

Manual of Administrative Operations
of
The Presbytery of St. Andrew

a middle council of the Presbyterian Church (U.S.A.)

***** Revisions as of October 1, 2024 *****

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Section I B Mission of the Presbytery of St. Andrew

1.01.00 PREAMBLE (adopted 1986)

- 1.01.10 As a part of the Kingdom of God, the Church Universal, and the Presbyterian Church (USA), the Presbytery of St. Andrew acknowledges that Jesus Christ is Lord and head of the Church, which is His body, and seeks to enable and encourage its member churches and ministers to present the gospel to a lost world and seeks to sustain the persons of such churches in a vital relationship with Jesus Christ and with each other.
- 1.01.20 And, as the Presbytery of St. Andrew is in the world but not of the world, it is called upon by its Lord and Savior to reach out to those who are in need, and when necessary to express its witness concerning economic, political, and social justice.
- 1.01.30 And, in response to the commission of its Lord and Savior, the Presbytery confirms its strong interest in support of the global mission to make disciples of all nations in order that such persons may not only have the hope of eternal life but be a part of the Kingdom of God while it is present on earth.

1.02.00 MISSION STATEMENT (adopted 2009)

- 1.02.10 In joyful response to the Grace of God shown to us in Jesus Christ our Lord and Savior, we the teaching elders and congregations of the Presbytery of St. Andrew make it our mission to bear witness to the presence of Jesus Christ through the Presbyterian Church (U.S.A.) within our geographic bounds.

1.03.00 GOALS (adopted 2009)

- 1.03.10 To be a presbytery:
- characterized by the vitality of:
- thriving congregations both large and small.
 - effective pastoral relationships in every congregation.
 - teaching elders and congregational members whose faith is growing, and who are biblically, theologically, and ecclesiastically knowledgeable.
 - significant communal relationship among ministers and congregations, and healthy interactions with the larger church.
- that is actively engaged in mission through:
- participation in global mission efforts such as Living Waters for the World, Presbyterian Disaster Assistance, mission partnerships.
 - an active, affordable, and financially stable camping ministry.
 - effective outreach to students on the college and university campuses in our bounds.

Section II B Bylaws and Special Rules of Order

2.01.00 THE PRESBYTERY

- 2.01.10 The Presbytery shall be known as the Presbytery of St. Andrew, Presbyterian Church (U.S.A.), Inc. hereinafter, Athe Presbytery. @ The Presbytery of St. Andrew is a council of the Presbyterian Church (U.S.A.). The most recent edition of the *Constitution of the Presbyterian Church (U.S.A.)* governs this Presbytery, and supersedes any provision of this Manual of Administrative Operations (Manual) which in any way contradicts it.
- 2.01.20 The Presbytery of St. Andrew is the successor to the Presbyteries of St. Andrew (PCUS) and Mississippi (UPCUSA), effective January 1, 1986.
- 2.01.30 The geographical jurisdiction of the Presbytery of St. Andrew shall consist of all the following counties in the state of Mississippi: Alcorn, Benton, Bolivar, Calhoun, Carroll, Chickasaw, Choctaw, Clay, Coahoma, DeSoto, Grenada, Itawamba, Kemper, Lafayette, Leake, Lee, Leflore, Lowndes, Marshall, Monroe, Montgomery, Neshoba, Noxubee, Oktibbeha, Panola, Pontotoc, Prentiss, Quitman, Sunflower, Tallahatchie, Tate, Tippah, Tishomingo, Tunica, Union, Washington, Webster, Winston, Yalobusha, and the vicinity of McCool in Attala County.

2.02.00 MEMBERSHIP

- 2.02.10 The Presbytery “is composed of all the congregations and teaching elders within [its bounds]” (G-3.0301). When the Presbytery meets, all congregations may be represented by a ruling elder duly elected and commissioned by its session. Congregations of 500 or more Active Members may be represented by two ruling elders, and congregations of 1,000 or more Active Members may be represented by three ruling elders.
- 2.02.20 Each teaching elder, unless Retired, and each congregation by means of its ruling elder commissioner(s) shall be required to attend every stated meeting of the Presbytery, or shall present acceptable reason to the Presbytery through the stated clerk for absence, late arrival, or departure before adjournment. They may then be granted excused absences by the Presbytery.
- 2.02.25 The Presbytery’s officers and other members of the Presbytery’s Administrative Board who are ruling elders as well as ruling elders currently commissioned to particular pastoral service shall be enrolled as members with voice and vote for the duration of their terms of office, consistent with *Book of Order* G-3.0301.
- 2.02.30 Any of the following, if not commissioners to the Presbytery, shall be automatically admitted as corresponding members with voice, but without vote: the moderators or duly appointed spokespersons of any standing committee, commission, or task force; any executive or duly appointed spokesperson from the Synod of Living Waters or the General Assembly; certified educators of the Presbytery’s congregations; teaching elders of any other presbytery or Christian Church who are serving in temporary pastoral relationships in congregations of the Presbytery; Inquirers, Candidates, or Commissioned Ruling Elders who are serving in pastoral relationships in the Presbytery, and members of the program staff of the Presbytery.
- 2.02.40 Teaching or ruling elders from any other presbytery or Christian Church body may be invited to sit as corresponding members with voice but without vote by the affirmative vote of a majority of those present and voting.

