 6 years of continuous service in same church and every 6 years thereafter)
Name of person filling out form: Lailu S. Walls
Email of person filling out form: lailu.walls@fpcg.org Date: 12/22/21

Annual Reporting Form
2022 Terms of Call for Parish Clergy

Part A

1.	Cash salary Include all annual cash salary. Also include employee contributions to 403(b)(9) plans, tax-sheltered annuity plans, salary reduction contributions to flexible health spending accounts, and cafeteria plans.			
	☐ Salary	70,000		
	☐ Employee retirement contributions		1	70,000
2.	Housing allowance, utilities, and furnishings allowances		2	10,000
3.	Employing organization contributions to 403(b)(9) plans, tax-sheltered annuity plans and equity allowances (Matching contributions to the Board's Retirement Savings Plan should not be included.)		3	
4.	Bonus			
	☐ All unvouchered allowances			
	☐ Gifts from employing organizations			
	☐ Manse equity allowances and grants			
	☐ Bonus		4	
5.	SECA – Self Employment Contributions Act (For reimbursement **in excess** of 50% of the minister's SECA tax obligation—for reimbursement up to 50%, use line 11 below.)		5	
6.	Other allowances (including co-payment and medical expense reimbursement allowances) Do not include expenses reimbursed through vouchers or Benefits Plan dues.		6	
7.	Manse amount (must be at least 30% of Lines 1-6 for members residing in a manse)		7	
8.	**Total Annual Effective Salary** (total of Lines 1-7)		8	80,000

Part B-Additional information for Presbytery

9.	Benefits Plan Dues		9	8,000
10.	Accountable Reimbursements (vouchered)			
	☐ Continuing Education Reimbursements ($1,000 minimum)	1,250		
	☐ Automobile Expenses	1,250		
	☐ Professional Expenses	3,600		
	☐ Other vouchered	1,250	10	7,350
11.	SECA Allowance (up to 50% of estimated obligation)		11	6,120
12.	Optional group plan for medical deductibles, coinsurance and dental		12	

Name of Clergy: **Rev. Lynn Barger Elliott** (Co-Senior Pastor)
Church name: First Presbyterian Church of Greenwich Church Town: Greenwich
Church membership as of Dec. 20, 2021: 771
Annual vacation (# weeks): 4 Annual study leave (# weeks): 4
Annual holidays (# days): 15 approx. Working units (or hours) per week: 20hrs
Date of last sabbatical*: Year sabbatical anticipated (after 6 years of continuous service in same church and every 6 years thereafter)
Name of person filling out form: Lailu S. Walls
Email of person filling out form: lailu.walls@fpcg.org Date: 12/22/21

At a duly constituted congregational meeting on Mark and Lynn Barger Elliott's Statements of Faith are included as Ref. H-3.)

7. **ESTABLISH** an Administrative Commission for the Turn of River Church of Stamford (the full proposal is included as Ref. H-4.)

8. **ESTABLISH** an Administrative Commission for the organization of the Igreja Presbiteriana Brasileira (Brazilian Presbyterian Church) of Hyannis as a congregation of the Presbytery. (The full proposal, including nominees to serve on the Commission, is included as Ref. H-5.)

The Committee wishes to inform the Presbytery that it has:

1. Reviewed a resource, "Employment Guidance for PC(USA) Sessions and Session Personnel Committees," which it commends to the churches of PSNE. (This document is included in the meeting materials as Ref. H-1.)

2. Added the Rev. Ed Sackett, a member of Mission Presbytery, to the pulpit supply list.

3. **APPOINTED** the Rev. Virginia Smanik moderator of the session of Crossroads Presbyterian Church of Waterford, effective December 8, 2021.

4. Granted permission to the Providence Presbyterian Church to form a Pastor Nominating Committee.

5. Approved a position description for a supply pastor for the Crossroads Presbyterian Church.

6. Granted permission to the First Presbyterian Church of New Canaan to form an Associate Pastor Nominating Committee.

7. Appointed the following persons to serve on the Presbytery's Sexual Misconduct Prevention Team for the year 2022: John Sandel, Lisa Baker, Deb Packard, Terrlyn Curry Avery and Dale Green. These names are being reported at the first Stated Meeting of the year, in accordance with the Sexual Misconduct Prevention Policy.

(Actions set in **BOLD TYPE** have been taken on behalf of the Presbytery, with the authority granted to the Committee under the PSNE Bylaws.)

Employment Guidance for PC(USA) Sessions and Session Personnel Committees

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Submit comments and feedback

Employment Guidance for PC(USA) Sessions and Session Personnel Committees

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The Office of the General Assembly is thankful to Sarai Rice for her initial work as this resource was in development.

Introduction

Almost all congregations have some kind of "employment" relationship with someone. Larger congregations may have multiple full- and part-time ordained and non-ordained staff while smaller congregations may only have part-time paid custodial staff and a series of pulpit supplies, but there are always aspects of employment that need to be managed in order to ensure that the congregation is in compliance with both Presbyterian polity and applicable law.

In considering Presbyterian polity and how it intersects with the relationship between congregations and staff, this document recognizes that installed pastors are in a different relationship because of the three-way covenantal relationship among pastor, congregation, and presbytery and because pastors remain members of presbytery, through whom they are ultimately accountable to the Presbyterian Church (U.S.A.). This document notes wherever this difference necessitates shifts in employment practice with pastors (e.g., the Hiring Process; see p. 15).

This document is intended for congregations of all types and sizes. In some congregations the session may choose to manage employment-related work itself, while in other cases it may delegate some or most of this work to a personnel committee and/or a head of staff. Regardless of structure, congregations need to be clear about who is responsible for which tasks in order to avoid duplication, triangulation, and conflict.

Throughout the document, call-out boxes appear to highlight areas where attention to equity practices will expand access and inclusiveness. Foundational to being Presbyterian is a commitment to unity in diversity, a deep commitment to openness, and a theological understanding of justice that makes meaning of our choices in all things, including employment.

While all effort has been made to address congregational employment issues, updates to this document will likely be necessary in the future.

Principles Guiding Development of Personnel Processes and Policies

Theological Statement

This document is intended for use in the church, not in a business, so it is important that it is grounded in the beliefs of the Christian community and the PC(USA). Our model in employment relationships and policies arises from Jesus's practices of inclusion, appreciation of each and every person's unique talents and varied gifts, and call to accountability before God and one another to God's mission of justice for the world. Fortunately, the PC(USA) is guided by the *Book of Order*, the foundational governing document that informs who we are and should be as Presbyterians and is an essential resource for sessions and personnel committees.

The PC(USA) and its predecessor denominations in the last generation have at various times issued position statements on employer/employee relationships, with particular emphasis on the issues of diversity, equity, inclusion, and cultural proficiency. See "Privilege, Power and Policy: The Church as Employer," from the 220th General Assembly (2012) [https://www.pc-biz.org/#/search/3951]) as well as "compensation" understood more broadly than simply "salary." See, for example, "Neither Poverty Nor Riches: Compensation, Equity, and the Unity of the Church," from the 219th General Assembly (2010) [https://www.pc-biz.org/#/search/3243], as well as earlier statements referenced in it.

These statements note there is a wide range of opinions on these matters across the church but the body often returns to this confessional statement as an agreed upon foundation:

> It is agreed among us that the fundamental purpose of human life is "to glorify God and enjoy [God] forever." [Westminster Shorter Catechism, 7.001] … A theology of compensation [and, we might add, employer/employee relationships more generally] is necessarily rooted in this theological consensus. And no reflection in the Church's system of economics can be considered other than on this basis. … [The church's employment practice] is rooted in our common call to glorify God, i.e., to make God more visible and more central in the processes of human community. ("A Theology of Compensation—A Study Paper," 195th General Assembly (1983), ll. 89–90, 99–100, and 105–106)

Or, to phrase it differently, the way the church relates to its employees is fundamentally a question of justice and a facet of the "great ends of the Church" through its "promotion of social righteousness; and the exhibition of the Kingdom of Heaven to the world" (F-1.0304).

As mid councils and sessions develop their compensation and personnel policies more generally, they should hold the value that our theological commitments are primary even as they seek to comply with the requirements of civil law.

Foundations of Employment Relationships

Underlying Assumptions

1) Congregations need healthy, thriving staff in order to be healthy and thriving themselves. And staff, in order to be healthy and thriving, need:
   a) Equitable and fair compensation (and benefits when appropriate)
   b) Clear, honest, and up-to-date descriptions of their work
   c) Fair, regular, and consistent evaluation
   d) Employment policies that define the congregation's expectations and obligations
   e) Support for professional growth
   f) Recognition of achievements

CONSIDER
There are cultural components to a healthy and thriving staff. Checking in with persons to test whether the concerns raised or addressed contribute to a healthy thriving environment for work and life is important. Some will not be able to speak directly to the concern, so allow for multiple means of communication and approach matters with sensitivity and openness. (Consider the foundational principles of openness found in F-1.04 as a good rule.)

2) Congregations can make better decisions about budgets and staffing needs if they have a mission statement, vision, or set of goals to which they have agreed that God is calling them. Ideally, it will be specific about their gifts and skills and the way in which these currently intersect with the needs of their community.

3) Everyone, including pastors, needs a clear and specific job description that helps them understand how they're expected to spend their time and what they're expected to accomplish. It is not fair for someone to be given a poor performance evaluation if the congregation hasn't been clear about what it expects, nor is it fair, especially in the context of part-time agreements with pastors and other employees, to include responsibilities in the job description that exceed what can be accomplished within the position's prescribed total hours.

4) Job descriptions change over time. If, for example, a pastor's initial job description prioritizes pastoral care of older members, but more families with young children start to attend, the pastor's job responsibilities may need to change.

5) Annual evaluations are unpopular but necessary. They give both staff and the congregation the opportunity to affirm positive performance, correct problems, and recalibrate job expectations.

CONSIDER
Evaluations also embody values and create the atmosphere for the work. Consider how information is received and by whom, what aspects of the assessment get more time and attention, and which intercultural values and aspects should be used to evaluate leader successes. When issues or concerns are raised that impact relationships, ensure the procedures and practices are equitable and accessible to all parties.

6) Groups of people such as sessions or personnel committees can have a hard time speaking with one voice about issues of hiring, firing, and evaluation. Members often discover they have relationships, commitments, and interests that conflict with those of others in the group. As a result, systems can become easily triangulated and groups may end up fighting internally or making decisions based on relationships rather than performance. Training in how to carry out these tasks in a fair and equitable way may need to be provided.

Differing Roles

Every Presbyterian congregation has individuals and groups who participate in employment decisions to make sure they are done well—i.e., aligned with Presbyterian polity, in compliance with applicable law, and able to be understood and respected by the congregation. These individuals and groups can include the Presbytery, the congregation, the session, a personnel committee, a senior or solo pastor who functions as a head of staff, or, in large congregations, an executive pastor who functions as head of staff. The challenge for any congregation is that while overall responsibility for good outcomes is shared, each group or individual needs to play a separate and distinct role in order to avoid conflict and confusion.

Mission

The most important element in any employment decision is the congregation's mission–*its shared understanding of what God is calling it to do at this time and in this place*. The mission should help the congregation determine staffing needs, create job descriptions, set budget priorities, and influence policy regarding such things as compensation and benefits. All individuals and groups involved in a congregation's employment decisions are responsible, first and foremost, to the congregation's mission.

The Presbytery

The Presbytery is an active participant in all calls and installations for installed pastors (G-2.0504a; G-2.08) and provides approval and oversight in the creation of temporary pastoral relationships (G-2.0504b). The presbytery is the entity that dissolves an installed pastoral relationship after consultation with the pastor and the congregation through a called congregational meeting (G-2.09). It also sets minimum standards for pastoral compensation (G-2.0804), provides for the transfer of pastors from other denominations (G-2.0505), and oversees the process when pastors wish to be released from or no longer be engaged in pastoral ministry or when they wish to renounce jurisdiction (G-2.0507–09). It prepares candidates for ministry (G-2.06), trains and commissions ruling elders to pastoral service (G-2.10), and provides for certified church service (G-2.11). In addition, some presbyteries provide training for personnel committees and pastors, provide examples of appropriate personnel policies, perform exit interviews, and recommend supervision and evaluation practices. Presbytery staff are always available to interpret *Book of Order* provisions related to employment and can make referrals to the appropriate denominational resources or staff when a congregation has a particularly challenging employment issue.

The Congregation

A Presbyterian congregation is "the basic form of the church" and is the vehicle through which "God's people carry out the ministries of proclamation, sharing the Sacraments, and living in covenant life with God and each other" (G-1.0101). The members of a Presbyterian congregation put themselves voluntarily under the leadership of the session, which is responsible for guiding and governing the life of the congregation (G-1.0103). However, they do retain some fundamental employment decisions, *all with the counsel and approval of presbytery*—calling an installed pastor, approving terms of call, installing a pastor, modifying terms of call as proposed by the session, and consenting or not consenting to a presbytery dissolving a pastoral relationship.[1]

The Session

The session is a council of the Presbyterian Church (U.S.A.) and is the primary decision-making body in a Presbyterian congregation. As such, it "has the power to establish plans and rules for worship, mission, government, and discipline of the church and to do those things necessary to the peace, purity, unity, and progress of the church" as well as having "responsibility for the leadership, guidance, and government" of that portion of the church under its jurisdiction (G-3.0102). The session's duties are organized under the *Book of Order* according to the notes of the Reformed

[1] Note that *temporary* pastoral relationships, as opposed to called and installed relationships, are approved by a vote of the session with the approval of the presbytery, not by a congregational vote.

Church in our own time with the responsibility and power to 1) provide that the Word of God may be truly preached and heard, 2) provide that the Sacraments may be rightly administered and received, and 3) nurture the covenant community of disciples of Christ (G-3.0201a, b, c). Councils of the church at each level (session, presbytery, synod, and General Assembly) are ***required*** to develop and implement a manual of administrative operations and a sexual misconduct policy and a child and youth protection policy (G-3.0106). The *Book of Order* includes as a specific session responsibility "employing the administrative staff of the congregation" (G-3.0201c), which includes both hiring and termination. Councils, including the session, may delegate aspects of their work to such entities as they deem appropriate, provided those entities remain accountable to the council.

The session is responsible for the hiring of a temporary pastor (G-2.0504b). The presbytery is responsible for the terms of service of that temporary pastor including the specified length of service not to exceed 12 months. The presbytery is also responsible for approving any renewal of the service of a temporary pastor. It is implied that the presbytery receives a recommendation as to the renewal of service from the session, which is responsible for the hiring of service of a temporary pastor.

In addition to the above-mentioned requirements, all sessions should also consider the following to be employment-related responsibilities:

1) Ensuring that the congregation has a shared mission that can be used to determine staff needs and create job descriptions
2) Adopting personnel policies that are aligned with Presbyterian polity and comply with applicable law
3) Evaluating the pastor and church staff annually
4) Nourishing an environment in which the congregation, the session, the pastor, and the staff work with each other in a fellowship of trust and love (G-1.0102)

The Personnel Committee

Many sessions, especially in larger congregations, choose to delegate some or most of their employment responsibilities to a personnel committee. When doing so, the Session should make clear in a committee job description which tasks it is delegating and the ways in which the personnel committee will continue to be accountable to the session for its work. Functions of a personnel committee may include:

1) Researching and proposing personnel and compensation policy language to the session, which is then responsible for adopting the language
2) Ensuring the accountability of the staff to the congregation's mission through the provision of performance management policies and processes

3) Overseeing the staff's compliance with congregational policies and applicable employment and tax laws
4) Assisting the session in its annual evaluation of the pastor and church staff
5) Serving as a witness during disciplinary employment conversations

As a committee of the session, a personnel committee could include at least one session member. It should be relatively small (e.g., 3–5 members) and could include, if possible, people with training in human resources or employment law. Committee members could also be chosen for their ability to be neutral and objective (see box for a wider view). In terms of composition, this committee, like others in Presbyterian congregations, should "give full expression to the rich diversity of the church's membership" and "provide for full participation and access to representation in decision-making" (G-3.0103). Typically, personnel committees have the same term limits as other committees in the congregation even though they are a subcommittee of the session. Training for personnel committees is vital—they should have a comprehensive knowledge of their congregation's employment policies and practices. Personnel committees could also be trained to deal with early stages of conflict, as well as to effectively and appropriately engage in evaluation conversations, so that all staff serving in the church will flourish in their ministry and work. The ability to engage in both effective and appropriate evaluation conversations and conflict transformation can be strengthened by growing intercultural competence, healthy boundaries, and good communication.

CONSIDER
"Neutral" and "objective" have been used as weapons/ideas in White cultural norms. A goal is to have members culturally aware and able to name and notice their own biases, see other perspectives, and have the ability to move and think outside of their own cultural perspective. This wider view allows members to consider where and how their values and ideas are narrowing the discussion or considerations, and how this may not fit others in the group. The mission of the congregation must be the established criteria for evaluation and not the views of individuals.

Consultant

Federal law governs much of any congregation's employment and tax obligations, but it is important to note that state and local laws differ on some employment issues. As a result, presbyteries, sessions, and session personnel committees may want to work with local attorneys familiar with federal constitutional law about the First Amendment as well as state employment to review their personnel policies and practices on an annual or biennial basis.

Confidentiality

Sessions and session personnel committees sometimes find themselves in the difficult position of knowing things that are confidential and not appropriate to be shared publicly. In order to avoid the appearance that they are "keeping secrets," a situation that inevitably leads to congregational fear,

anxiety, and gossip, members of these bodies should have a reputation for integrity and should work hard to create an environment of trust and transparency. Once this environment exists, the congregation will be better prepared to have confidence that the session or personnel committee is not "keeping secrets" but is instead acting in the best interests of the congregation when problems arise.

These bodies sometimes find themselves being asked why someone was terminated. Divulging such information runs the risk of a suit for defamation, invasion of privacy, or even breach of a duty of confidentiality if information is communicated that was shared with a pastor in confidence. One option in such cases is to obtain the employee's consent in writing to an agreed statement that will be communicated to members. If a committee feels that something must be shared, the courts have provided some degree of protection if communication is limited to actual members who have a common interest in knowing. If, however, information is communicated in the course of a worship service or meeting at which non-members are present, this protection may well be lost. It is generally best to make no public statements at all and to say very little in private as well. It is always helpful to consult the presbytery and an attorney in these situations.

Record Retention

Many kinds of personnel records are required by federal law to be kept for a period of years. Recommendations regarding retention of all kinds of records is available at on the Presbyterian Historical Society (PHS) website at https://www.history.pcusa.org/services/records-management/records-congregations. The website provides good information about setting up an employee file and segregating certain records into separate files—e.g., keeping the I-9 and medical records in separate locked files from the personnel file. Because record retention laws vary by state, congregations are encouraged to use the retention schedule on the PHS website and also research laws in their specific state to comply with local retention time frames. No matter what a congregation uses, consistency and documentation of retention schedules and policies is vital.

Hiring Staff

> *"Mission determines the forms and structures needed for the church to do its work. Administration is the process by which a council implements its decisions. Administration enables the church to give effective witness in the world to God's new creation in Jesus Christ and strengthens the church's witness to the mission of the triune God."* (G-3.0106)

Each congregation is called by God to mission and ministry that is specific to its time and place. This means mission always comes before organizational structures, positions, and job descriptions. This also means that the administrative work of hiring and overseeing staff, both in form and structure, should support the effective witness of a congregation to the mission of our triune God. All staff of a congregation, not just pastoral or program staff, should support God's call for the congregation to mission and ministry in their own community and among their neighbors in response to both ongoing and emerging needs in the congregation's context.

This section features guidelines for how to discern and create an administrative process for hiring and overseeing staff in alignment with the congregation's mission and values.

Job Descriptions

Job descriptions define and give structure to the positions that the congregation believes will help it fulfill its call to God's mission. As such, each staff member, including the pastor(s), should have a job description approved by the session.

Because God's call changes over time, congregations should regularly consider whether they have the right positions for their mission and whether each position is described clearly enough that success can be measured. While congregations often go through a mission study or an equivalent before calling a pastor, this process is usually not undertaken for the hiring of other staff. At a minimum, each time new staff is hired or called, a congregation or its session ought to discern how the staff in this position will enhance the ability of the congregation to effectively participate in and be witnesses to God's mission in the community. As appropriate, adjustments can then be made to the position and the description.

In addition to their role in helping the congregation achieve its mission, job descriptions also provide:

- Assistance in hiring the right person
- A basis for performance evaluation
- Continuity in the role when someone leaves or is hired
- Meaningful boundaries between roles

- Clear guidelines during hiring and termination processes which, if followed, may provide defense for legal challenges

A job description includes at least three core components that describe the nature of the work—the essential functions, the core competencies, and the goals.[2]

The **essential functions** are the central tasks that must be completed by the employee in the execution of the job. They describe *what* the employee is expected to do. Examples include, "plan and organize all children's education programs for the congregation," "schedule all uses of the sanctuary," or "direct the choir each Sunday."

The **core competencies** are the character attributes and abilities of the person—the *how* of the job. Examples of core competencies might include attention to detail, initiative, integrity, compassion, creativity, mission ownership, team orientation, or maturity. An employee can be excellent at an essential function, e.g., data entry, but if one of the position's core competencies is the ability to work with others and the employee cannot get along with other staff or congregation members, then the employee is not doing the whole job and needs to improve. By including core competencies in the job description in addition to the essential functions, supervisors have a way to evaluate more than just accomplishment of tasks.

CONSIDER
Recognize that competencies bear considerable cultural weight and be sensitive to the extra labor you are asking of persons who work across significant cultural differences. Consider how you can include cultural competence in the central attributes needed for all employees.

The goals are areas that will be a specific focus for the coming year. These will usually relate to the accomplishment of the congregation's mission. Goals are most helpful to employer and employee when described in SMARTIE terms—**S**pecific, **M**easurable, **A**chievable, **R**elevant, **T**ime-Specific, **I**nclusive, **E**quitable.[3] Annual goals should *not* be used to encourage mastery in existing essential functions or core competencies—congregations should expect that employees will already be proficient in these aspects of their work.

Job descriptions should also be clear about the following:

- Whether an employee is full-time or part-time[4]

[2] For an excellent explanation of job descriptions and the entire performance management process, see Beaumont, Susan, *When Moses Meets Aaron: Staffing and Supervision in Large Congregations* (Rowan and Littlefield, 2007), 57–70.
[3] While there are different versions of some of the words used to create the SMARTIE acronym, the point is the same—to create specific, measurable, equitable goals. For more information about moving from SMART goals to SMARTIE goals, see https://www.managementcenter.org/resources/smart-to-smartie-embed-inclusion-equity-goals/.
[4] If part-time, it is helpful to both the employee and members to indicate the number of hours per week or per month they are routinely expected to work.

- Whether an employee is exempt or nonexempt[5]
- Who supervises the position
- Qualifications (e.g., credentials or minimum previous experience)[6]
- Physical requirements[7]

Job descriptions should, as much as possible, offer clear guidance about priorities and roles, be free of biases and social and cultural limitations, and be as specific as possible without micromanaging.

For example, in many congregations, the pastor's job description either comes from or is a paraphrase of the language in the *Book of Order*:

"They are to be responsible for studying, teaching, and preaching the Word, for celebrating Baptism and the Lord's Supper, and for praying with and for the congregation … they are to encourage people in the worship and service of God; to equip and enable them for their tasks within the church and their mission in the world; to exercise pastoral care, devoting special attention to the poor, the sick, the troubled, and the dying; to participate in governing responsibilities, including leadership of the congregation in implementing the principles of participation and inclusiveness in the decision-making life of the congregation, and its task of reaching out in concern and service to the life of the human community as a whole … they are to share in the ministries of compassion, witness, and

CONSIDER

Recognizing the structural and institutional advantages for persons from dominant identities and also disadvantages or obstacles for marginalized persons in credentialing will affect who responds to your search process. Be attentive to the codes (guarded messages of inclusion or exclusion) you have in your search materials, where you are posting, what groups are being targeted in your marketing efforts. Do you remove names from resume reviews to address implicit biases that can negatively affect persons with names that signal membership in a particular cultural group? Learn more about how bias affects hiring.

The images conjured in your head when you are reading about the pastor influences your approach to the search and how you evaluate candidates. Who do you see? Describe their body type, race, gender, age, ability, marital status, etc. Be sensitive to those images and ideas, talk about them in the search process, and in the evaluative cycles. Open discussion of challenges is a de-biasing practice.

Be accurate when describing physical requirements. Discriminatory practices are commonplace in our habits. Often imagination cannot contain how a person with a disability might be able to do a job, and we formalize them by writing them into job descriptions. Consider carefully if any restrictions are necessary for success in the position.

[5] This is a complex area of law having to do with whether an employee is required by the Fair Labor Standards Act and/or state law to receive overtime pay for hours worked over 40 in a week. Exempt status is determined based on the kind of job, the duties required, and the salary, but determination is not always easy. It is important to know that employers cannot call employees "exempt" simply to avoid paying overtime. Sessions/personnel committees should consult with an employment attorney or HR consultant when classifying staff as exempt or nonexempt.

[6] Congregations with 15 or more employees are not allowed to discriminate against applicants based on race, age, color, sex, national origin, age, or disability, although they have received a limited exemption from the Civil Rights Act of 1964 allowing them to restrict jobs to those of their own religious faith. Many states and cities have similar laws governing employers with less than 15 employees (Title VII, Section 702).

[7] Congregations with more than 15 employees, to the extent they are engaged in a business or activity that affects interstate commerce, are required to comply with the Americans with Disabilities Act, which specifies that an employer must make reasonable accommodations to employ a qualified person who can perform the essential functions of the job unless those accommodations would impose an undue hardship on the employer. Many states and cities have similar laws governing employers with less than 15 employees.

service … and they are responsible for sharing the ministry of the church in councils higher than the session and in ecumenical relationships" (G.2-0504).

This language is comprehensive (and intimidating!), but it doesn't make clear which activities the congregation wants the pastor to prioritize at this point in its life. Some congregations, for example, want the pastor to focus primarily on pastoral care while others prefer that the pastor focus primarily on preaching. A typical generalist description also does not include any specific references to the administrative and/or managerial responsibilities that are crucial to organizational functioning and can occupy so much of a pastor's time. No pastor can do everything, and a job description without agreed-upon priorities leaves the pastor open to the complaints of every member who feels their needs are not being met. It also leaves the session or personnel committee with no way to respond to member complaints. In the case of multi-pastor congregations, giving the same generalist job description to each pastor also creates confusion about who exactly is responsible for which duties. It is always better to be specific with each pastor's job description, describing which pastoral responsibilities are prioritized most highly by the congregation for that position in any given year. All of this can also be said of any staff job description.

CONSIDER
The vulnerability of the pastor varies with the social identities of the pastor. Sensitivity to complaints varies, so a personnel committee should anticipate and discern which complaints are real and which carry biases of the persons who are resisting the person and not the ways the person is doing the job.

Again, because God's call changes over time, all job descriptions should be reviewed annually or at least every other year. During the review, the session and personnel committee, in consultation with staff, should consider:

- whether the position and priorities still meet the missional needs of the congregation
- whether additional clarity and specificity are needed
- whether the position has the right number of hours assigned to it
- whether compensation is for only the position described

Part of the review should also consider whether the position described is consistent with the reality of the work done by the employee in that position. If the work and the description are not consistent, it should be determined 1) whether the employee is not doing what is needed consistent with the job description, or 2) whether the job description fails to adequately describe the work that needs to be done. If the issue is #1, then the supervisor should work with the employee to have the employee stop performing unnecessary tasks and realign their work to the job description. If it is #2, the job description should be revised.

Sometimes, one of the responsibilities of the pastor within the job description is to be the head of staff to other staff of the church. This does not have to be the case. The supervisory relationship

should be specified in the job description, so it is clear who will engage in day-to-day supervision of work according to the recommendations from the review.

Hiring Process

Regardless of who is responsible for the hiring process—the session itself, a personnel committee of the session, or a nominating/search committee—there are several important areas of both secular law and Presbyterian polity about which all should be aware:

- **Inclusiveness**. The PC(USA) is committed to full participation and representation—in its membership, its worship, its decision-making, and its employment practices. Councils of the church, including sessions, are *required* to give full expression to the rich diversity of the church's membership and to provide for full participation and access to representation in decision-making and employment practices (F-1.0403; G-3.0103). For this reason, congregations are expected to manage all aspects of employment, including recruitment, hiring, evaluation, and retention in a way that expands the church's witness to the diversity of God's creation. Steps that congregations can take to be more inclusive in their employment practices might include, but are not limited to, building relationships with a broad range of people and groups outside of and prior to any hiring process, making a special effort to post positions in places that attract diverse communities, receiving training in how to recognize and counter unconscious and implicit bias, and structuring recruitment, hiring, and evaluation processes to maximize staff diversity and cultural proficiency competency while minimizing the effects of bias.[8]

- **Background and Reference Checks**. Congregations should routinely do background checks and reference checks for all positions, and especially for any employee or volunteer who may be working with children and youth or who may be called upon to drive a vehicle related to church business. Some church insurance carriers provide access to background check vendors. In all cases, background and reference checks should, at a minimum, meet the requirements of the insurance liability carrier, as well as any policies adopted by the congregation and the presbytery.

- **Form I-9 and Immigration Status**. All employers, including churches, are required by law to verify the identity of new hires and confirm that they are eligible to work in this country. This is done through a Form I-9, which does not need to be filed with the U.S. government but must be maintained in the employer's files for three years after the hire or one year after termination, whichever is later. The Form I-9 must be completed by the employee on

[8] For resources, training, and answers to specific questions, contact the Presbytery or the Office of the General Assembly Manager for Equity and Representation.

or before the first day of work, and the forms of identification must be reviewed by the employer no later than the end of the third day of work.[9]

- **Interview Questions**. Interviews that ask questions relevant to the requirements for a job are usually an important part of the hiring process, but certain kinds of questions should *not* be asked, including questions about an applicant's race, gender, national origin, pregnancy or plans to become pregnant, disabilities, or age. (See Appendix A for a helpful summary of the legal status of a variety of questions.)[10] The courts do typically allow churches to ask questions related to an applicant's faith and to exclude persons from or prefer persons for employment on the basis of religion. That being said, determining if a person is authorized to work in the U.S. is required and all employers are to complete the I-9 (see above). Asking *every* applicant specifically "Are you eligible to work in the United States?"[11] early in an application process or during an interview, protects applicants from employment discrimination and from unintentionally engaging in unauthorized work that could affect their immigration status, and also keeps the employer I-9 compliant.

- **Compensation**. In addition to understanding the overtime requirements of the Fair Labor Standards Act and how these apply to the compensation of exempt and nonexempt church employees,[12] congregations may also want to consider establishing a general compensation policy that ensures, for example, reasonable but not excessive compensation for the pastor (or pastors in multi-pastor congregations) following the presbytery's minimum wage guidelines (G-2.0804), a minimum wage applicable to all staff, or the use of data regarding comparable positions in the region when setting compensation for any new position.[13] Congregations may also want to establish policies regarding benefits they choose to provide in addition to those available from the Board of Pensions. Especially in times of high employment, it is often useful to be both generous and creative with benefits in order to retain valuable employees. A local human resources professional will be able to assist in identifying emerging regional trends.

Employment and Pastors

The call process for an installed pastor must have concurrence by the pastor, the presbytery, and the congregation. The congregation must approve all terms of call or changes to terms of call,

[9] An I-9 is not required for an independent contractor.
[10] See Hammar, Richard, *Pastor, Church & Law*, (Christian Ministry Resources, 2000), 766–69.
[11] Ibid
[12] See Section 3 on job descriptions.
[13] Check with local presbytery staff in order to ensure compliance with the presbytery's minimum compensation standards for clergy.

including duties, compensation, and benefits, following minimum standards set forth by the presbytery. A pastor nominating committee must receive and consider the presbytery's counsel on the merits, suitability, and availability for those considered for a call. As members of the presbytery, pastors are accountable to and subject to the discipline of the PC(USA) and, if censured, may become ineligible to serve in a called and installed or temporary capacity as Minister of Word and Sacrament. The session is responsible for the supervision and annual evaluation of the pastor's performance. The presbytery is the only council that dissolves the relationship in consultation with the congregation.

However, not all pastors serving congregations are called and installed. The *Book of Order* also allows for temporary pastoral relationships, which may be filled by ministers of Word and Sacrament, pastoral candidates, or ruling elders. All those in temporary pastoral relationships, while not called and installed, must still have their terms of service approved by the presbytery. The session approves the terms of the relationship rather than the congregation, and the relationship is for no more than a 12-month period, although it is renewable annually (G-2.0504b).