2.03.00 MEETINGS

- 2.03.10 Stated meetings shall ordinarily be held on the first Tuesday in the month of March and the second Tuesday in the month of October each year, at locations approved by the Presbytery's Administrative Board. The times of stated meetings may be altered by the Presbytery's Administrative Board provided that notice is received at least thirty days in advance.
- 2.03.20 The moderator of the Presbytery may, in an emergency, convene the Presbytery by written notice at a time and place different from that previously designated by the body.
- 2.03.30 Special meetings may be called by the Moderator, and the Moderator shall call a meeting when requested in writing by at least two of its teaching elders and two ruling elders, the ruling elders being of different congregations.
- 2.03.40 A quorum of the Presbytery shall be three minister members and three elder commissioners, the elders being of different congregations (*Book of Order* G-3.0304).

2.04.00 RULES OF PROCEDURE

- 2.04.10 The rules contained in the current edition of *Robert's Rules of Order Newly Revised* shall govern the Presbytery in all cases to which they are applicable and in which they are not inconsistent with the Constitution of the Presbyterian Church (U.S.A.), these bylaws and any special rules of order the Presbytery may adopt. Commissions shall follow the rules of order for "Boards," and may follow the modified rules for "Small Boards" when composed of no more than about a dozen members.
- 2.04.20 Amendments to this *Manual* may be made at any stated or special meeting of the Presbytery provided that the proposed amendment is: 1) presented to the Presbytery's Administrative Board in sufficient time to be docketed for the meeting at which it is to be considered, and 2) mailed with the notice of the meeting at least ten days in advance. Sections I and IV (Mission Statement and Standing Rules) may be amended by a majority vote. Amendments to Sections II and III (Bylaws, Special Rules of Order, and Policies) require a two-thirds vote.
- 2.04.30 Special Rules of Order may be temporarily suspended by a vote of two-thirds of those present and voting at any stated or special meeting of the Presbytery. Standing Rules may be temporarily suspended by a majority vote of those present and voting at any stated or special meeting of the Presbytery.
- 2.04.40 The Appendices to this *Manual* may be amended by the Presbytery's Administrative Board at its discretion except where noted in the body of any particular appendix.
- 2.04.50 Dockets for all stated and special meetings of the Presbytery shall be prepared by the Presbytery's Stated Clerk in consultation with the Administrative Board.
- 2.04.60 The Presbytery of St. Andrew and any of its commissions, committees, boards, and agencies is authorized to meet via video conference, teleconference, or by other electronic means whenever the moderator of said entity believes that such meeting will best serve the needs of its members, and members may attend otherwise in-person meetings electronically whenever they determine it is in the best interest of their health or safety to do so, except that the Administrative Board, in its sole discretion, may determine whether any particular Presbytery meeting shall be held in person,

electronically, or hybrid with one or more persons joined electronically to an otherwise in person meeting. In all cases, the technology employed shall allow for simultaneous aural communication among all participants. Any entity may adopt its own procedural rules for the orderly conduct of business when such electronic means are employed.

2.04.65 Action Between Meetings.

The Presbytery of St. Andrew authorizes its commissions, committees, boards, and agencies to take action required or permitted to be taken at a meeting with like effect between meetings of the entity, provided that every member is contacted either in person or via email and no member objects. If contacted via email, verification must consist of an email reply stating “no objection,” or words to that effect.

If any member objects or wishes to have discussion on the motion, then a special meeting is required to take the action. Discussion via email in lieu of a meeting is not sufficient.

Such action, if taken, shall be recorded in the minutes of the next meeting of the entity as an action taken by unanimous consent between meetings in accordance with the rules.

2.04.70 Presbytery’s Administrative Board is authorized to approve minutes of the Presbytery’s meetings, unless the Presbytery makes another provision for the approval of its minutes for any particular meeting.

2.04.80 Bills and Overtures

All overtures to Presbytery, when received by the Stated Clerk of the Presbytery, will be immediately referred to a Bills and Overtures Committee, which will be convened when needed by the Executive Presbyter, and then shall elect its own moderator for the duration of the matter under consideration.

The Bills and Overtures Committee, when so convened, shall be composed of the current commissioners to the General Assembly, the commissioners-elect to the General Assembly, the current Moderator of the Presbytery, and the Moderator-elect of the Presbytery. In addition, the Executive Presbyter shall be a member *ex officio* and without vote.

2.04.85 Special Rules Related to the Conduct of Business

Items of new business at stated meetings must be delivered to the Stated Clerk in writing prior to the adoption of the docket, and no new business is permitted at called meetings.

Debate on motions is limited to five minutes per speaker.

Materials to be projected (documents, videos, PowerPoint presentations, etc.) require the approval of the Presbytery while in session, and must be delivered to the Stated Clerk no later than 24 hours prior to the meeting. Such items, if noted in entity reports in the presbytery packet, are approved by adoption of the docket.

2.04.90 Rules for Debate on Proposed Amendments to the Constitution

Voting members and commissioners will sit in a designated area during this portion of the meeting.