Compensation works differently for pastors than for other kinds of employees. Each presbytery sets its own minimum salary for its region, and the pastor is paid an "effective salary" that always includes the following:[14]

- Housing allowance, which may be calculated based on actual anticipated expenses (mortgage payments, rental payments, utilities, repairs, furnishings, insurance, property taxes, additions, and maintenance) but cannot exceed the annual fair market rental value of the actual home in its particular market, furnished, plus utilities.[15] The amount must be approved by the session prior to the beginning of each tax year. This amount is not taxable for federal income tax purposes.[16]
- Cash salary, which is the remainder of the cash compensation paid by the church.

In addition, Presbyterian congregations pay a percentage of the amount of the pastor's effective salary to the Board of Pensions in order to cover pension, medical care, and death and disability benefits.[17] Congregations often choose to provide for at least four weeks of vacation and two

[14] For more information on effective salary, see the Board of Pensions document, "Understanding Effective Salary" http://www.pensions.org/file/what-we-offer/benefits-guidance/forms-documents/Documents/pln-103.pdf/ See also the "Total Effective Salary Calculator" on the Board of Pensions website: http://www.pensions.org/calc/totalSalary.

[15] There is no necessary limit to the amount of a pastor's compensation that can be designated as a housing allowance if the allowance being claimed does not exceed the fair market rental value of the house furnished, plus utilities.

[16] Pastors who live in church-owned manses do not pay income tax on the fair market rental value of the manse or on any manse allowance they may receive to cover related expenses such as utilities, repairs, and furnishings.

[17] Other employees with a regularly scheduled work week of 20 or more hours may also be eligible for medical, dental, death and disability coverage through the Board of Pensions. Refer to the Board of Pensions website at www.pensions.org for details of coverage.

weeks of study leave for full-time pastoral positions, and some congregations choose to offer additional benefits such as sabbatical leave,[18] dental coverage, or flexible spending accounts.

IRS Compliance

The tax status of pastors is also different from other kinds of employees. The basic rules are:

- Pastors are considered self-employed for Social Security purposes with respect to their ministry work. As a result, they pay the full 15.3 percent self-employment tax rate rather than the 7.65 percent employee's share of Social Security.
- Pastors' compensation is exempt from income tax withholding.
- Pastors may *voluntarily* request that their congregation withhold a specified amount from their wages. For many pastors, this is easier than estimating quarterly payments. A pastor who elects voluntary withholding would file a W-4 with the church.
- No withholding exemption exists for non-pastor church employees.

In addition to filing W-2s and W-3s in order to report income and withholding, congregations are also required to file 1099s for all nonemployees who are paid $600 or more in total compensation in a year. For example, congregations who choose to use pulpit supplies rather than establishing a temporary pastoral relationship should file a 1099 for each pulpit supply to whom they pay a total of $600 or more in honoraria (not including mileage) over the course of the year.

Some presbyteries require that congregations provide their pastors with a Social Security "offset" to cover what would have been the employer's portion of the Social Security tax. This is considered taxable income for the pastor.

A church may set up an independent contract with an individual or company that provides certain occasional or ongoing services and has multiple other clients (such as website management, lawn or janitorial services, etc.). However, church secretaries, teachers, choir directors, preschool workers, business managers, and similar positions are considered church employees not independent contractors. See *Church Finance: The Complete Guide to Managing Ministry Resources* for a helpful list of determinative rules regarding who may or may not be considered outside contractors.[19]

In practice, this can all be quite complicated. Congregations should consult with the presbytery regarding terms of call and Board of Pensions requirements. Either the presbytery or an accountant will be able to address tax questions.

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[18] For resources on sabbatical leave for pastors, see http://oga.pcusa.org/section/mid-council-ministries/pastors/rationale-sabbatical-leave/.

[19] Batts, Michael and Hammar, Richard R., *Church Finance: The Complete Guide to Managing Ministry Resources* (Carol Stream, IL: Christianity Today Resources, 2015), 244–45.

Employee Oversight

Employment Policies and Employee Handbooks

Any congregation that has employees should have an employee handbook or policy manual that is given to every employee when they are hired. The employee should be expected to sign a document stating they have received the handbook, and the document should be kept on file with the congregation.[20] These handbooks outline various aspects of the employer/employee relationship and make congregational life less chaotic by providing a common reference point.

Determining what to include in a handbook can seem daunting, especially if a congregation's existing handbook has not been revised in many years or the congregation has never had one. Typically, employee handbooks address the following categories:

- Equal Employment Opportunity (EEO) statement (clarifies that a congregation will not discriminate)
- Compensation and benefits (e.g., how often employees are paid, whether overtime requires advance permission, how vacation time is accrued and used, which days are recognized as holidays, medical and family leave, and how responsibilities such as military leave or jury duty are handled)
- Safety and security (e.g., snow day or concealed weapon policies)
- Performance management, including both professional development and processes for disciplinary action up to and including termination (e.g., building up skills or capacity for an employee to take on expanded responsibilities or correcting problematic employee behavior)
- Voluntary separation (e.g., notice requirements and expectations for the return of church property)
- Employee concerns and grievances (e.g., a process for receiving employee concerns about a supervisor while protecting the employee from retaliation)
- Digital media use (e.g., policies covering what cannot be viewed on church-owned computers or what cannot be said on church social media accounts)
- Sexual harassment prohibition (e.g., policies to create a safe reporting procedure)
- Child/youth/vulnerable adult protection (policies designed to prevent injury to or abuse of children and vulnerable adults)
- Employee standards of behavior (e.g., standards for dress or for the use of nicotine while working)
- Unemployment policy (clarifies that churches are exempt from participation in state unemployment taxes)

[20] If the manual changes, employees should be asked to re-sign it at the time of their next annual review.

- Information about at-will employment. All states recognize at-will employment, the concept that an employee can leave employment at any time for any reason and an employer can terminate an employee at any time for a reason or no reason, as long as the reason is not discriminatory or otherwise illegal. Some states have conditions on at-will separation; check with your local legal advisor.

Because applicable state and local laws vary, it is not possible to include a full list of employment policies in this document. It is also important to know that employment law changes, so policy language needs to be reviewed at least annually. The presbytery is any congregation's best resource for model policies that comply with current federal, state, and local law. In addition, the Employee Handbook of the Presbyterian Church (U.S.A.), A Corporation (the corporation of the General Assembly), is available for review from the Human Resources Department. For specific questions, consult presbytery staff, the PC(USA)'s Legal Services office, or a local employment attorney.

Once policies have been adopted, they should be followed consistently among all staff so that there is no risk of discrimination. Ensuring compliance is often the responsibility of the head of staff, but the session is ultimately responsible. Sessions and session personnel committees should include adherence to personnel policies in the pastor's job description and should review compliance as a part of the pastor's annual evaluation. They should also review the congregation's personnel policies annually, both to ensure that the policies follow Presbyterian polity and applicable law and to ensure that they themselves understand the policies.

Supervision and Evaluation

Too often the responsibilities of supervision and evaluation are seen primarily (if not, perhaps, exclusively) in negative terms. The temptation can be to focus on problems and shortcomings. But supervision and evaluation should be even more about recognizing and celebrating accomplishments. It should be about finding ways to support continued growth in areas of excellence and not only about shoring up areas needing remediation. These functions should provide opportunities for evaluating not only staff persons but also the mission tasks of the congregation to see how mission needs and personal gifts are best aligned to accomplish mission goals. When these positive concerns are kept to the fore, both supervisor and employee may find renewed energy around these important functions.

In preparation for a performance evaluation, have the employee reflect on questions like these:

- What do you see as the chief accomplishments of our congregation's mission in the past year, and how did you contribute to those accomplishments?

- What opportunities for new mission do you see for us in the coming year, and what gifts do you bring to help us bring them to reality?
- What areas of professional growth and development are you finding energy around at this time, and how can we support you in those efforts?

Depending on the size of the staff, these questions may need to be focused more particularly on mission objectives as expressed within the person's job description. But opening an evaluation meeting with a discussion of prepared responses to questions like these can create a space for a productive evaluative process that is more than focusing only on problems.

Even when a congregation agrees on its mission and has established clear job descriptions and an annual review process, it may still have difficulty assessing staff performance. Typical challenges include:

- The congregation may not be clear about who is responsible for evaluation—the session, a personnel committee of the session, or a pastor—and what process to follow.
- Those responsible for evaluation may not have been trained in performance management.
- Those responsible are often uncomfortable evaluating someone else's performance, especially if the person they're evaluating does a job they don't personally know how to do.
- Those responsible may be afraid that anything perceived as criticism will cause conflict.
- If those responsible are not staff, they may not interact on a daily or even weekly basis with persons they are expected to evaluate.
- If those responsible are a group, members may have close personal relationships with or alternatively personal hostilities toward staff they are expected to evaluate, making it difficult for the group to speak with one voice.

If these problems aren't addressed—if effective evaluation doesn't happen—the result for the congregation can be years of failure to carry out the mission and ministry to which God has called the congregation, to care for the members of the congregation, and/or to serve the surrounding community, which may be changing.

One way to address any reluctance to supervise and evaluate, especially as it relates to normal human reluctance to judge others or fears of causing conflict, may be to distinguish between the way care is expressed in an employment relationship and the way it is expressed in a pastoral relationship.

When a pastor interacts with a member or when members interact with each other in a time of trouble, for example, the goal of the relationship is to help the person experience God's love and justice in the midst of difficulties and celebrations.

In an employment relationship, however, both employer and employee have agreed, first and foremost, that the goal of the relationship is to be faithful to God's mission for the congregation as it has been discerned by the congregation together. While pastoral care may still be offered if a staff person encounters difficulties, care within an employment relationship primarily takes the form of such things as clear job descriptions, health benefits, and leave policies. Ultimately, if an employee fails to perform well enough to help the congregation achieve its mission, it may become necessary to require changes in behavior through performance improvement plans, mentoring, additional training, or even termination or dissolution of call. Change is fundamental to the employment relationship because both the congregation and the staff have agreed to be responsible for and accountable to the congregation's mission. A good performance management process will recognize and negotiate needed change.

CONSIDER
When there is a considerable cultural difference between the staff person and the community being served, additional support for the staffer may be warranted. The burdens on and extra effort required for persons to lead across significant differences are high. Consideration for how staff persons are supported from their cultural perspective is recommended. Care should be taken not to require said support or to question when it is cultivated. For example: Women of color may struggle with receiving so many subtle acts of exclusion (aka microaggressions) in the daily doing of ministry in a majority White congregation. Healthy support mechanisms recognize that context drives what good care is. What works for persons in a dominant culture may be harmful for persons from marginalized identities. Care for the effective mission means appropriate care for the persons and the systems charged with doing that ministry.

What, then, does a congregation do if an employee is also a member? For those responsible for supervision and evaluation, the primary form of relationship regarding areas of work responsibility should be the employment relationship. The employee has many opportunities for friendship and even for pastoral care from another pastor, but there is only one supervisor and only one mission to which both the employee and the supervisor are responsible. In situations in which an employee is also a church member, the supervisor, whether an individual or a group, and the employee must agree in advance to prioritize the employment relationship as it relates to areas of work responsibility. In certain areas the "personal" and the "professional" will clearly overlap (for example, in addressing work responsibilities in the context of extended leave for personal or family member medical necessity), but both supervisors and employee need to understand their distinct and respective responsibilities to both individual and the congregation. This practice is not recommended in most cases when avoidable.

For employees to succeed and for God's mission to go forward, the person or group responsible for supervision and evaluation should expect to provide the following for each direct report:

- Supervisory conversations, as often as daily, that recognize the employee's successes and struggles and that offer encouragement and correction as situations arise

- Weekly/monthly/quarterly supervisory check-ins with employees, with frequency depending on both the employee's need for assessment and support and the supervisor's need for information
- An annual evaluation based on the specific elements—essential functions, core competencies, and goals—of the job description and an assessment of progress toward the employee's identified goals, such as SMARTIE goals (see p. 12) or another way of setting achievable and measurable goals[21]

Performance management does not depend on the supervisor or evaluator knowing how to do the employee's job. Instead, the job description and goals should be clear enough and measurable enough that they can be used to define whether the employee is performing or not. For example, if the congregation sets a goal to start, within the next 12 months, a new worship opportunity for a different demographic of worship participants, and the music director is tasked with identifying and implementing an appropriate new music offering, then the music director should be evaluated on this goal and whether it cohesively supports the new worship service.

CONSIDER
Anonymous surveys are cover for explicit bias to be exercised without responsibility or accountability.

Anonymous member surveys and anonymous complaints should not be used for performance management. A job description, once adopted by a session, is the only applicable standard for whether an employee is performing effectively. Providing a voice to every discontented individual, especially those who do not understand or agree with the congregation's discerned mission, only leads to employee confusion and conflict among members. Members who are unhappy with staff performance should be expected to speak to the session or its personnel committee about their concerns.

Very few people are truly gifted at either giving or receiving performance evaluation, but some version of it is fundamental to the effective pursuit of God's call. Both pastors and members who are expected to function in a supervisory or evaluative role should receive training so that they can do the work effectively. Those who are reluctant to be trained in performance management, as well as employees who refuse to be meaningfully supervised or evaluated, should probably not be retained in their role.

Standards of Conduct and Professional Ethics

In 1998, the 210th General Assembly approved a report titled "Life Together in the Community of Faith: Standards of Ethical Conduct for Members of the Presbyterian Church (USA)."[22] Similar

[21] For examples of a job description and an evaluation form based on the job description, see Appendices B and D.
[22] https://www.pcusa.org/site_media/media/uploads/oga/publications/ethical-conduct.pdf

standards were approved for employees, volunteers, and ordained officers. These standards were recommended for study, approval, and inclusion in manuals of operations and for use by congregations, sessions, and personnel committees. In 2011, based on "Standards of Ethical Conduct," the Presbyterian Center approved "Standards of Behavior"[23] on how to create a culturally proficient workplace. In 2006, an Ethics Policy for employees of the Presbyterian Mission Agency and the Office of the General Assembly was adopted.[24] This is a business ethics policy. More recently, the Presbyterian Mission Agency, Office of the General Assembly, and the Administrative Services Group of the Presbyterian Church (U.S.A.), A Corporation, adopted a revised version of this policy for their employees, including the following:

- A commitment to avoid conflicts of interest
- A promise of confidentiality regarding all information not publicly known about the entities
- A duty to keep accurate and timely records
- A duty to disclose violations of the ethics policy and to protect whistleblowers from retaliation
- A description of the investigative process to be used when violations are alleged, including the option to put the accused staff on administrative leave pending the result of the investigation
- A duty to train staff in the meaning and intent of the policy[25]

All employees are annually required to acknowledge receipt of the policy and indicate that they are responsible for ensuring that employees under their supervision are aware of the policy and are asked to name any violations known to them at that time. Whistleblower forms are provided for reporting violations, as are procedures of processing a report of a violation.

Congregations are encouraged to adopt similar policies and procedures. They are also encouraged to hold annual training for both session members and staff regarding ethics policies, and to ask session members and staff to sign a document attesting to their understanding. In the case of session members, such training can be included in annual training about the manual of operations in order to ensure session awareness of the congregation's policies.

Sexual Misconduct and Abuse

The Presbyterian Church (U.S.A.) believes that sexual abuse, sexual harassment, and sexual misconduct are never permissible or acceptable. As councils of the church, sessions are ***required*** by

[23] https://www.presbyterianmission.org/resource/standards-behavior/
[24] https://www.presbyterianmission.org/wp-content/uploads/ethics-policy-pma-oga-employees.pdf
[25] https://www.presbyterianmission.org/wp-content/uploads/sites/20/A-Corporation-Universal-Handbook-Effective-1-1-20-final.pdf

the *Book of Order* to adopt and implement a sexual misconduct policy and a child and youth protection policy. Policies approved by the General Assembly include:

- **Standards of Ethical Conduct**
  (Approved by the 210th General Assembly [1998]). The standards provide that members, employees, volunteers, and ordained officers of the PC(USA) will refrain from exploiting relationships for personal gain, including sexual harassment. **Download**
- **Sexual Misconduct Policy and Its Procedures**
  (Adopted by the 219th General Assembly [2010], updated October 2013). It is the policy of the Presbyterian Church (U.S.A.) … that all church members, church officers, nonmember employees, and volunteers of congregations, governing bodies, and entities of the church are to maintain the integrity of the ministerial, employment, and professional relationship always. Persons who engage in sexual misconduct are in violation of the principles set forth in scripture, and 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. **Download**
- **Child/Youth/Vulnerable Adult Protection Policy and Its Procedures**
  (Approved by the 222nd General Assembly [2016]). It is the policy of the General Assembly of the Presbyterian Church (U.S.A.) and all entities of the General Assembly that all church members, church officers, nonmember employees and/or contractors, and volunteers of congregations, councils and entities of the church are to maintain the strongest sense of integrity, safety, nurturing, and care involving all interactions with children, youth, and vulnerable adults. This policy applies to all General Assembly entity sponsored activities that involve children, youth, and vulnerable adults. **Download**

The General Assembly policies are models that congregations can use to draft their own policies, which should be drafted for the particular church. Additional resources and information on all aspects of creating safe ministries, including reports, liturgical resources, and guides to creating policy, can be found at https://www.presbyterianmission.org/legal-resources/creating-safe-ministries/helpful-resources/.