All discussion and debate will remain decorous and be offered in the context of the ultimate unity we share in our common faith in Jesus Christ. We covenant not to attack the character of others or to question the integrity of their faith.

The entire period of debate on all amendments will last no longer than 90 minutes.

Those who wish to speak either Afor@ or Aagainst@ any amendment will line up at the predetermined Afor@ or Aagainst@ locations. No person may speak more than once on any amendment, and each speech may last no longer than two minutes. The moderator will alternate between the Afor@ and Aagainst@ locations when speakers from both sides wish to be heard.

2.05.00 OFFICERS AND STAFF

- 2.05.10 Moderator: At the October Stated Meeting in even-numbered years, the Nominations Committee shall present a nomination and the Presbytery shall elect a Moderator for the next two calendar years following, who shall be formally installed at the Winter stated meeting. In the event of the resignation or death of the Moderator or the inability of the Moderator to serve, the Presbytery shall be convened and moderated by the most recent past Moderator who is able to attend, and if appropriate, the Nominations Committee shall nominate an individual to complete the unexpired term. The Moderator shall serve *ex officio* on Presbytery's Administrative Board with voice and vote.
- 2.05.20 Stated Clerk: The Stated Clerk, who may be the Executive Presbyter, shall be elected by the Presbytery upon nomination by the Presbytery's Administrative Board for a three-year term and may be elected to successive terms. The duties of the Stated Clerk shall be described in a job description approved by the Presbytery's Administrative Board which shall be included in the appendices of this Manual. The salary and expenses for the office shall be determined annually by the Presbytery. The Stated Clerk, who shall ordinarily be the Parliamentarian of the Presbytery, shall serve *ex officio* on Presbytery's Administrative Board with voice and vote.
- 2.05.25 Recording Clerk: The Recording Clerk, who may be a member of the Presbytery's staff, shall be elected for a three-year term by the Presbytery, upon nomination by the Stated Clerk, and shall assist the Stated Clerk in the recording and preparation of the minutes.
- 2.05.30 Treasurer: The Treasurer, who may be the Executive Presbyter, shall be elected by the Presbytery upon nomination by the Presbytery's Administrative Board, for a three-year term and may be elected to successive terms. The duties of the Treasurer shall be described in a job description approved by the Presbytery's Administrative Board which shall be included in the appendices of this Manual. The salary and expenses for the office shall be determined annually by the Presbytery. The Treasurer shall serve *ex officio* on Presbytery's Administrative Board with voice and vote.
- 2.05.40 Trustees: The Presbytery, being incorporated under the laws of the State of Mississippi, shall meet as a corporation concurrently with the February stated meeting of the Presbytery for the purpose of electing Trustees and transacting any other necessary business. There shall be six Trustees of the corporation, elected for three year terms, with two Trustees for each class. One Trustee shall be elected as President, and another as Vice-President. The Treasurer of the Corporation shall be the Presbytery's Treasurer, who shall also serve as the Secretary of the Corporation. The Trustees shall receive title to all real properties held by the Presbytery and shall hold, handle, administer, and dispose of such real properties as may be determined by the Presbytery of St. Andrew.

- 2.05.50 Executive Presbyter: There shall be an Executive Presbyter who shall be a teaching or ruling elder, who is called by the Presbytery. The Executive Presbyter shall be the Chief Administrative Officer of the Presbytery, and shall serve as its Head of Staff. The Executive Presbyter is accountable to the Presbytery through its Administrative Board, for the implementation of decisions and matters of strategy, program, and resources. The specific duties of the Executive Presbyter shall be described in a position description approved by the Presbytery's Administrative Board which shall be included in the appendices of this Manual.
- 2.05.60 Associate Executive Presbyters: Associate Executive Presbyters are teaching or ruling elders called by the Presbytery to work in the accomplishment of the Presbytery's mission. Associate Executive Presbyters are accountable to the Presbytery through its Administrative Board, and are directed in their work by the Executive Presbyter. The duties of all Associate Executive Presbyters shall be described in position descriptions approved by the Presbytery's Administrative Board which shall be included in the appendices of this Manual. Presbytery's Administrative Board shall also develop a process for calling such individuals and for their terms of employment for the Presbytery's approval in advance of any search process.
- 2.05.70 Staff Associates: Staff Associates are teaching or ruling elders who are employed part-time by the Presbytery through its Administrative Board upon recommendation of the Executive Presbyter.
- 2.05.80 Directors: Directors are Program Staff Members who are employed either part-time or full-time by the Presbytery through its Administrative Board upon recommendation of the Executive Presbyter in consultation with Presbytery's entities with which they will work. They are accountable to the Presbytery's Administrative Board through the Executive Presbyter, who shall determine their specific duties and supervise their work. The duties of all Directors shall be described in position descriptions approved by the Presbytery's Administrative Board which shall be included in the appendices of this *Manual*.
- 2.05.90 Office and Support Staff: The Presbytery's Administrative Board shall determine, upon recommendation of the Administration and Stewardship Committee and in consultation with the Executive Presbyter, the need for office staff sufficient to ensure the operation of the Presbytery. Position descriptions for all such positions, whether exempt or non-exempt, shall be approved by the Presbytery's Administrative Board and shall be included in the appendices of this Manual. The Executive Presbyter shall be responsible for employing Office and Support Staff, and shall be accountable to the Presbytery's Administrative Board for their work.