Termination

One of the hardest decisions for any congregation is whether to terminate an employee. As these decisions are considered and discerned, refer to policies and procedures already within the PC(USA) for discipline, such as the Rules of Discipline and the responsibility of the congregation, the session, and any committees of the session to follow the Rules of Discipline. The *Book of Order* also outlines

who is responsible for termination; it is recommended that this responsibility be placed in the manual of operations. Within the PC(USA), the pastor is never responsible for termination.

Although every case is different, the following can also be helpful:

- Adopt policies and procedures for progressive discipline and termination and follow the policies consistently.
- Those responsible for supervision should address poor performance or poor behavior *as it occurs* and should document what was said or done. Any ongoing problems should always be documented in writing in annual evaluations.
- Be clear in the manual of operations about who is responsible for any decision to terminate. It is never helpful to have to debate who is in charge in the midst of a difficult staffing decision.
- Whoever is responsible for a decision to terminate, whether session or personnel committee, should be trained to do this difficult work.
- If it appears that a termination decision may need to be made at some time in the future, talk to an attorney now in order to identify and mitigate any potential legal hazards.

Pastoral Dissolution

Only the presbytery is responsible for dissolving the installed and called pastoral relationship after consultation with the pastor and the congregation. It is not appropriate for a session and a pastor to negotiate a dissolution agreement since neither the session nor the pastor has the power to dissolve the pastoral relationship. Any potential additional compensation in addition to the salary (often referred to as a severance package) for the pastor is considered a change to the term of call of the pastor and must be approved by the congregation during a congregational meeting. It is not appropriate for a session and a pastor to agree to a severance package since neither the session nor the pastor has the power to approve the change to the terms of call.

Appendixes

Appendix A

Guidance on Interview Questions

What You Can Ask/What You Cannot Ask

Issue	Do NOT Ask	You May Ask
Age	Applicant's age, date of birth, date of high school or college graduation. Federal and state laws prohibit discrimination based upon age, 40 and over.	Whether the applicant is over the minimum age and under the maximum age, if age is a bona fide occupational qualification.
Alcohol or Drug Use	Any questions at all. Under the Americans with Disabilities Act alcoholism is a covered disability, but current illegal drug use **is not** protected.	Nothing.
Arrest Record	Any questions at all. The EEOC discourages employers from relying on arrests to make hiring decisions; studies show that racial ethnic citizens are arrested at higher rates than white citizens.	Nothing. After job offer and before start of employment, conduct background checks to address any relevant issues in this area.
Citizenship/ National Origin	Where the applicant or parents were born, customs, accent, attire, date they/he/she became a citizen. Federal and state laws prohibit discrimination based upon citizenship and national origin.	What languages the candidate speaks or reads/writes, only if being multilingual is relevant to the job duties of the position.
Credit History	Any questions at all. Credit history and credit ratings are considered discriminatory toward minority candidates.	Nothing. Credit will be included in background check if relevant to the position (after job offer and before start of employment).
Criminal Record	Any questions at all.	Nothing. Run criminal background checks to address any relevant issues in this area (after job offer and before start of employment).

Disabilities	Any questions about obvious or perceived disabilities, past injuries, physical limitations, worker's compensation claims, lawsuits over injuries, medications, or any question that would lead to answers about disabilities. Under the Americans with Disabilities Act, pre-offer inquiries about disabilities are prohibited, except in very limited circumstances.	You may show the applicant the job description and ask if the applicant can perform the essential functions of the job. 1) If the answer is yes, ask nothing else; however, if necessary, you can ask the applicant to show how they would perform one of the essential functions, then stop asking questions in that area. 2) If the answer is yes and the candidate can perform the essential functions *with accommodation*, discuss the accommodation and seek legal advice. 3) If the answer is no, the candidate cannot perform all the essential functions of the job, document the answer and ask which functions the applicant cannot perform. If the applicant self-identifies as disabled, document it.
Gender Identity or Expression	Any questions at all about gender identity or expression.	Nothing.
Genetic Information	About genetic tests of applicant or family members or family health history. Under the federal Genetic Information Nondiscrimination Act, it is illegal to discriminate in employment based upon genetic information.	Nothing.
Licenses and Certifications		If they are relevant to the position.
Marital or family status	About marital, family status, pregnancy, number of children, or childcare issues. Federal and state law prohibit discrimination based upon gender and pregnancy.	If the applicant can perform the essential functions of the job, including work schedule, but the question must be asked of ALL candidates, not just female candidates.
Membership	Any questions about clubs and organizations to which the applicant belongs, unless they are expressly relevant to the position.	Organizations to which applicant belongs and positions held, if the information is not used to discriminate based upon a protected category (e.g., age, gender, race). And the organizations should be relevant to the position (e.g., if you are interviewing a lawyer, bar association membership is relevant).

Military Service	Any questions about military service, unless they are expressly relevant to the position. Federal law prohibits discrimination based upon military service.	Rank attained, experience, and education in the military as it relates to the position.
Race/Color	Any questions at all about race or color. State and federal law prohibit discrimination based upon race/color.	Nothing.
Religion/Creed	Questions about religious beliefs, to what religious community the applicant belongs, religious holidays the applicant observes, religious customs, unless religion is a bona fide occupational qualification for the position.	If the applicant can perform the essential functions of the job, including work schedule.
Sex	Questions about the gender of an applicant. State and federal law prohibit discrimination based upon a candidate's gender.	Nothing.
Sexual Orientation	Anything at all about a candidate's sexual orientation.	Nothing.
Smoking	If the applicant smokes. It is a violation of laws of some states to discriminate against smokers.	Nothing.

Appendix B

Sample Annual Evaluation Form Based on Job Description*

Employee Name:

Position Title:

Supervisor's Name:

Supervisor's Title:

Date of Review: **Period Reviewed:**

Accomplishments (Indicate progress related to goals below that were identified during last year's review. Also list other accomplishments from this review period.)

A.

B.

C.

D.

Essential Functions and Responsibilities: (Note that the contents of this section correspond to the section of the same name in the employee's job description.)

Performance Expectations Taken from Job Description	**Comments** Describe how performance compares with expectations. Describe strengths and areas for improvement.	**Rating** Performing or Needs Improvement
Oversee accounts payable and receivable processes, including verification of cash donations, management of bank deposits, working with accountants to ensure compliance with appropriate policies		
Manage budgeting and auditing processes		
Assist pastor as needed		
Produce quarterly congregational statements of giving		
Purchase and manage supplies and equipment		
Act as primary receptionist whenever in office and ensure a welcoming environment for all		
Manage incoming and outgoing mail		
Train volunteers regarding routine office procedures		
Assist with set-up of special events as needed		

Assist with meetings of boards and committees as needed		
Produce minutes for annual meeting		
Manage relationships with vendors		
Maintain files		
Provide technical support as needed for staff		

Core Competencies Taken from Job Description	**Comments** Describe how performance compares with expectations. Describe strengths and areas for improvement.	**Rating** Performing or Needs Improvement
Interpersonal Skills: Establishes good working relationships with all those who are relevant to the completion of the work; uses diplomacy and tact; is approachable; considers the impact of his or her actions on others		
Mission Ownership: Demonstrates understanding and full support of the mission, vision, and values of the organization		

Technical Expertise: Acquires and demonstrates the technical skills required to proficiently complete the essential functions of the job; seeks to develop skills which are lacking		
Time Management: Is able to focus time on tasks that contribute to organizational goals; uses time effectively and efficiently; can appropriately balance priorities		
Attention to Detail: Consistently attends to the many small pieces that must be assembled into an organized whole; follows up on missing items; resolves unanswered questions		
Integrity and Trust: Is seen as trustworthy by others; responds to situations with consistency and reliability		
People/Volunteer Management: Provides direction; achieves results through the efficient deployment of volunteers; engages people in their areas of giftedness and passion		

Goals for the next review period. (Goals should be stated in a way that relates them to the Strategic Plan and should focus on new ways in which this position can contribute to achieving the plan.)

A. Identify and implement a new telephone system

B. Continue to provide assistance in analyzing giving data

C.

D.

Changes to job description.

A.

B.

***CONSIDER**

Care must be taken to be sensitive to how job descriptions form a picture of the potential employee and narrow the accessibility of the job search. Pay attention to ways discrimination can sneak in—is disability restrictive? Or does accommodation make it moot? How are caretaking skills described? Ask for help in assessing these things with different audiences and people sensitive to the concern.

Some of these assessments may be cultural and center on dominant culture related to understandings of time, effectiveness, and efficiency. When employees and organization differ in their cultural frames, conflict arises and often the disadvantaged party is the employee. Be watchful for a narrowing of the expressions that get the label "good." What does diplomacy and tact look like in different cultural expressions? Who is assessing what approachable means?

In addition, who is seen as trustworthy has a lot of culture in it. Implicit bias and automatic associations inform this more than is often acknowledged. The group's makeup along difference informs this too—if the only person

different is deemed untrustworthy. Check the biases of the system and do not be deceived to look only within the individual.

Cultural lenses often have gifts missed because they are different. This is a results-focused assessment. Do not allow it to expand to process critique. If others are directed, achieve, and engaged, then the ways the employee did it are not on the table. To do that would be to require one approach or to signify one as the measure for all.

Rev. Gregory Keosaian – Statement of Faith

"Everyone has got to die, but I always believed an exception would be made in my case. Now what?" [William Saroyan (1908-1981)]

As human beings, we are mortal, fallible, and finite. Our sin, first and foremost, is that we refuse to believe that, and assume that an "exception" *will* be made in our case. We cling to what Henri Nouwen referred to as "the illusion of immortality," we surround ourselves with lots of "things," and proceed to live our lives in alienation and separation from God – who is the *only* source of authentic life, full, creative life, Everlasting Life – thinking, instead, that we have the resources to make it on our own. And if, as is invariably the result, we find ourselves feeling "distant" from God, we have only to pause and ask ourselves just who it is who has *moved!*

Our salvation is that, by God's Grace – wholly undeserved – whoever and whatever we are, we are deemed acceptable in God's sight, accounted righteous, as the Apostle Paul would say.

God loves each one of us, not just equally, but *uniquely*. God has revealed that amazing love for us, *while we were yet sinners*, in the person of Jesus Christ, God's only Son, in whom God has lived and walked in our midst, suffered with us and for us, and died on our behalf. But because of the Resurrection of Jesus Christ – God's final victory over all that would hurt or destroy us, even over that "last enemy," death itself – the final word can never be defeat and hopelessness, but rather a life filled with hope and new meaning, *for all of eternity*, for everyone who trusts in God's steadfast love and continuing graciousness toward humankind.

When Jesus returned to his place in eternity, at the "right hand of God," the Church – the Body of Christ – was born by the power of the promised Holy Spirit, that mysterious, awesome presence of God in our midst, whom we know as Advocate, Comforter, and Counselor; the ***Paraclete*****,** literally, the one summoned to our side.

The words of the Bible, which are the work of Spiritually Inspired human minds and hearts, uniquely and authoritatively bear witness to the Revelation of God's redeeming Love in Jesus Christ. In preaching and worship, we proclaim and celebrate God in Jesus Christ, and acknowledge our dependence upon God. In the Sacraments of Baptism and the Lord's Supper, which are the visible signs of God's invisible Grace, we experience Christ's living presence among us, we remember how our Lord suffered and died on our behalf, and yet rose triumphant, we hear his summons to faithful discipleship, and we are reminded that God's acceptance of us is solely a matter of God's own prerogative and initiative.

The Church is the unique community of people, called into being by God, nurtured, sustained, and empowered by the Holy Spirit, whose purpose it is to study, to share, to serve together, in the world, in the name of Jesus. The Gospel does not exist in a vacuum. As disciples of Jesus Christ, we are called upon ("Church," in Greek, ***Ekklesia***, literally means "called out") to become involved in the society in which we live, to become involved in the lives of the people around us. The Gospel is God's *power*, which summons us to action: to say *NO!* To everything that brutalizes and dehumanizes people, and to say *YES!* To those who suffer injustice. Faith, therefore, manifests itself in commitment, which must be renewed constantly. The Christian life is, indeed, "*a gift to be received with gratitude, and a task to be pursued with courage.*" [The Confession of 1967] To live in response to the Gospel, to live *in the Spirit*, is to adopt a whole new posture, a new attitude, which consists of an acknowledgment of our limitations, a reliance upon God's Grace as the only viable alternative, and an acceptance and love of ourselves and each other as children of God.

These theological perspectives and beliefs have instilled in me a deep sense of *humility and gratitude* as I go about my life and ministry. They have given direction to my preaching, teaching, and pastoral care; and to my approach to Church administration. They have helped me to risk showing something of my own vulnerability, and have made it a little less frightening to answer the question, "*Now what?*"

- Gregory J. Keosaian—December 13, 2021 -

Lynn Barger Elliott

Statement of Faith

I place my hope in a God who created, recreates and sustains Life. In the flight of a blue heron, the fleeting blossom of an hibiscus, the delicate design of ecosystems and galaxies, I glimpse God's magnificent artistry. In a parent displacing a family in search of a safer life, the regenerated nerves of a stroke survivor who I visit in the hospital, and the joy of watching my children run on a lacrosse field, I marvel at the courage, vitality, and joy of human life created in the image of God.

I place my hope in Jesus the Christ, fully God and fully human, who models how we are to love God and our neighbor as ourselves. In His death, we are shown the extremes to which human beings will go to destroy God's presence in their very midst. When Jesus walked out of the tomb, we were assured death is not the ending of life, but rather that there is no place we can go, and nothing we can do, that God cannot restore us to new life.

I place my hope in the Holy Spirit who Jesus called the teacher, comforter and guide to truth. As we open our spirit to the Holy Spirit, we move in sync with all that is holy in our world. We can be stirred to an awareness of our own calling and inspired to proclaim the gospel: the good news of the reality, teachings and promises of Jesus Christ. Through shouts and whispers, the Spirit unites believers in a vision of peace and justice for all.

I place my hope in the Church as the place where all are welcomed to train and to prepare to become the body of Christ - the heart that feels the pain of the marginalized, the ears that discern the stories of hope in an often hopeless world, the hands that extend peace to the anxious, the feet that stand firmly before those who propagate injustice, and the mouths that teach the laws and parables of God.

I place my hope in the sacraments that ask us to walk in Jesus' footsteps as we are baptized and to begin our journey towards righteousness as we find our place around the Passover table alongside the disciples. As infants are baptized, we affirm the belief we belong to God long before we have the capacity to grasp or act on this truth. As we pass the cup and the bread, we are reminded to make a place for all whom Jesus extended his touch and compassion: the stranger and the sinner, the broken and the afflicted, the powerful and the powerless.

I place my hope in scripture which chronicles the power of God's recreating love, the call of living our lives for Christ, and the revelation of the movements of the Spirit in our world.

As I seek to serve Jesus Christ and the Church, I place my hope in His promise to extend gifts and abilities to all who follow Him and to receive my faults in grace, so that I may love the Lord with all my heart, with all my soul and with all my mind...and to love my neighbor as myself.

Mark Barger Elliott

Statement of Faith

I believe God created the universe and intended it to exist in harmony and peace. Planets observed through a telescope, atoms measured through a microscope, mountains climbed at sunset and the rustle of trees in autumn, all testify to the majesty and wonder of God. Made in God's image, human beings are called to learn how to love their Creator and their neighbor as themselves.

God's intended harmony and peace for all creation was broken by humanity's desire to rebel against God's plan and to seek pleasure instead of service, advantage rather than sacrifice, and grievance over forgiveness. This rebellion is called sin and yet, amazingly, God responds to our misguided actions with mercy and an offer to reconcile through repentance. This gift is called grace and through it we are granted the opportunity to respond with faith, gratitude, and to live as disciples of Jesus Christ.

I believe that God revealed God's self to the world in the actions, words and touch of Jesus Christ. Fully God, fully human, Jesus is a living example of God's steadfast love towards all of creation from lilies in the field to the most marginalized in society. On the cross, Christ died and bore our sins. In the resurrection, Christ released us from the power of sin and death. Through our acceptance of Christ's divinity, we become a new creation invited to live an abundant life.

I believe in the Holy Spirit, the giver and renewer of life. The Spirit empowers us to work with God in restoring creation in both word and deed. The Spirit enables us to pray, to interpret the scriptures as well as proclaim the good news of Jesus Christ. The Spirit comforts us in our failures, restores us when we are weary, and guides us in the work of reconciliation. I trust in one triune God whom I worship and serve in my life and ministry.

I believe in the authority of scripture, the revealed word of God, inspired by the Holy Spirit, yet bearing the fingerprints of human authors. Through our study of the Old and New Testaments we engage with a living Word that offers guidance and instruction in how to lead our lives.

I believe in an inclusive, united church, which worships, serves and proclaims Jesus Christ. The mission of the church is to be God's instrument in the world, praying for and enabling reconciliation and healing. The church administers the sacraments, signs and seals of God's promises to us. In baptism we are initiated into the family of God and reminded how God continually reaches out to us even before we are conscious of God's presence. By sharing in communion, we remember and give thanks for the life and sacrifice of Jesus Christ and are nurtured and strengthened in our journey of faith. Today, we boldly proclaim "Christ is Lord" and pray, "Come, Lord Jesus." When Christ returns, the Kingdom of God will be made visible and we will participate in a new heaven and a new earth.

Presbytery of Southern New England
Committee on Ministry
Recommendation to establish an Administrative Commission
for the Turn of River Presbyterian Church

The Committee on Ministry recommends that the Presbytery **ESTABLISH** an Administrative Commission to work in partnership with the Session of the Turn of River Presbyterian Church of Stamford, at their own request, to assess that Church's continuing viability for ministry and mission.

If as a result of this assessment, it is the determination of the Administrative Commission that the Turn of River Presbyterian Church of Stamford is not able to continue as a congregation of the Presbytery, then the Commission shall have the power and authority to carry out all matters related to either a merger with another Church or Churches, or the dissolution of the Church, to include:

1. The assumption of original jurisdiction, in accordance with **Book of Order G-3.0303e**
2. The pastoral care of the members
3. The arrangement of an appropriate celebration of the ministry and mission of the congregation
4. The orderly dismissal of members to other congregations of their choosing
5. The securing, holding, and using of the properties of the congregation
6. The making of recommendations to the Presbytery about the sale or disposition of such property

In consultation with the Nominating Committee, the Committee on Ministry **NOMINATES** the following persons to serve on the Administrative Commission:

- Armin Thies, Ruling Elder, First Presbyterian Church of New Canaan (CT)
- Joan Priest, Teaching Elder, Member-at-Large (CT)
- Andre Castillo, Teaching Elder, First Presbyterian Church of Greenwich (CT)

Background and rationale: The Turn of River Church (TORCH) has served as a Christian witness in Stamford since 1861, becoming a Presbyterian congregation in 1955. Following the departure of the most recent installed pastor, the Rev. Jim Mahan, in 2019, the congregation and the session have been engaged in discernment about the future of their ministry, facilitated by the Rev. Joan Priest, the appointed moderator of the session, and the Rev. Robert Rodriguez, the stated supply pastor.

On January 28, the moderator of the session communicated to the PSNE stated clerk the session's request that the presbytery arrange for the dissolution of the church. The session characterized the church's circumstances as follows:

1. At present TORCH has 25 active members. Of these numbers, our weekly attendance is approximately a maximum of 11 people. Of these faithful remnants,

five serve on Session and three serve on Deacons.

2. Rev. Rob Rodriguez was hired as our Stated Supply, to provide consistent pastoral care, of which he has far exceeded TORCH's expectation, and to help transition TORCH into our new state of being. That state could be merger with another church, nesting, which we have done before, or ease us into the final stage, dissolution. He has valiantly searched for other congregations, both within our formula of agreement, and outside of it, to find a congregation that is looking for a home and would be willing to worship with us. No successful match has been found with no other prospects at this time.
3. TORCH members have also valiantly tried to keep to our current practices, serving on committees, fellowship hour, and other works to keep us together in this home, not just a house of God, but our home. Within the last year, the bodies of our members have not been at 100%. The spirit is willing, but the flesh has gotten a bit weaker. With fewer resources it has become more difficult for us to maintain what is important to us. Our Deacons still serve those who need care and the facility needs. Our Session still governs and serves the needs of our congregation. As each valuable resource, or member, becomes less able, we are approaching a time that will warrant emergency action. We of TORCH are choosing a date of dissolution, while we are still able.
4. If the way be clear, there are still a few projects in the works of which TORCH can be impactful and celebrate the 161 years this church, these people, have been in and serving this community.

The session has proposed an effective date of dissolution of June 30, 2022, with a final worship service to be held on June 26. As the dissolution of a congregation can be effected only by the action of the presbytery, the proposed Administrative Commission will need to hear from the session and make a determination as to how to proceed. The proposal above vests the Commission with the authority to carry out all matters related to dissolution, if after due consideration it determines that this is the most faithful course of action.

Presbitério do Sul da Nova Inglaterra
Comissão do Ministério

Recomendação para estabelecer uma Comissão Organizadora
para a Igreja Presbiteriana Brasileira

A Comissão de Ministério **RECOMENDA** que o Presbitério **ESTABELEÇA** uma Comissão Administrativa com o propósito de organizar a Igreja Presbiteriana Brasileira de Hyannis como uma congregação do Presbitério do Sul da Nova Inglaterra. Esta Comissão Administrativa terá autoridade para:

1. Receber pedidos de membresia na igreja, na forma de comitê organizador (G-1.0201), que deverá ser elaborado em português e inglês.
2. A seu critério, declarar a Igreja Presbiteriana Brasileira uma congregação organizada do presbitério.
3. Assumir os plenos poderes o conselho, até que seja instalado um conselho devidamente eleito, incluindo:
   - A autoridade para convocar uma reunião da congregação para eleger presbíteros e presbíteras e, se a congregação assim decidir, diáconos e diaconisas.
   - A autoridade para treinar, examinar, ordenar e instalar as pessoas eleitas pela congregação.
4. Trabalhar em estreita colaboração com a congregação nas seguintes áreas:
   - Nomeando formalmente a liderança pastoral instalada.
   - Planejamento para o serviço e testemunho da congregação.
   - Fornecer treinamento e recursos aos oficiais, especialmente no que diz respeito à política e finanças.
   - Aconselhamento sobre incorporação e estatutos para a congregação em conformidade com a Constituição da Igreja Presbiteriana (EUA).
5. Conduzir um culto de organização, no qual a comissão orderanará oficiais da igreja, expressará agradecimento a Deus em nome do Presbitério pelo ministério da congregação e pedirá a bênção de Deus sobre a nova congregação.

Presbytery of Southern New England
Committee on Ministry

Recommendation to establish an Organizing Commission
for the Igreja Presbiteriana Brasileira

The Committee on Ministry **RECOMMENDS** that the Presbytery **ESTABLISH** an Administrative Commission for the purpose of organizing the Igreja Presbiteriana Brasileira of Hyannis as a congregation of the Presbytery of Southern New England. This Administrative Commission shall have the authority to:

1. Receive applications for membership in the church, in the form of an organizing covenant (G-1.0201), which shall be prepared in both Portuguese and English.
2. At its discretion, declare the Igreja Presbiteriana Brasileira an organized congregation of the presbytery.
3. Assume the powers of the session, until such time as a duly elected session is

installed, including:
   - The authority to call a meeting of the congregation to elect ruling elders and, if the congregation so decides, deacons.
   - The authority to train, examine, ordain, and install those persons elected by the congregation.
4. Work closely with the congregation in the following areas:
   - Formally calling installed pastoral leadership.
   - Planning for the service and witness of the congregation.
   - Providing training and resources to officers, especially with respect to polity and finance.
   - Counseling concerning incorporation and bylaws for the congregation conforming to the Constitution of the Presbyterian Church (U.S.A.).
5. Conduct a service of organization, in which the commission will install church officers, express thanksgiving to God on behalf of the Presbytery for the congregation's ministry, and ask God's blessing upon the new congregation.

A Commisão do Ministério nomeia/The Committee on Ministry nominates:

- Peter Cameron, Ruling Elder/Presbítero Regente, Calvin Presbyterian Church (RI)
- Anne Weirich, Teaching Elder/Presbítera Docente, Honorably Retired (MA)
- Gerson Roca, Ruling Elder/Presbítero Regente, Providence Presbyterian Church (RI)
- Gregory Keosaian, Teaching Elder/Presbítero Docente, Honorably Retired (MA) [*contingent upon his admission to membership in PSNE*]
- _____

Aliança Organizadora

Nós, abaixo assinados, em resposta à graça de DEUS, desejamos ser constituídos e organizados como uma congregação da Igreja Presbiteriana (EUA), para ser conhecidos como *Igreja Presbiteriana Brasileira (Brazilian Presbyterian Church)*. Nós prometemos conviver juntos em unidade, e trabalhar juntos no ministério como discípulos de JESUS CRISTO, vinculados a ele, e aos outros, como uma parte do corpo de CRISTO neste lugar, conforme os princípios da fé, missão e ordem da Igreja Presbiteriana (EUA).

Organizing Covenant

We, the undersigned, in response to the grace of God, desire to be constituted and organized as a congregation of the Presbyterian Church (U.S.A.), to be known as *Igreja Presbiteriana Brasileira (Brazilian Presbyterian Church)*. We promise and covenant to live together in unity and to work together in ministry as disciples of Jesus Christ,

bound to him and to one another as a part of the body of Christ in this place according to the principles of faith, mission, and order of the Presbyterian Church (U.S.A.).

Assinaturas/Signatures

CONTRACT FOR PASTORAL SERVICES

The following contract between the Session of Valley Presbyterian Church of Brookfield, CT and the Rev. Jason Santalucia is subject to, the Constitution of the Presbyterian Church (USA), the laws of the State of Connecticut and the approval of the Committee on Ministry of the Presbytery of Southern New England and is for the purpose of providing pastoral services to the Church.

DUTIES:
The pastor will be responsible to:

- plan and lead worship and preach at regular Sunday services
- serve as Head of Staff
- provide pastoral care to the sick and home-bound
- moderate the session and congregational meetings
- lead new member classes
- provide guidance, directions and review as necessary in goal setting and program planning
- work with groups, teams and committees (including the Board of Deacons) to assist them in carrying out assigned tasks
- train newly elected officers in conjunction with staff and experienced officers
- serve as an active participant in Presbytery and the larger church
- pray for the church

The Congregation and Session will be responsible to:

- support the pastor by affirming to the congregation and to the public his decisions and actions that are appropriate for his ministry and are in conformity with the Constitution, polity, and policies of the PC(USA)
- assist the pastor in the tasks required for his ministry
- follow the spiritual guidance and directions of the minister
- provide regular financial compensation according to the terms outlined below
- provide a performance review to the pastor at the conclusion of the contract period
- pray for the pastor during this contract period.

This agreement is for a period of 1 year to begin on February 1, 2022. The agreement may be renewed for periods of up to 1 year upon the mutual consent of Session and the minister and the concurrence of the COM. This agreement may be terminated by either the Session or minister upon 30 days written notice.

TERMS:
The pastor is employed full time, serving 35 hours per week, and will be compensated as follows:

Effective salary		
Cash Salary	$40,000.00	
Housing Allowance	$40,000.00	
Total Effective Salary	$80,000.00	
Pension coverage under the Board of Pensions (8.5% of effective salary)		$ 6,800.00
SECA Supplement ($7.65% of effective salary)	$ 6,120.00	
Reimbursable expenses (by voucher)		
Automobile expense ($.56 per mile)	$1,000.00	
Professional expense allowance	$1,500.00	
Continuing Education	$1,500.00	
Medical Reimbursement	$500.00	

Total Compensation $ 97,420.00

Other allowances:
Paid vacation time 4 weeks annually
Paid continuing education 2 weeks annually
Paid national holidays that occur during the period of this contract

Signatures

Signed: (clerk of session) _____ Date: _____

Signed: (pastor) _____ Date: _____

Signed: (Stated Clerk of Presbytery) _____Date: _____

Signed copies to be given to: 1) the minister, 2) the clerk of session, 3) the clerk of the Presbytery.

(Text to be inserted shown in *italics.)*

Presbytery of Southern New England
Parental Leave

Recognizing and celebrating that the addition of children to a family is a gift and blessing of God, the Presbytery of Southern New England offers the following best practices for churches, ministers, commissioned ruling elders, and staff enrolled in the Board of Pensions benefits plans, in the event of the addition of new children, regardless of how the child came to be in the family (including, but not limited to, birth, adoption, and long term foster placement).

Churches are urged to develop a paid Parental Leave Policy as part of their Personnel Policies Manual. The Presbytery recommends that the following provisions be included in such a policy manual:

1) Pastors should inform the session and the Committee on Ministry (who will provided guidance as needed), at least two months in advance of the projected leave.

2) The addition of a new child to a family brings risks of complications, unexpected needs, and other uncertainties. Thus it is the duty of the pastor/professional and the session to deal with these issues in an open and caring relationship.

3) The session should make provisions for the continuation of the pastoral/professional functions during the leave period.

4) Parental leave should be granted for a period of twelve weeks, with full salary, housing, and benefits as stated in the terms of call or contract, with the possibility of adding an additional four weeks of unpaid leave. Leave may start prior to the addition of the child. *The three states in PSNE have paid family leave programs, of varying types. Please refer to your local state page for all current information. Like disability leave under the Board of Pensions, these programs allow for a percentage of salary to be paid during leave. Congregations should continue to pay the remaining percentage of salary remembering our ordination and installation vows of paying a pastor fairly. Not all programs are equal in all three States, maintaining salary parity for all clergy serving congregations is the policy of the Presbytery.*

   Connecticut: https://ctpaidleave.org/s/?language=en_US
   The Commonwealth of Massachusetts: https://www.mass.gov/info-details/paid-family-and-medical-leave-pfml-overview-and-benefits
   Rhode Island: http://ripaidleave.net

5) Short term disability coverage *through the Board of Pensions* may be used to meet the cost of paid leave *when directed by a medical professional*. *Temporary disability coverage under the Board of Pensions pays 60% of effective salary. The remaining 40% should continue to be paid to the pastor, remembering our ordination and installation vows of paying a pastor fairly. Information about the temporary disability program of the Board of Pensions can be accessed at: https://www.pensions.org/what-we-offer/financial-protection/temporary-disability*

6) Paid leave should be given in the case of a critical family situation related to the addition of a child (including, but not limited to the case of miscarriage, still birth, or infant death) up to the full twelve weeks, as needed.

7) In the case of two applicable parents (ministers, CRE or staff enrolled in the BOP) serving the same church, parental leave may be taken concurrently or consecutively. (1

8) The Session should consider a "baby to work" option for new parents, permitting them to bring a child to the workplace (in appropriate situations) for up to age six months or when the baby begins to crawl.

9) Congregations are urged to develop these policies and practices before they are needed. The development of policies and practices related to family leave when the situation is already upon the pastor and/or congregation can lead to misunderstandings.

N.B. Churches for whom these provisions would be a financial hardship may apply to the Presbytery of Southern New England for assistance to help defray the costs of a supply pastor during the leave period.

Committee on Preparation for Ministry

Presbytery of Southern New England

February 16, 2022

Information item

Since the last Presbytery meeting: CPM met on January 11 with Teresa Waggener from the Office of Immigration Issues/Office of the General Assembly. She shared her power point presentation "All the Gifts Necessary to be the Body of Christ" and a discussion followed regarding our international students and ways the Office of Immigration Issues can be of help to our students.

The committee also attended two sessions: CPM Basics Part One and Part Two: What Every Committee Member Should Know: presented by Tim Cargal, Office of the General Assembly and had a discussion at our meeting on the roles and responsibilities of our CPM committee, the Inquirer and Candidate, the Session and the Presbytery. We also discussed the current Ordination Exams, their History and Purpose, and the role the Committee should take in consulting, advising and counseling our students.