2.06.00 ORGANIZATION

- 2.06.10 Committees and Commissions: the mission of the Presbytery shall be accomplished through the work of its committees and commissions. It is expected that each teaching elder of the Presbytery, whether engaged in a validated ministry or a member at large, will serve on at least one standing committee or commission. Retired teaching elders and ruling elders in congregations of the Presbytery are also particularly encouraged to consider volunteering their time and talents to the Presbytery's committees and commissions.
- 2.06.20 Terms of Service: Members of standing committees and commissions are elected by the Presbytery upon nomination by the Nominations Committee for three year terms or until their successors are elected with one third of the committee or commission being elected each year. Nominations from the floor shall be accepted provided the individuals are qualified to serve and have agreed to serve if elected. Terms begin on January 1, except that the Nominations Committee

shall seek to fill vacancies by placing names in nomination at any meeting. Such members, when elected, begin their term of service immediately upon election. Individuals may not serve for more than six consecutive years on any standing committee or commission, unless they are serving ex officio as members of the Presbytery's staff. Additionally, the process for election of members and moderators of the Nominations Committee and the Permanent Judicial Commission and their terms of service are described separately.

- 2.06.25 Moderators: Moderators of standing committees and commissions (except as noted above) shall be elected annually by the Presbytery upon nomination by the Nominations Committee. Moderators shall not serve for more than two consecutive one year terms.
- 2.06.30 Commissions are entities of the Presbytery that are empowered to consider and conclude matters referred to them in accordance with G-3.0109 of the *Book of Order*. Commissions are required by the above provision to be composed of teaching and ruling elders "in numbers as nearly equal as possible." Any ex officio member of a commission who is not a teaching or a ruling elder shall therefore have voice but not vote.
- 2.06.40 Standing commissions of the Presbytery are the following: Administrative Board (membership varies), Permanent Judicial Commission (9 members), Commission on Ministry (18 members), and Commission to Close Churches (6 members).
- 2.06.50 Committees are those deemed necessary by the Presbytery to organize, coordinate, and carry out its ecclesiastical responsibilities and mission program. Except as noted herein, Standing Committees report to the Presbytery through its Administrative Board, which has authority to modify their recommendations.
- 2.06.60 The Standing Committees of the Presbytery are: Administration and Stewardship (9 members); Camps and Conferences (12 members); Evaluation (6 members); Governing Body Relations (9 members); Nominations and Representation (12 members); and Presbytery Ministries (12 members).
- 2.06.65 Special Administrative Commissions are commissions appointed by the Presbytery in accordance with G-3.0109 of the *Book of Order* for any of the purposes stated in that section. They are composed of not fewer than five teaching and ruling elders, and cease to exist when the matters for which they were created have been concluded.
- 2.06.70 Special Committees are committees or sub-committees formed to accomplish specific tasks. They may be created by the Presbytery or any of its Standing Committees or Commissions, and the membership and term of service shall be determined by the appointing body, except that the moderator of any Special Committee shall be a member of the appointing body. Special Committees are accountable to and work at the sole direction of their appointing body.

2.07.00 PRESBYTERY'S ADMINISTRATIVE BOARD

- 2.07.10 Presbytery's Administrative Board is responsible for the overall operation of the Presbytery of St. Andrew, and for the coordination of its work. The Administrative Board shall serve as the Employing Agency for Staff Associates, Directors, and Office and Support Staff.
- 2.07.20 Composition: All members of the Administrative Board serve ex officio with voice and vote except as noted in this section and section 2.06.30 above. The Moderator, is elected by the Presbytery for a two-year term on nomination by the Nominations and Representation Committee.

The Stated Clerk of the Presbytery shall be a member of the Administrative Board and shall serve as its Secretary. Additional members of the Administrative Board shall be the following: The Moderators of all standing committees and of the commission on Ministry and the Commission to Close Churches, the Moderator of Presbytery, the Moderator-Elect of Presbytery, the Executive Presbyter, any Associate Executive Presbyters, the current Moderator of the Presbytery's Presbyterian Women, and sufficient At Large members to ensure that the Administrative Board is composed of teaching and ruling elders in numbers as nearly equal as possible.

2.07.30 Operations: The Administrative Board shall meet a minimum of two times each year, at least three weeks prior to each Stated Meeting of the Presbytery. A quorum shall be a majority of its voting members. It shall hear reports from the Presbytery's Committees and Commissions, and shall give direction to the Stated Clerk regarding development of the docket for Stated Presbytery Meetings. The Administrative Board, through the Administration and Stewardship Committee, shall develop and recommend to the Presbytery an annual budget, including a recommendation for an annual per capita assessment to cover the Presbytery's ecclesiastical expenses.

2.07.40 Personnel Committee: The Administrative Board shall maintain a Personnel Committee which shall be composed of the moderator of the Administrative Board who shall serve as its moderator, and the moderators (or their designees) of the following: Evaluation Committee, Commission on Ministry, Missions Committee, Camps and Conferences Committee, Administration and Stewardship Committee. The Personnel Committee shall be responsible for an annual performance review of all paid Officers and Staff to be completed between August 1 and the end of the third week in August. As Head of Staff, the Executive Presbyter shall be a member of this committee, except for the purpose of its annual evaluation of the performance of the Executive Presbyter. The Personnel Committee shall make recommendations for any changes in terms of employment or terms of call, including modifications of Position Descriptions, to the Administrative Board.

2.07.50 Through its Personnel Committee, the Administrative Board shall regularly review and give advice on the role of the Executive and Stated Clerk on the presbytery's various committees, commissions, and boards to ensure that within our bounds "Ecclesiastical jurisdiction is a shared power, to be exercised jointly by presbyters gathered in councils" (*Book of Order*, F-3.0208).

2.08.00 COMMISSION ON MINISTRY

2.08.10 The Commission on Ministry (COM) is a permanent administrative commission of the Presbytery of St. Andrew. It serves as pastor and counselor to the teaching elder members and commissioned ruling elders of the presbytery, facilitating and overseeing their relationships with congregations and the presbytery, and settling difficulties on behalf of the presbytery when possible and expedient.

In addition to the following policies and processes, COM shall maintain a separate procedural manual of its internal policies, structure, and processes.

2.08.20 Delegated Authority

A. In accordance with G-3.0307, COM has the authority to approve terms of call, provided that they meet the Presbytery's minimums as contained in these rules and approved by the presbytery from time to time. It may grant pastors-elect permission to

move on to the field prior to their examination and reception by the presbytery with the understanding that the presbytery assumes no financial responsibility should the presbytery vote not to receive the teaching elder into its membership. It has the authority to dissolve pastoral relationship when the pastor and congregation concur, and to approve the terms under which such a dissolution occurs.

- B. COM has the authority to appoint moderators of sessions and congregations without installed Pastors. In addition to teaching elder members, ruling elders who are members of the presbytery's congregations or ordained minister members in good standing in other presbyteries of the PC(USA) who are serving in temporary pastoral relationships may be appointed to serve as moderators at the sole discretion of COM, and with whatever training, testing, or examination it so requires. COM shall maintain a list of ruling elders who have been so authorized, and may be invited by moderators to preside at meetings when they cannot be present. Minister members of other Christian bodies may also be examined by COM and enrolled as temporary members of the presbytery on the presbytery's behalf while serving in temporary pastoral relationships in accordance with G-2.0506 when COM determines that they have demonstrated an adequate understanding of Presbyterian polity and their willingness to represent the presbytery's interests, with the understanding that either the COM or the presbytery may revoke said membership by a majority vote at any stated or called meeting. While so enrolled, temporary members may be named as moderator of the session of the church or churches served, and may be invited to moderate any session or congregational meeting in the presbytery's bounds.
- C. COM has the authority to renew temporary pastoral relationships for time periods up to one year, in accordance with section 2.08.60, and to renew validated ministries established by the presbytery in accordance with 2.08.70.
- D. The moderator of COM may appoint moderators on behalf of the Commission in between its meetings in accordance with section 2.08.20B above "when the session is without a moderator for reasons of vacancy or inconvenience" (G-3.0201, ¶ 1), who shall then be confirmed or replaced by the full commission at its next meeting, if the need still exists.

2.08.30 When COM determines that a congregation's needs for the administration of the Sacrament of the Lord's Supper cannot be met in a congregation by the Presbytery's teaching elders, it may instruct and examine one or more ruling elders from that congregation and present them to the Presbytery for examination and commissioning to the limited function of the celebration of the Lord's Supper, which commissioning shall be renewable as for other Commissioned Ruling Elders.

2.08.40 Vacancy Process

Following are the usual steps in the vacancy process.

A. Departure phase

1. Upon notification that a pastoral relationship will become vacant, the COM moderator appoints a COM member to serve as Liaison to the session and congregation.
2. If it is an installed pastoral position, a congregational meeting is called to concur with the pastor's request, and if the pastor and congregation concur on the dissolution and its terms, COM dissolves the relationship. If they do not concur, then the matter is docketed for the next meeting of the Presbytery.
3. COM appoints a moderator of the Session in the manner described in 2.08.20.
4. The Liaison shall conduct exit interviews with the pastor and the session. The results of this interview are reported to the COM moderator and the Executive Presbyter (EP). The purposes of the interviews are: to discern which areas of the pastoral relationship were satisfactory, as well as those which need improvement; to decide what tasks should be attended to during the vacancy period; to counsel with both to the session and the pastor about the nature of their new relationship once the relationship ends; and for the session to preview this vacancy process.
5. Sessions shall reimburse mileage of their moderators at the current IRS rate, and the presbytery reimburses the expenses of COM liaisons.