Information Item

On August 14, 2021, CPM and Stated Clerk David Baer met with then Candidate Gerson Roca (Providence: Providence, RI) with the purpose of completing his Polity Ordination Exam Requirement. At that time Gerson ran a Mock Session Meeting with proper Book of Order citing's. On September 11, 2021, CPM met with Candidate Gerson Roca to complete his Exegesis Ordination Exam Requirement. Gerson presented a Biblical Exegesis Paper and led a Bible Study on Mark 8:27-38. This completed his Ordination Exam requirements and CPM voted Gerson Roca Certified Ready to Receive a Call. This motion was reported at the November 21, 2021, Presbytery Meeting.

Nominations Committee
Presbytery of Southern New England
February 16, 2022

For Information:

As described previously, the work of the Nominations Committee often continues right up until the date of a Presbytery meeting. If you would like to ensure you have the most current Nominations information, you are always encouraged to check the Presbytery meeting materials website throughout the week leading up to the meeting, as edits are sometimes made even up to the day of the meeting itself.

For Action:

The Committee places in nomination the following persons for election by the Presbytery:

Co-Chair of Roundtable:
- Rev. Jason Santalucia (TE, Brookfield: Valley) class of 2022 (completing a vacancy in the current Co-Chair term)

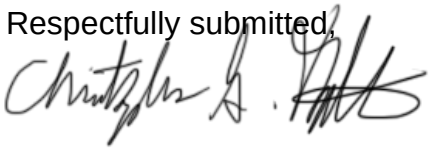
Committee on Preparation for Ministry
- Rev. Richard Crocker (Honorably Retired), class of 2024

Committee on Preparation for Ministry
- Rev. Dr. Scott Herr (First: New Canaan), class of 2024

Young Adult Advisory Delegate to the 225th General Assembly
- Skyler McDonnell (First: Stamford)

Please note: The Roundtable has already appointed Skyler to this position, through the authority granted them by the PSNE By-laws; the Presbytery is merely being asked to ratify this appointment, in this instance.

Respectfully submitted,



Christopher Tate, Chair

TRUSTEES REPORT
February 16, 2022

Dear Presbytery of Southern New England Colleagues,

It is with joy and gratitude to our Maker that the Board of Trustees comes before the Presbytery of Southern New England with a proposal for the income generated by our invested endowment funds.

In Matthew 25:14-30, Jesus describes in the Parable of the Talents how we are all accountable for the many gifts entrusted to us by our Creator. Those servants who multiplied their talents in service to their master were elevated with affirmation and even greater gifts. Those who buried their gifts in fear were brought low and chastised upon the master's return.

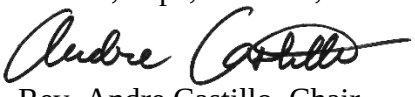
When the PSNE transferred its endowment funds to the New Covenant Trust through the Presbyterian Foundation, we did so with the intention of withdrawing 4% annually to direct toward prayerfully discerned ministry priorities. The percentage came as a recommendation from the Foundation, and will serve our commitment to seeing that the endowment be stewarded well, toward the ongoing and emerging missions of the PSNE.

When Presbytery approved our 2022 budget in September, we did so with a firm commitment toward bolstering our support of immigrant, anti-racism, and reconciliatory ministries within our bounds and beyond. Thus, our proposal commits the majority of our disbursed funds toward those efforts. We are also intimately aware of the stress and strain the pandemic has placed on clergy and congregations, both emotionally and financially. Our proposal reflects a commitment to coming alongside clergy in need of respite and support during these trying times.

We have been blessed to see our invested funds grow abundantly over the past year. We present the attached proposal with confidence that our principal investment and remaining interest will continue to grow in line with the successful historical performance of the fund. The Trustees will continue to come before the Presbytery with proposals for the use of our investment income, with all hope that the talents with which God has trusted us would be utilized to the glory of God, and toward the support of those in need in our midst.

As we strive relentlessly toward faithfulness in our mission here on earth, may Jesus be able to say of each of us what he said of the wise servant in Matthew 25:23, "Well done, good and trustworthy servant; you have been trustworthy in a few things, I will put you in charge of many things; enter into the joy of your master."

In faith, hope, and love,



Rev. Andre Castillo, Chair
on behalf of the PSNE Board of Trustees

Investment Income Distribution Proposal

Crossroads Anti-Racism Contract	$10,000.00	To support the 2022 anti-racism work in PSNE
Presbytery Immigrant Ministry	$3,000.00	Assistance for PIM's ongoing ministry with one chaplain
Clergy Retreats/Renewal	$4,000.00	For use over the next 9 months for various renewal needs for PSNE clergy, retreat, etc. related to the pandemic
MLK Arson Fund	$5,000.00	Donation for ministry. For the rebuilding of the MLK property after the arson in late 2020.
Latinas in Action NWC	$3,000.00	Donation for ministry. Latinx in Action is a New Worshipping Community of PSNE based on Cape Cod, MA which relates to Latina women through worship, arts and trauma healing. This community is led by Katia Dacunha.
Ministeral Relief Fund	$8,000.00	The Ministerial Relief Fund of the Presbytery has been needed during the pandemic but has not been replenished as much as usual. This is to help with this important fund that supports our clergy and candidates when needs arise.
Not So Churchy NWC	$3,000.00	Donation for ministry. Not So Churchy is a spiritual community created by and for those who have been hurt and stifled by the traditional church. This community is led by the Rev. Mieke Vandersall.
Total:	**$36,000.00**	

St. Andrew Presbyterian Church, Groton – Recommendation
(*see PILP Loan Application attached*)

The Trustees received a request from St. Andrew Presbyterian Church in Groton, asking the Presbytery to co-sign the papers for the PILP loan they have applied for. Upon a motion properly made and seconded, the Trustees **VOTED** to **RECOMMEND** that the Presbytery **ADOPT** the following resolution, as required by PILP:

RESOLVED, the St. Andrew Presbyterian Church ("**Church**") located at 310 Fort Hill Road, Groton, CT 06340 has applied for a loan as follows from the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc. ("Lender"):
Amount of Loan: $130,000.00 Type of Loan: (check one)

Secured Loan: _____X_____ (Evidenced by a Promissory Note and Secured by a Mortgage/Deed of Trust) Church does not hold fee simple title to the property to be used as security for the loan.

Unsecured Loan:_____ (Evidenced by a Promissory Note)

FURTHER, RESOLVED, The Presbytery of Southern New England, Inc., a Connecticut nonstock corporation, ("**Presbytery**") holds fee simple title to the property to be used as security for the loan and agrees to mortgage the said property to Lender as collateral for the amount of the loan;

FURTHER, BE IT RESOLVED, the Presbytery having received and reviewed the Loan application of the Church, a member in good standing of this Presbytery, approves the Loan application, guarantees the repayment of principal and interest on the loan to the Lender and agrees to be a co-borrower on the loan to the Lender as described above. The officers of the Presbytery as listed on the attached Certificate of Incumbency marked Exhibit A are authorized to sign any and all loan documents, as a co borrower, including, but not limited to the Deed of Trust/Mortgage (as applicable) and Promissory Note as authorized agents of the Presbytery.

Christ Presbyterian Church, Springfield – Recommendation
(*see Corrective, Confirmatory and Release Deed attached*)

Last fall the Rev. Tracy Johnson, pastor of Christ Presbyterian Church in Springfield, contacted Rev. David Baer with two requests related to that church's dismissal from the PCUSA in 2014. The church has undertaken a capital improvement project, financed with pledges from its members. Because the pledges are to be paid out over time, the church wishes to obtain a line of credit in the amount of $240,000, secured by the property. The 2014 dismissal agreement requires the permission of PSNE, should the church wish to encumber its property within ten years of the dismissal. The granting of such permission is the first request.

The second request pertains to their bank's desire to have a clear remedy in the case of default. A corrective deed establishing the bank's interest in the property as prior to that of PSNE has been prepared, and the church asks that the presbytery execute the deed for this purpose.

At the request of the Trustees and as a show of good faith, the church has remitted all remaining payments due to the PSNE under the terms of the dismissal agreement.

Therefore, the Trustees **RECOMMEND** that the Presbytery of Southern New England:

1. **GRANT PERMISSION** to Christ Presbyterian Church of Springfield to obtain a loan secured by their property in amount not to exceed $240,000, in accordance with the dismissal agreement.

2. **AUTHORIZE** the President or Secretary of the Corporation to execute the attached Corrective Release Deed.

United Presbyterian Church, Milford – Recommendation
(*see Rev. Scovell's revised Terms of Call attached*)

The United Presbyterian Church in Milford has asked for the permission of the Presbytery to redirect the housing allowance for their pastor, the Rev. Stephen Scovell, to be paid instead as a contribution to his 401(3)b plan. Mr. Scovell lives in a manse provided by the employer of his wife, who is a UCC minister.

Upon a motion properly made and seconded, the Trustees **VOTED** to **RECOMMEND** that the Presbytery **GRANT PERMISSION** to the United Presbyterian Church to reallocate the money designated for the pastor's housing to other forms of compensation. Such permission will extend for the duration of Rev. Scovell's service at the United Presbyterian Church, provided that Rev. Scovell's housing needs are met.

Crossroads Anti-Racism Contract	$10,000.00	To support the 2022 anti-racism work in PSNE
Presbytery Immigrant Ministry	$3,000.00	Assistance for PIM's ongoing ministry with one chaplain
Clergy Retreats/Renewal	$4,000.00	For use over the next 9 months for various renewal needs for PSNE clergy, retreat, etc. related to the pandemic
MLK Arson Fund	$5,000.00	Donation for ministry. For the rebuilding of the MLK property after the arson in late 2020.
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Not So Churchy NWC	$3,000.00	Donation for ministry. Not So Churchy is a spiritual community created by and for those who have been hurt and stifled by the traditional church. This community is led by the Rev. Mieke Vandersall.
Total:	**$36,000.00**	

Affected Premises:
1597 Allen Street
Springfield, MA 01118

CORRECTIVE, CONFIRMATORY AND RELEASE DEED

KNOW ALL MEN BY THESE PRESENTS THAT, ***Presbytery of Southern New England, Inc.,*** a Connecticut nonprofit Corporation (hereinafter the "Grantor") located at PO Box 388, Chester, CT 06412, formerly known as The Presbytery of Connecticut Valley, Incorporated,

for consideration paid and in full consideration of LESS THAN ONE HUNDRED no/100 ($100.00) DOLLARS,

grant to ***Christ Presbyterian Church, Inc.,*** of 1597 Allen Street, Springfield, Hampden County, Massachusetts, (hereinafter, the "Grantee")

with ***Quitclaim Covenants***,

The land in Springfield, Hampden County, Massachusetts, bounded and described as follows:

PARCEL 1

Beginning at the southeast corner of the land hereby conveyed at the west end of a stone wall on the northerly side of Allen Street by land now or formerly of George Converse, and running thence North 50 1/2° West ten (10) rods along said street to a stone bound; thence North 66' West thirty-six (36) rods along said street to the Wachouge School lot; thence North 29° East six (6) rods by said school lot; thence North 32° East fifty-eight (58) rods by land now or formerly of Daniel E. Webster to a stone bound; thence South 63° East thirty (30) rods by land of said Webster to the northwest corner of said Converse land; thence South 11° West fifty-two (52) rods by said Converse land aforesaid and on old ditch to a cross ditch; thence South 44° West fifteen (15) rods by the Converse land to the place of beginning and said Allen Street, and containing about 16 acres of land.

Except the land deeded away by the Presbytery of Connecticut Valley Incorporated to Michael W. Albano under deed dated September 28, 1961 and recorded in the Hampden County Registry of Deeds under Book 2839, Page 210;

Also, except the land deeded away by the Presbytery of Connecticut Valley Incorporated to Michael W. Albano under deed dated October 24, 1962 and recorded in the Hampden County Registry of Deeds under Book 2918, Page 553;

Also, except the land deeded away by the Presbytery of Connecticut Valley Incorporated to Michael W. Albano under deed dated June 8. 1964 and recorded in the Hampden County Registry of Deeds under Book 3034, Page 243.

With the exception of those lots noted above. being the same premises conveyed to the Grantor by deed of Theodora K. Garlick dated May 14, 1957 and recorded in aforesaid Registry of Deeds under Book 2543, Page 397.

And further, the land in Springfield. Massachusetts described as follows:

PARCEL II

The land in Springfield, Hampden County, Massachusetts beginning at a point in the north side of Allen Street at the southwesterly corner of land now or formerly of Presbytery of Connecticut Valley, Inc. and running thence N 17° 39' 05" E along last named land 99.00 feet. thence continuing along last named land N 20° 55' 10" E, a distance of 62.26 feet to land of Michael W. Albano; thence turning and running N 72° 14' 23" W along last named land a distance of 59.84 feet to other land of the City of Springfield; thence turning and running S 18° 31' 07" along last named land, a distance of 161.25 feet to a point in the north side of Allen Street S 72° 18' 35" E, a distance of 58.73 feet to the place of beginning. Containing approximately 9,381 square feet of land.

PARCEL III

The land in Springfield, Hampden County, Massachusetts, beginning at the Northeasterly corner of land now or formerly of Woodward thence N 72° 14' 23" W, along land of said Woodward to land marked "City of Springfield" as shown on plan recorded herewith; thence N 18° W 31' 07" E, two hundred forty seven and 93/100 (247.93) feet along land of the city of Springfield to a point; thence in a general northerly and northeasterly direction in a curved line having a radius of three hundred fifty (350) feet and angular distance of two hundred forty and 64/100 (240.64) feet to a point at land now or formerly of Michael W. Albano and land now or formerly of the Presbytery of Connecticut Valley, Incorporated thence S 20° 44' 10" W. along land now or formerly of the Presbytery of Connecticut Valley, Incorporated, a distance of four hundred sixty-nine and 67/100 (469.67) feet to the point of the beginning.

The undersigned on behalf of the Grantor affirmatively states that he/she executed this deed having received the full power and authority to do so by the governing body of the Presbytery of Southern New England, Inc.

Being the same premises conveyed to the Grantor by deed of Christ Presbyterian Church dated May 10, 1989 noted as Parcels 1 and II on said deed and recorded in the Hampden County Registry of Deeds in Book 7163, Page 451, see also deed dated November 3, 2014 and recorded as aforesaid in Book 20531, Page 338.

This Deed is meaning and intending to correct the Grantee's legal corporate name as Christ Presbyterian Church, Inc, and to fully release the reverter clause in the prior deed dated November 3, 2014 and recorded with the Hampden County Registry of Deeds in Book 20531, Page 338, and also to fully and finally release the prior clause requiring the payment of 10% (ten percent) fee to Grantor if property is sold on or before December 31, 2024.

Executed as a sealed instrument under the pains and penalties of perjury this day of October, 2021.

Presbytery of Southern New England, Inc.

_____ _____

Witness ***By:***

Its:

_____

Witness

STATE OF CONNECTICUT

County of _____ _____ *, 2022*

On this ____ day of _____, 2022, before me, the undersigned notary public, personally appeared, _____**,** in his/her capacity as _____, for the Presbytery of Southern New England, Inc., proved to me through satisfactory evidence of identification, being (check whichever applies): ☐ driver's license or other state or federal

governmental document bearing a photographic image, □ oath or affirmation of a credible witness known to me who knows the above signatory, or □ my own personal knowledge of the identity of the signatory, to be the person whose name is signed above, and acknowledged the foregoing to be signed by him/her voluntarily for its stated purpose.

_____

Commissioner of the Superior Court
Notary Public
My commission expires:
Seal

Investment & Loan Program Inc.