B. Vacancy phase

1. The session makes appropriate plans for interim pastoral leadership in consultation with COM through its Liaison.
2. If the session wishes to call an Interim Pastor, it shall consult with the EP and the COM Moderator, who shall provide assistance first in defining the Interim Pastor's role, and then in the search process.
3. The session shall ensure that Vacancy Dues are paid to the Board of Pensions in a regular and timely fashion. Vacancy Dues are the continuation of the Pensions portion (only) of total dues during the first year of a new vacancy. This money is used by the Board of Pensions to assist clergy in emergency situations, and to supplement the retirement packages of plan members such as mission co-workers who were paid very low salaries during their careers and therefore accumulated fewer pension credits than their other colleagues. It will be automatically billed to the church by the Board of Pensions.

C. Search preparation

1. Prior to the election of a Pastor Nominating Committee (PNC), the session should engage in a process of self-study in consultation with its COM Liaison. The

session may appoint a self-study committee for this purpose.

2. If the congregation cannot afford a full-time package, several alternate pastoral relationships are possible in consultation with COM. For example, the congregation may wish to establish a Yoked-field relationship, a part-time relationship, a stated supply relationship, call a commissioned ruling elder, or enter a presbytery partnership, in consultation with the Evangelism and Church Development Committee.
 - a. If a Ministry Information Form (MIF) for an installed pastoral position is to be written, the session decides who shall be responsible for its creation. The MIF may be written by the Session, by the PNC, or by another committee to whom the task is assigned. W
 - b. Where appropriate the Session calls a meeting of the congregation for the purpose of electing a PNC in accordance with the provisions of G-2.0802:
 - c. The session shall call a congregational meeting to elect a pastor nominating committee that shall be representative of the whole congregation. The committee's duty shall be to nominate a pastor for election by the congregation.
 - d. The COM Liaison shall convene the organizational meeting of the PNC, at which time the PNC elects its moderator. At this meeting the COM Liaison shall counsel with the PNC about this vacancy process.
 - e. Once a MIF has been prepared, and before it has been approved by the Session, copies of the MIF shall be sent to the COM Liaison, the COM Moderator, and the Executive Presbyter for review. Comments and suggestions on the MIF are returned to the PNC or other entity responsible for its composition through the COM Liaison. When the Session approves the MIF, the EP assigns login IDs for the Clerk of Session and the PNC moderator or their designees. Then the PNC moderator or his/her designee uploads the MIF to the PC(USA) website, after which it is certified as approved by the Clerk of Session and the COM moderator or their designees. The final step is certification by the PC(USA)'s Church Leadership Connection (CLC) personnel, which makes the MIF available for matching with potential candidates.

D. Search process

1. The EP seeks Personal Information Forms (PIFs) through the CLC website. Copies of matched PIFs are available in an electronic inbox on the CLC website, and any self-referrals are forwarded to the PNC moderator via email.
2. The PNC reviews the PIFs and decides whether it is interested in pursuing a

conversation with any of the potential ministers. If the PNC decides it does wish to pursue a conversation, the PNC makes an initial contact by phone, mail, or e-mail to the individual to determine whether or not they are interested in being considered for the position.

3. When PNCs receive forms directly, or when they receive names of potential candidates from other sources, they may make initial contacts as described above to determine whether or not there is a mutual desire for conversation, and if so, they shall forward their information to the EP.
4. When further conversation is desired, the PNC moderator requests an Executive Reference Check. These reference checks should be initiated only if the PNC wishes to pursue a conversation, not to decide whether to pursue a conversation. The Presbytery Executive will require a PIF before conducting this Reference Check with the Ecclesiastical body having jurisdiction over the minister or candidate.
5. Once the Executive Reference Check is complete the EP authorizes personal contact with the potential minister. The PNC then contacts the potential minister and conducts an interview process of its own design and at its sole discretion.
6. PNCs are responsible for contacting references. COM is responsible for conducting a background check on the final candidate.

E. Entry phase

1. When a teaching elder is selected for the position, and the PNC and candidate have agreed on terms of call, but BEFORE a congregational meeting is held, the candidate is examined by COM at the PNC's expense. COM votes whether or not to recommend that the individual be received into the membership of Presbytery. The COM also reviews and approves the terms of call, which must either be within the parameters established by the session in the MIF process, or have been approved by the session in a negotiation process.
2. If the way be clear, the PNC notifies the session that it is ready to report. The session then calls a meeting of the congregation in accordance with the congregation's rules. The PNC reports to the congregation, which votes whether or not to extend the call, and to approve the agreed upon terms.
3. At its next stated meeting, or a meeting called for the purpose, the Presbytery hears the recommendation of COM with respect to the teaching elder or candidate, and receives the terms of call as information. The Presbytery conducts its own examination, led by COM, and votes whether or not to receive him or her as a member of the Presbytery. If he or she is received, Presbytery appoints a commission to ordain and/or install the person. The minutes of the commission are reported back to Presbytery.

Ordinarily, the pastor does not begin work at the church until after the meeting of the Presbytery. Exceptions to this practice may be made by COM as described in 2.08.20A.

4. COM shall appoint a teaching elder to serve as a mentor for all first call pastors, and for other teaching elders at its discretion (see section 2.08.50A.1).
5. If a candidate for a pastoral position is already a member of the Presbytery, then their examinations shall be limited to their suitability for the new call, and the presbytery shall vote only on the appointment of an installation commission.
6. Ordinarily, Administrative Commissions are appointed to ordain and/or install pastors upon the candidate's request at the meeting of the presbytery at which they are received. A request form is available through the presbytery office.

2.08.50 Teaching Elder Policies, Expectations, and Care

A. Terms of call for installed positions

- a. A call shall specify all and only those allowances and amounts which are undertaken as part of the call. If the minister is obligated to fulfill military commitments during a period of pastoral service, an agreement between the minister and the calling agency may be added to the terms of call for that obligation and potential mobilization of the minister, and become an element in the terms of call when approved by presbytery. If the call is for less than full time, the precise terms of the contract shall be indicated.
- b. The terms of call shall always provide for compensation that meets or exceeds any minimum requirements of the presbytery in effect when the call is made and shall thereafter be adjusted annually as required to conform to such a requirement. The currently approved minimum terms of call are available from the presbytery office.
- c. All churches in St. Andrew Presbytery shall pay full Board of Pensions medical coverage (a percentage of Effective Salary) for enrolled ordained staff with dependents. Exceptions for dependent coverage may be granted by COM when requested by enrolled members. COM urges churches to apply the above policy to all covered employees.
- d. Sessions shall review the terms of call for all installed pastors and associate pastors at least annually in accordance with G-2.0804. Any changes in terms of call shall be approved by the congregation in accordance with G-1.0503, and

submitted to the Commission on Ministry for its review and approval no later than March 1 of each year.

B. Mentoring and Support

1. COM shall appoint a mentor for all first call pastors. Goals for new pastor learning include:
 - Self-understanding in their role as pastor
 - Help for understanding the congregation they serve in terms of history, ethos, programs, status in the community and relationship to the denomination
 - Assistance in establishing an appropriate pastoral relationship and leadership style for their situation.
 - Support in dealing with conflict that may emerge in the congregation
2. As COM deems necessary, it may appoint a mentor for any teaching elder at any time.

C. Covenant Faithfulness

G-2.0104b of the Book of Order states that “Standards for ordained service reflect the church's desire to submit joyfully to the Lordship of Jesus Christ in all aspects of life (F-1.02).” Among the implications of this statement is the requirement of faithfulness to the covenant agreements into which we have chosen to enter. Teaching Elders of the Presbytery of St. Andrew have entered a vocational covenant through their affirmative responses to the constitutional questions of W-4.4003 (ordination vows). They may also have entered covenants in their personal or professional lives.

Covenants of marriage require fidelity to one’s spouse. While the Presbyterian Church (U.S.A.) provides for the realities of divorce and remarriage under certain circumstances (see Book of Confessions 6.137), this in no way diminishes the importance of covenant faithfulness, and it does not permit infidelity to one’s spouse prior to such divorce and remarriage.

With respect to ordination vows, those in the ordered ministries of the Presbyterian Church (U.S.A.) have promised, among other things, to “be governed by our church's polity, and . . . abide by its discipline.” They have further promised, “to further the peace, unity, and purity of the church.” At the same time, our constitution provides a means by which those in its ordered ministries can, if they become convinced that their conscience so requires, be released from these obligations.

The provisions of G-2.0507 for release from ministry as a Teaching Elder are a matter of personal conscience. They do not grant a Teaching Elder permission to

intentionally violate the standards and definition of marriage as defined in Part I and Part II of the Constitution as an act of pastoral compassion or as an act of ecclesiastical civil disobedience and they do not grant a Teaching Elder permission to actively participate in any congregation's dismissal from the Presbyterian Church (U.S.A.).

D. Continuing Education

All pastoral calls are required to include both time and money for continuing education. While the Presbytery of St. Andrew does not set specific educational or instructional requirements, it does expect that continuing education allowances will be utilized to improve pastoral skills and help pastors remain engaged with current scholarship throughout their ministries.

E. Sabbatical Leave

Pastors perform tasks for God's people that require full and broad training in pastoral, theological, ecclesiastical, psychological and managerial skills. They are called upon to be spiritual leaders around the clock, yet the expectations placed upon them often make it difficult, if not impossible, for them to have time for their own spiritual renewal.-

Sabbath Leave is not:

- An extended vacation or a substitute for a vacation. Vacations are time apart for the whole family. Sabbath Leave involves only the Pastor.
- An extended continuing education. Continuing education is an annual time of professional development.

Sabbath Leave is to enrich, to gain new insights, and to serve as a "change of pace" time that can provide relaxation and renewal.

Sabbath Leave will enable the Pastor to be renewed through the vital pursuit of intentional study, extended time spent in spiritual formation, and fresh mentoring by respected teachers. Sabbath Leave enables Pastors to return to the responsibilities of the congregation with new energy, spiritual vision and effectiveness by renewal through rest and reflection.

Sabbath Leave is a period of time with agreed upon terms and goals approved by the session provided for the Pastor to disengage from their regular tasks and from the stress of being constantly on call; ministering to the sick, troubled and dying; meeting, leading, supporting; and dealing with many other stressful situations. It has its antecedents in the Biblical concept of the Sabbath day and Sabbath year. It is a time for rest, reflection, and re-creation; a time for personal spiritual growth; an opportunity for renewed vision and commitment to ministry.