PRESBYTERIAN INVESTMENT & LOAN PROGRAM
100 Witherspoon Street * Louisville KY 40202-1396
(800) 903-7457 * website: pilp.pcusa.org
email: loan.help@pcusa.org

LOAN APPLICATION

DATE (MM/DD/YYYY) 12/12/2021

SECTION A: GENERAL INFORMATION ABOUT BORROWER

St Andrew Presbyterian Church
BORROWER'S NAME AS LISTED ON ARTICLES OF INCORPORATION OR LATEST AMENDMENT TO ARTICLES OF INCORPORATION

310 Fort Hill Road	Groton	CT	06340
STREET ADDRESS	CITY	ST	ZIP
MAILING ADDRESS IF DIFFERENT THAN STREET ADDRESS	CITY	ST	ZIP

860-4445-8348	860-445-6175	New London	05/1963
PHONE	FAX	COUNTY	CHARTER DATE (MM/YYYY)

$130,000	20	03/01/2022	03/15/2022	03/15/2022
LOAN AMOUNT REQUESTED	LOAN TERM (YEARS)	DESIRED CLOSING DATE	CONSTRUCTION BEGINS	FUNDS NEEDED BY

If church, whose name is on the title to the church property? ☐ CHURCH ☒ PRESBYTERY

If church, will church property serve as collateral for the loan? ☐ YES ☐ NO

Estimated value of land and buildings $1,376,800 Number of acres 5.07

PURPOSE OF LOAN (CHECK ALL THAT APPLY)

NEW CONSTRUCTION
- ☐ SANCTUARY
- ☐ CHRISTIAN ED SPACE
- ☐ MULTI-PURPOSE BLDG
- ☐ ENERGY EFFICIENCY
- ☐ ACCESSIBILTY

RENOVATIONS/REPAIRS
- ☒ SANCTUARY
- ☐ CHRISTIAN ED SPACE
- ☒ MULTI-PURPOSE BLDG
- ☐ ENERGY EFFICIENCY
- ☐ ACCESSIBILITY
- ☐ SAFETY & TECHNOLOGY
- ☐ DISASTER RELIEF

PURCHASE
- ☐ EXISTING BLDG
- ☐ LAND/SITE
- ☐ NCD SITE

REFINANCE
- ☒ EXISTING MORTGAGE
- ☐ BOND ISSUE
- ☐ CONSTRUCTION LOAN

☐ OTHER PURPOSE OF LOAN

FOR OFFICE USE ONLY

DATE RECEIVED	PIN NUMBER	PRESBYTERY NAME	SYNOD NAME

APP 2

PASTOR/LEADERSHIP INFORMATION

Dallas A. Bradel — PASTOR/LEADERSHIP

02/01/2022 — START DATE

610-730-7277 — PHONE

dabradel@aol.com — EMAIL

How many head pastors have served this church (exclude interims and associates)? 5

If current tenure less than 5 years, list previous call:

CHURCH, CITY, ST	FROM (YYYY)	TO (YYYY)
First Church of Christ in Longmeadow (UCC)	1/2021	1/2022
First Church of Christ in Georgetown (UCC)	1/2019	1/2021

CONTACT FOR LOAN APPLICATION

Joseph Jackson — NAME

Finance Chair — TITLE

860-772-6753 — PHONE

ji.jackson941@gmail.com — EMAIL

CLERK OF SESSION

Tim Evers — NAME

860-235-2400 — PHONE

timeversct82@gmail.com — EMAIL

APPLICANT'S ATTORNEY INFORMATION

Brian Estep — APPLICANT'S ATTORNEY

38 Huntington St — MAILING ADDRESS

New London — CITY

CT — STATE

06320 — ZIP

860-447-3171 — PHONE

860-444-5130 — FAX

bestep@clsmlaw.com — EMAIL

☐ **CHECK HERE IF YOU WOULD LIKE COPIES OF LEGAL DOCUMENTS SENT TO YOUR ATTORNEY FOR REVIEW.**

BORROWER'S INSURANCE INFORMATION

American Church Group – New Englandc — AGENCY NAME

Ken Dorothy — AGENT'S NAME

887-343-5799 — PHONE

804-509-3345 — FAX

carol@americanchurchgroup.com — EMAIL

App 3

SECTION B: COMMUNITY DEMOGRAPHIC INFORMATION

Factors expected to contribute to the growth or decline of your parish/community's population and economy.

We had problems in 2015 that lead our minister to leave parish ministry and caused a division in our church. We have since had an interim minister for 2 years, solo minister for 3 years and a bridge minister for 1.5 years. Since 2015 we saw a 62% decrease in membership and a 18% decrease in non-designated total receipts in 2021, including a $30,102 PP forgiven loans in 2020 and 2021 and 60,000 in special gifts to support the budget. Our undesignated assets have grown from $130,285 to $168,000. In 2020 we formed a team to develop a Strategic Plan that the session is responsible for implementing. We called a strong minister who we are excited to work with to better use our membership assets and reach out to our community to draw them to a strong Christian faith.

CHURCH DEMOGRAPHICS - CHECK ALL THAT APPLY

- ☐ NEW CHURCH DEVELOPMENT <10 YEARS OLD
- ☐ SUBURBAN
- ☐ URBAN
- ☒ RURAL/SMALL TOWN
- ☐ FEDERATED/UNION CHURCH

PREDOMINANT ETHNICITY OF MEMBERS - STATISTICAL PURPOSES ONLY

- ☐ AFRICAN-AMERICAN
- ☒ CAUCASIAN
- ☐ HISPANIC/LATINO
- ☐ MIDDLE EASTERN
- ☐ NATIVE AMERICAN
- ☐ MULTI-CULTURAL
- ☐ KOREAN-AMERICAN
- ☐ OTHER ASIAN _____
- ☐ OTHER _____

SECTION C: CHURCH STATISTICAL INFORMATION

If your church participates in the General Assembly's Annual Statistical Report each year, the historical data for membership and average weekly attendance may be found on line at https://church-trends.pcusa.org/church/search/. From this page you can find your congregation. On subsequent page you have an option to view statistical information about your church if it has been submitted.

	CHURCH MEMBERSHIP	AVERAGE WEEKLY ATTENDANCE	
2015	147	109	
2016	124	93	
2017	99	76	
2020	86	32	Covid (Zoom and hybrid)
2021	81	39	Covid (Zoom and hybrid)

ESTIMATED MEMBERSHIP BY AGE CATEGORIES

% UNDER 45	20
% 45 TO 65	45
% OVER 65	35

What year was the membership roll last purged? 2019

PLEDGE INFORMATION - OPERATING BUDGET

	2 YEARS AGO	LAST YEAR	CURRENT YEAR
Number of potential pledging units in church	64	48	44
Number that actually pledge	37	28	25

SECTION D: SOURCES OF REPAYMENT AND OTHER DEBT

BUILDING FUND CAMPAIGN

1. Total pledged to capital campaign _____ over _____ years. Number of pledges _____
2. Pledges will be paid over what period? from _____ to _____
3. Was your capital campaign directed by a professional campaign service? ☐ YES ☐ NO
4. If yes, what campaign service was used? _____
5. Are future building fund campaigns planned? ☐ YES ☐ NO
6. If yes, what are the dates? from _____ to _____
7. In prior capital campaigns, what percent of money pledged was actually received? _____
8. If you have not had a campaign recently, please check this box. ☒

PROJECTED NEW LOANS TO FUND THIS PROJECT (If exact information is not known, use anticipated information.)

LENDER	AMOUNT	LOAN RATE	TERM OF LOAN (years)	MONTHLY PAYMENT
TOTALS:	$0			$0

CURRENT DEBT - LIST ALL CURRENT LOANS (Check any loans to be paid by new ILP loan.)

LENDER	ORIGINAL AMOUNT	CURRENT BALANCE	MONTHLY PAYMENT	MATURITY DATE	LOAN RATE
Chelsea Groton Bank	$150,000	$25,782	$983.80	05/2024	4.5
TOTALS:	$0	$0	$0		

SECTION E: SITE LOAN DATA (fill in only if loan request is for land purchase)

SELECT ONE:

☐ NEW CHURCH DEVELOPEMENT SITE ☐ RELOCATION SITE (ATTACH EXPLANATION REGARDING DISPOSITION OF CURRENT PROPERTY) ☐ ADDITION TO CURRENT SITE

HOW WILL SITE BE USED?

REQUIRED ATTACHMENTS - SITE LOAN ONLY

1. SOIL TEST RESULTS FOR COMPACTION AND PERCOLATION
2. CONTRACT OF SALE (IF AVAILABLE)
3. REAL ESTATE CLOSING DOCUMENTS (IF PURCHASE HAS BEEN COMPLETED, FORWARD CLOSING STATEMENT, DEED)
4. PROOF OF ZONING COMPLIANCE
5. APPRAISAL WILL BE REQUIRED BEFORE LOAN CAN BE CLOSED

APP 3

SECTION F: FINANCIAL PLAN - PROJECT COSTS & SOURCES

FOR PURCHASE OF A SITE OR EXISTING BUILDING

1. PURCHASE PRICE OF BUILDING/SITE — 1. _____

a. AMOUNT OF SQUARE FOOTAGE IN BUILDING — a. _____

b. NUMBER OF ACRES OF SQUARE FOOTAGE OF LAND — b. _____

c. APPRAISED VALUE - ATTACH COPY OF APPRAISAL — c. _____

FOR CONSTRUCTION. RENOVATIONS OR REPAIRS

SIZE - IN SQ. FT. _____ . COST PER SQ FT. _____

1. CONSTRUCTION CONTRACT PRICE ☐ ESTIMATED ☒ FIRM — 1. $128,684.00

2. ARCHITECT'S FEES — 2. _____

3. FURNISHINGS, EQUIPMENT, PARKING, PAYMENT & PERFORMANCE BONDS, INSURANCE - 10% OF CONTRACT PRICE SUGGESTED — 3. _____

4. CONTINGENCIES - 15% OF CONSTRUCTION CONTRACT PRICE SUGGESTED — 4. $11,316.00

5. OTHER ANTICIPATED EXPENSES Pay off Chelsea Groton Bank Loan — 5. $23,000.00

6. TOTAL PROJECT COST — 6. $163,000.00 $0

RESOURCES TO FUND PROJECT

CHURCH'S CASH & PLEDGE RESOURCES

1. CASH ON HAND FROM CAPITAL CAMPAIGN PLEDGES — 1. $33,000.00

2. CASH ON HAND FROM OTHER SOURCES - SPECIFY SOURCE _____ — 2. _____

3. CASH ALREADY EXPENDED ON THE PROJECT

a. FROM CAPITAL CAMPAIGN PROCEEDS — 3a. _____

b. FROM OTHER RESOURCES — 3b. _____

4. ADDITIONAL FUNDS FROM CAPITAL CAMPAIGN TO BE SPENT DURING CONSTRUCTION — 4. _____

GIFTS & GRANTS

5. PRESBYTERY GIFTS & GRANTS — 5. _____

6. SYNOD GIFTS & GRANTS — 6. _____

7. OTHER GIFTS & GRANTS _____ — 7. _____

OTHER LOANS TO FUND THIS PROJECT

8. PRESBYTERY LOAN	_____ YEARS @	_____ INTEREST	_____ MO/PMT	8.	_____
9. SYNOD LOAN	_____	_____	_____	9.	_____
10. BANK (COMMERICIAL) MORTGAGE	_____	_____	_____	10.	_____
11. OTHER LOANS	_____	_____	_____	11.	_____

SPECIFY LENDER _____

12. TOTAL RESOURCES - TOTAL ITEMS 1 - 11 — 12. $33,000.00 $0

13. LOAN AMOUNT NEEDED (TOTAL PROJECT - TOTAL RESOURCES) — 13. $130,000.00

14. GRAND TOTAL RESOURCES (LINE 12 PLUS 13 - SHOULD EQUAL PROJECT COST LINE 6) — 14. $163,000.00 $0

SECTION G: AUTHORIZATION

CHURCH/BORROWER

We, the undersigned, hereby certify that all statements made herein, are applicable to the organization for which we are signing and are true and correct to the best of our knowledge and belief. We further certify that this application is submitted with the full knowledge and approval of the official governing board we represent.

We also grant permission to the Presbyterian Church (U.S.A.) Investment and Loan Program, Inc., if the loan is funded in whole or in part by investor funds, to use our name and loan information in the production of the Presbyterian Investment & Loan Program's informational brochures and promotions, including but not limited to, interviews with the press and list sent to the investors or potential investors.

We also agree to periodically place in the congregation (or governing body) newsletters, bulletin inserts and other communication vehicles material promoting the Presbyterian Investment & Loan Program that will include information provided by or preapproved by the Program.

IT IS REQUIRED THAT A COPY OF THIS LOAN APPLICATION BE FORWARDED TO YOUR PRESBYTERY AND SYNOD, WHEN APPLICABLE.

Joseph Jackson
AUTHORIZED SIGNATURE

Joseph Jackson
TYPED OR PRINTED NAME AND TITLE

12/12/2021
DATE

Tim Evers
CLERK OF SESSION OR AUTHORIZED SIGNATURE

Tim Evers
TYPED OR PRINTED NAME AND TITLE

12/12/21
DATE

PRESBYTERY

RE: LOAN APPLICATION FOR St Andrew Presbyterian Church, Groton, CT

ON _____ (DATE) THE PRESBYTERY OF _____ IN ACCORDANCE WITH THE POLICIES OF THE INVESTMENT & LOAN PROGRAM AND ITS OWN PROCEDURES:

* REVIEWED AND APPROVED THIS PROJECT AS TO ITS MISSION FOR THE BORROWER AND/OR THE GOVERNING BODY

* REVIEWED AND APPROVED THE FINANCIAL PLAN AS FISCALLY RESPONSIBLE:

* AGREED TO MONITOR THE APPLICATION OF THE EQUAL EMPLOYMENT OPPORTUNITY POLICY OF THE GENERAL ASSEMBLY AS APPROPRIATE TO THIS PROJECT:

* HAS/WILL AGREE (D) AT ITS LAST/NEXT SCHEDULED MEETING HELD ON/TO BE HELD ON _____ (DATE) TO GUARANTEE/CO-SIGN THE LOAN (S) AND TO ASSUME REPAYMENT RESPONSIBILITY IN THE EVENT OF LOAN DEFAULT.

_____ _____
PRESBYTERY EXECUTIVE/STATED CLERK DATE

SYNOD - Not required in Synods of Mid-Atlantic, Northeast, South Atlantic, or Trinity

ON _____ (DATE) THE SYNOD OF _____ ENDORSED THIS APPLICATION FOR FUNDING AS REQUESTED (SYNOD ENDORSEMENT IS REQUIRED FOR ALL LOAN APPLICATIONS INCLUDING LOANS TO PRESBYTERIES, EXCEPT AS STATED ABOVE).

_____ _____
SYNOD EXECUTIVE/STATED CLERK DATE

2022 Terms of Call

1	Cash Salary		$ 40,000.00
2	Housing Allowance		$ -
3	Employing organization contribution to 403(b)(9) plans		$ 15,000.00
4	Bonus		$ -
5	SECA		$ 6,120.00
6	Other Allowance		$ -
7	Manse Amount		$ -
8	Total Effective Salarly		**$ 61,120.00**
9	Benefit Plan Dues		$ 14,679.84
10	Accountable Reimbursement		
	Continuing Education Reimbursements		1000
	Automobile Expenses		1000
11	SECA Allowance		
12	Optional group plan for medical deductibles, co-insurance		
	Rev. Stephen Scovell		
	United Presbyterian Church, Milford		
	Church Membership as of Dec. 31, 2021		
	Annual Vacation - 4 Weeks; Annaul Study Leave - 2 weeks		
	Annual Holidays - 14 days; Working Units: 13/13 (Fulltime)		
	Year sabbatical anticapated: 10/2026		
	Name of person filling out form: Janice Fletcher-Yarson, Clerk of Session		

A Report of the Anti-Racism and Equity Committee

Presbytery of Southern New England
February 8, 2022

Our mandate as a committee is:

> To work towards the creation of an inclusive, equitable, antiracist culture within the PSNE that will be attractional to all people in particular those who have been systematically excluded from full participation in the presbytery, as we seek to be co-creators with Christ of a just, peaceful and healed world/creation.

Committee members:

Kirk Louis, Co-Chair
Rev. Jenny Peek, Co-Chair
James Cramer
Katia Dacunha
Rev. Jenny Davis
Keith Rhodan
Rev. Susan Trucksess
Rev. David Van Dyke
Rev. Kevin White

For Presbytery Information:

The Anti-Racism and Equity Committee has continued meeting monthly with Jessica Vazquez-Torres, the National Program Director of Crossroads Antiracism Organizing & Training every first Monday of the month since June of 2020. In our most recent meetings the team has focused on holding one on one conversations with presbytery members in order to get a sense of our membership's need for increased support, capacity building and intervention.

In response to this need, we are pleased to announce that our work with Crossroads will continue through 2023. At its most recent meeting, Roundtable, voted to approve a new contract with Crossroads. The contract includes a series of presbytery-wide and cohort based trainings & leadership coaching for Presbytery staff, Roundtable and the Anti-Racism & Equity Committee. The new contract is included in our report.

We are also pleased to share that Jessica Vazquez Torres will continue her work with the Presbytery, and her colleague, Ryan Lents will join her in leading the various aspects of our work together in the newest contract. Learn more about Jessica and Ryan below:

> **Jessica Vazquez Torres (she/her/ella)** is a proven leader with 20 years-experience in antiracism, anti-oppression, and cultural competency workshop development and facilitation. An effective communicator and critical thinker, deeply committed to dismantling the socially constituted structures and cultural dynamics that oppress, marginalize, and harm People of Color, Queer, and immigrant communities and limit

their access and control over the resources they need to thrive. Jessica, a 1.5-Generation ESL Queer Latina of Puerto Rican descent, holds a Bachelor of Arts in Criminal Justice from the University of Central Florida, a Master of Divinity from Christian Theological Seminary, and a Master of Theological Studies from the Candler School of Theology at Emory University. She has co-authored a four-session adult study on the history of racism in the United States. Jessica has presented at the American Academy of Religion and the Society of Biblical Studies annual meeting as well as during the gathering of the Society for Christian Ethics. Her papers were titled: *The Suffering that Pulls Us Together & Pulls Us Apart: Moral Injury, Race, and the Challenge of Solidarity in Social Justice Work?* (2019), *Does Moral Injury Have a Color? On Moral Injury and Race in the United States?* (2014), *ace and Virtue: The Practice and Ethics of Race Based Caucusing"* (2012). When not facilitating a conversation virtually or in person, Jessica attempts to become a bread baker, cultivates community with her spouse Laura, listens to too many books and podcasts at once, walks (sometimes for exercise), and sings songs badly with full abandon.

Ryan Lents (he/him/his) began collaborating with Crossroads in 2017, when he joined the Leadership Team of Chicago ROAR. He transitioned to the Crossroads staff as a full-time Organizer and Trainer in 2020. Prior to joining Crossroads, Ryan was a lay minister with the Archdiocese of Chicago and Amate House, promoting Catholic social teaching, leadership development, advocacy, service, and restorative practices. Ryan holds an MA in Justice Ministry from Catholic Theological Union, with an emphasis on racial justice, reconciliation, and peacebuilding. Originally from Indianapolis, IN, Ryan and his family reside in Chicago's McKinley Park neighborhood, where he enjoys running, playing his guitar, cooking, and spending time with family.

For Presbytery Action:

There are no current items for Presbytery Action.

Frequently Asked Questions: Crossroads Antiracism Contract

February 8, 2022

The Anti-Racism & Equity Team is thrilled that our presbytery is beginning a new contract with Crossroads Antiracism Organizing & Training. Our presbytery's journey with Crossroads began in 2018–but the work of furthering racial justice and reconciliation was not new to our presbytery in 2018. Indeed, the Presbytery Church (U.S.A.) has been engaging in this work since the 1950s when we were in another season of great racial injustice and inequity.

Since 2018, with the help Jessica Vazquez-Torres and the larger Crossroads team, our presbytery has grown in intentionality and a shared sense of purpose in our walk with Christ *to proclaim good news to the poor, freedom to the captives, recovery of sight to the blind, to set the oppressed free, and to proclaim the year of the Lord's favor.* (Luke 4:18-19). It takes deep heart work, theological exploration, prayer, community, and the work of our hands and feet to explore what good news God wishes us to share. To what are we held captive? Where do we need to see, when we formerly were moving without Christ's vision? Where do we need to be set free? Where is oppression at work in the bounds of our presbytery? How do we further this harm? How do we suffer from it? What new ways is God calling us towards? These questions are vast. These are not expedient and the "answers" are not self-evident. And yet, this is our Christian way: *to ask, seek and knock* (Matthew 7:7).

In service of our desire to serve Christ faithfully, the Anti-Racism & Equity Committee has sought to be faithful to the Presbytery's mandate set before our body, namely:

> *To work towards the creation of an inclusive, equitable, antiracist culture within the PSNE that will be attractional to all people in particular those who have been systematically excluded from full participation in the presbytery, as we seek to be co-creators with Christ of a just, peaceful and healed world/creation.*

We are grateful for Crossroads' guidance; and we are grateful for everyone who has joined us in big ways and small. We have been humbled by the deep personal commitment so many of our membership have taken in their individual and communal lives of faith to serve, learn, and seek transformation together.

The journey continues, and we couldn't be more eager to begin again. Below are a few answers to frequently asked questions that have come up in the life of our presbytery.

How can I get involved?

> There are three main ways to get further involved in our committee's work. First, we would like to encourage everyone to join us for the Presbytery-Wide Series 1 Training this fall. Whether thinking about anti-racism is new to you, or if you have been engaging in this work throughout your life, we would love for you to join us. The series is titled: "What is antiracism and what does it require of us?" The training will be on Zoom, with opportunities for education and connection with the other participants. The sessions will be from 6-8pm ET on Zoom October 5 and 19th, and November 2nd and 16th. Following this

initial series, there will be two follow up cohorts, a "Become a White Co-Conspirator" cohort and a "Building a People of Color Community of Solidarity" cohort, that will meet in early 2023. These cohorts are open to individuals who participated in Series 1.

Secondly, we encourage you to reach out to Nominations and join one of our Presbytery's committees. All of our committees are using tools Crossroads has shared to engage in the life of our presbytery. Reach out to Rev. Chris Tate (tatecg@yahoo.com) the Chair of the Nominating Committee.

Finally, the Anti-Racism & Equity Team would love to hear from you. We are currently holding one on one conversations with people throughout the presbytery to hear about what you are seeing and thinking in relationship to racism and anti-racism in our bounds. What is troubling you? What makes you curious? What do you think our team should be thinking about? We would love to hear from you. To connect, reach out to the Anti-Racism & Equity Team Co-Chairs, Kirk Louis (kirk.louis@upsem.edu) and Rev. Jenny Peek (jennifer.peek@yale.edu).

What is the timeline for this new contract and the work that will be occurring within the Presbytery?

This Spring and Summer our Presbytery leaders will be engaging in small group conversations, training and a summer retreat. Many committees within the presbytery have open spots. If you are interested in getting more involved email Chris Tate (tatecg@yahoo.com), Chair of the Nominating Committee.

Next fall we will open up training for anyone in the Presbytery. Clergy, elders, church members, church staff, church sessions, new visitors at your church—anyone and everyone is invited to join us for this training.

Following this Presbytery-Wide training, there will be an opportunity for additional involvement in Series 2 and 3. (Series 2 and Series 3 are cohorts of 25 presbytery members each on "Becoming a White Co-Conspirator" and "Building a People of Color Community of Solidarity.)" Participation in Series 1 is a prerequisite for participating in Series 2 or 3.

Can you help me understand the budget?

Absolutely. In a vacuum, our financial investment in this work might seem daunting. (Or, it may seem as if it is not enough.) As a Christian institution, we are charged with considering how all that we do can reflect the joy, wisdom and life of the kingdom of God. As much as we tend to think of our year-end budgets as financial documents, they are also moral documents. *For where your treasure is, there your heart will be also.* (Matthew 6:21) Roundtable and the Anti-Racism and Equity Team were prayerful in thinking through what work and support is needed in our presbytery and how we can equitably pay the Crossroads trainers for their time and the content of their personalised, PSNE-specific trainings. Sometimes, investing in our own edification can seem like a

temporary or intangible investment. And yet, Christ spent much of his time working to change the hearts and minds of his followers first, which could then guide their actions. As individual team members, we have seen the fruits of engaging in this work in our family life, personal relationships, professional work, and our relationship to our communities. We have also been amazed by the many ways the Spirit has clearly been at work in the many layers of our work as a Presbytery during the challenging times throughout the pandemic. Heart-opening work can feel intangible, and yet one of God's greatest gifts to us has been the softening of hearts of stone, the renewal of weary spirits, and the inspiration of new and creative ways of following Christ in unprecedented times.

Funds for this work come from already previously set aside funds, investment from the Trustees and gifts/bequests.

If you have further questions, we are also happy to share further details about all of the above. Reach out to the Anti-Racism & Equity Team Co-Chairs, Kirk Louis (kirk.louis@upsem.edu) and Rev. Jenny Peek (jennifer.peek@yale.edu) with any questions or ideas you might have.

Crossroads Antiracism Organizing & Training

Dismantling Racism, Building Racial Justice in Institutions

2-Years Engagement with the Presbytery of Southern New England

Prepared by Jessica Vazquez Torres

Request for Services

The Rev. Shannan Vance-Ocampo, Executive Presbyter, and the Rev. Jenny Peek and Kirk Louis, Co-Chairs of the Anti-Racism and Equity Committee, of the Presbytery of Southern New England asked Crossroads National Program Director Jessica Vazquez Torres to conceive of what a yearlong + engagement that will continue to deepen and expand the antiracism work that began in the Presbytery in 2019.

Purpose and Outcomes

Central to the collaboration between the Presbytery of Southern New England and Crossroads is capacity building. Thus, this proposal seeks the following outcomes:

1. Continue the work of infusing the presbytery with shared theological language and frameworks that facilitate the conversation about and organizing around the Presbytery's antiracism commitments
2. Increase the fitness of strategically identified Presbytery leaders (both leaders of color and white leaders) to animate the work of antiracism in the presbytery
3. Provide thought partnership to Presbytery leadership as they work to build a critical mass within and navigate the terrain that creates a deeper engagement in and commitment to antiracism work in the Presbytery

Scope of Work

Crossroads will provide the following services to the Presbytery of Southern New England beginning in January 2022 to May 2023. Central to this collaboration is preparing the Presbytery to begin and complete a Racism Audit between the fall of 2023 and the end of 2024. This proposal covers the preparation for the audit but not the audit itself.

Leadership Coaching

Proposed Timeframe: January 2022 to December 2023

The aim of leadership coaching sessions is to continue sharpening antiracist leadership skills and practices, offer strategic thought partnership as the Executive Presbyter and the Stated Clerk navigate the path toward stage 4 in the continuum, and provide feedback that allows these two leaders to learn from their efforts. The agendas for these sessions will be collaboratively constructed to ensure they remain centered in the most relevant issues the leaders are facing.

The sessions will be facilitated by two Crossroads consultants. Beginning in January 2022, Crossroads consultants will gather with the Presbytery leaders every 6 weeks for a total of 13 sessions. Each session will last 90 minutes.

Visioning & Aims Virtual Conversations

Proposed Timeframe: January to March 2022

Building on the insights gleaned by the Antiracism Equity Committee's fall of one-to-one conversations with key presbytery leaders, this daylong retreat seeks to gather key leadership – Roundtable, Antiracism Equity Committee, Presbytery Staff, and any other key stakeholders collectively identified – to discern a shared vision for what an antiracist PSNE might be like and feel like, as well, as establish aims that will inform the Presbytery's antiracism strategy for a yet to be established timeframe.

The proposed format for this element of the contract is two 2-hour zoom between January and March 2022 and two 2-hour zoom conversations between January and March 2023. These conversations will be facilitated by two Crossroads consultants.

Four weeks ahead of each conversation Crossroads' consultants will meet with select representatives from each group to ensure we are clear on the path ahead.

1.5 Days In-Person Capacity Building Retreat with Presbytery Staff, Antiracism Equity Committee, and Round Table

Proposed Timeframe: June 2022

The aim of this retreat is to strengthen the leadership of the PSNE's Roundtable, Antiracism Equity Committee, and Presbytery Staff to function as collaborators in moving the presbytery from Stage 2 to Stage 3 / Stage 4 in the continuum. While Roundtable and the Antiracism Equity Committee have distinct roles to play in the collaboration - Roundtable holds the strategy while the Antiracism Equity Committee holds the programmatic and organizing work – it is critically important the two entities as well as staff are aligned in grasping and determining how to intervene in: the determining the intersectional barriers to the shared vision, strategizing around barriers, theological articulation, articulating an action plan that accounts for the intersectional realities (gender, class, sexuality, immigrant status, etc.) of the Presbytery. This retreat also seeks to engage participants in energizing and purpose-filled conversations that awaken their imagination and strategic thinking of presbytery leaders. The retreat will be facilitated by two Crossroads staff.

Caveat: It is hard to determine in October 2021 at what stage in the pandemic we will be in March. Crossroads reserves the right to shift this element of the contract to a virtual format. Crossroads also will require the gathering be held in a space where appropriate distance can be maintained between participants that has appropriate ventilation. Crossroads will also require all participants be vaccinated and/or provide evidence of a negative COVID-19 test taken 48-hours before the gathering (laboratory administered, not rapid).

Strategic Coaching (2022-2023)

Roundtable

Once Roundtable's 12-hours of capacity building are completed, the table will have access to 18-hours of strategic coaching and support from two Crossroads' consultants. These hours can be used for evaluative conversation, thought partnership, feedback, and strategic design. These sessions can be pre-scheduled at regular intervals or scheduled as needed with 3-weeks' notice.

Antiracism & Equity Committee

The conveners of the Antiracism & Equity Committee will have access to 18 hours of strategic support - evaluative conversation, thought partnership, feedback of design and program ideas, and strategic coaching – delivered by a Crossroads consultant.

Additionally, two Crossroads consultants will provide 8-hours of direct capacity building to the Antiracism & Equity Committee.

Presbytery-Wide Capacity Building

Proposed Timeframe: June 2022

Given the need to continue to widen the pool of leaders to engage in this work, Crossroads will facilitate three learning series aimed introducing shared language and shared frameworks. The series will be conducted in collaboration with the Presbyteries Antiracism & Equity Committee.

Series 1: What is antiracism and what does it require of us?

Dates of Training: 6 – 8pm ET on Zoom
October 5th, October 19th, November 2nd, November 16th

The aim of this series is to engage and bring along the wider membership of the presbytery. It will be comprised of four-2 hours webinars (15 minutes of centering, 75 minutes of content, 30 minutes of Q&A). Two Crossroads consultants will organize each session around a question:

- What is antiracism and what theological values does it require of Christians?
- Why having a complex framework of racism and how is it linked to white supremacy is crucial to antiracism work?
- Why must antiracism work be intersectional?
- How racism and white supremacy generate covert barriers to antiracism work?

We will collaborate with the Presbytery to offer language interpenetration. This series can be recorded and leased by the Presbytery for up to a year.

Series 2: Becoming a White Co-Conspirator

(Proposed Timeframe: January to May 2023)

Facilitated by two white Crossroads consultants with support from Antiracism & Equity Committee members, the aim of this series to engage and challenge a strategically identified cohort of 25-white leaders (made us at least of 40% cisgender men and 40% cisgender women) to engage in a 9-month community of practice. The objectives of this cohort are:

- Engaging participants in a joyful community of resistance where all are challenged and energized for the sacred for repairing community
- Cultivating individual and collective stakes in dismantling white supremacy and racism
- Exploring the intersections of race and gender, class, sexuality, and ability paying particular attention to the ways these impact the ways white people engage antiracism work
- Building capacity for white individuals to "own" the work of antiracism in the Presbytery theologically
- Engaging practices that enable them as white people to exercise their leadership in this work in accountability to people of color

The series will be comprised of:

- Five - 2 hours learning and exploration sessions to be held monthly
- Four – 2 hours check-in sessions facilitated by a Crossroads consultant and a member of the Antiracism & Equity Committee

Participation in series 1 is a pre-requisite to be considered for this cohort.

Series 3: Building a People of Color Community of Solidarity

(Proposed Timeframe: January to May 2023)

Facilitated by two Crossroads' consultants who are people of color with support from Antiracism & Equity Committee members, the aim of this series is to engage, cultivate, and nurture a cadre of 20 to 25 strategically selected leaders of color to conspire and collaborate with the Presbytery's Antiracism & Equity Committee and Roundtable leadership in moving forward the work of antiracist transformation. The objectives of this cohort are:

- Engaging participants in a joyful community of resistance where all are challenged and energized for the sacred for repairing community
- Cultivating individual and collective stake in dismantling white supremacy and racism within the presbytery
- Exploring the intersections of race and gender, class, sexuality, and legal status paying particular attention to the ways these impact the ways people of color engage antiracism work
- Building capacity of people of color to "own" the work of antiracism in the Presbytery theologically
- Engaging practices that enable people of color to exercise their leadership powerfully and in solidarity with each other

The series will be comprised of:

- Five – 2-hours learning and exploration sessions to be held monthly
- Four – 2 hours check-in sessions facilitated by a Crossroads consultant and a member of the Antiracism & Equity Committee

Participation in series 1 is a pre-requisite to be considered for this cohort.

Financial Implications

The total fee for the services outlined above is $43,240.