Sabbath Leave is recommended for all teaching elders serving the same churches, institutions, and agencies within the bounds of St Andrew Presbytery. COM recommends that Sabbath Leave be included in the terms of call of all installed Pastors and Associate Pastors.

Ordinarily a three month sabbatical is appropriate for every seven years of service in the same position. When this creates a financial hardship for a congregation, COM will ensure that pastoral duties (preaching, moderating, pastoral care) are covered at no additional expense to the congregation.

F. Family or Medical Leave

Family Leave – After one year of employment in an installed pastoral relationship, parents shall be granted at least six weeks' family leave with pay. Accrued vacation time may be used to extend such leave, or an extension without pay may be negotiated, subject to the approval of the Session and COM. As with the presbytery's policy on Sabbatical Leave, when this policy creates a financial hardship for a congregation, COM will ensure that pastoral duties (preaching, moderating, pastoral care) are covered at no additional expense to the congregation.

G. Severance Packages

Occasionally, the termination of a pastoral call is necessary for the health and vitality of a congregation and its Pastor or Associate Pastor, not because of any fault of the teaching elder but because their gifts and abilities do not match the congregation's needs. When this occurs, a severance package is generally required by COM. Ordinarily, the package must include a minimum of sixty days of the Pastor or Associate Pastor's full package, minus expense or continuing education allowances, and generally does not exceed one month per year of service.

Severance packages may include the continuation of medical care coverage beyond the payment of other items, and should also include a clear statement that payments cease if the teaching elder begins a new full-time work.

COM will assist with the negotiation of a fair and just severance package, and must approve its terms as part of the dissolution.

Ordinarily, no severance package is granted when a pastoral position is terminated for cause, and if the Pastor and congregation cannot agree on terms and the relationship is dissolved by the Presbytery in accordance with G-2.0903, no severance package will be granted.

As defined in the Book of Order, installed pastoral positions are those of Pastor, Co-Pastor, and Associate Pastor. Ordinarily, such relationships are “permanent,” and continue until such time as the Presbytery dissolves them. There may be circumstances, however, when COM requires that a particular pastoral position be established for a specified time period, in which case COM, the congregation through its session, and the Pastor will review the relationship and determine whether or not it should be renewed or if it should become permanent no later than six months prior to the end of the term.

Temporary pastoral relationships in the Presbytery of St. Andrew are those of Temporary Supply, Stated Supply, Interim Supply, and Parish Associate, with the following requirements and characteristics:

- A. Temporary Supply Pastors may be teaching elders in the PC(USA) or ordained ministers in good standing in another Christian tradition. They may also be students under the care of this or another Presbytery or ecclesiastical body. They do not have permission to administer Sacraments or moderate sessions without prior approval of COM. Sessions are required to consult COM before entering a Temporary Supply relationship, and shall not enter into such a relationship if it is in the process of or is planning to call an installed Pastor. Temporary Supply Pastors may become installed Pastors of churches they are currently serving if they are qualified, and if the Presbytery votes by a $\frac{3}{4}$ vote to do so. Temporary Supply Pastors shall have written contracts, which shall be for no more that twelve months at a time.
- B. Stated Supply Pastors are teaching elders in the PC(USA) or ordained ministers in good standing in another Christian tradition. They ordinarily perform all of the usual duties of an installed Pastor, but on a part-time, uninstalled basis. If they are not members of the Presbytery of St. Andrew, or another Presbytery of the PC(USA), they may not serve as session moderators. Stated Supply Pastors shall not become the next installed Pastor of a church served in that role. Stated Supply Relationships require the approval of COM. Stated Supply Pastors shall have written contracts, which shall be for no more that twelve months at a time, and shall be renewed by the session and by COM.
- C. Interim Pastors (or Interim Co-Pastors or Associate Pastors) are teaching elders in the PC(USA) or ordained ministers in good standing in another Christian tradition. They ordinarily perform all of the usual duties of an installed Pastor, Co-Pastor, or Associate Pastor while the congregation searches for a new permanent pastor. If they are not members of the Presbytery of St. Andrew, or another Presbytery of the PC(USA), they may not serve as session moderators. Interim Supply Pastors shall not become the next installed Pastor, Co-Pastor, or Associate Pastor of a church served as an Interim. Interim Supply Relationships require the approval of COM. Interim Supply Pastors shall have written contracts, which shall be for no more that twelve months at a time, and shall be renewed by the session and by COM. Interim Supply Pastors are encouraged, but not required, to seek membership in the Presbytery of St. Andrew during their term of service.

- D. Parish Associates are teaching elder members of the Presbytery of St. Andrew or ordained ministers in good standing in another Christian tradition who are retired or are engaged in another work, but who wish to maintain a relationship with a particular church or churches in keeping with ordination to the ministry. The relationship shall be established upon nomination by the Pastor, between the parish associate, the session, and the presbytery, through COM. The parish associate shall be responsible to the Pastor and shall perform such duties as agreed upon between the parties, and either with or without remuneration. Parish Associates shall not be called to be the next installed Pastor, Co-Pastor, or Associate Pastor of a church served as Parish Associate unless at least six months have lapsed since the end of the Parish Associate relationship. Any existing Parish Associate relationships end upon the arrival of a new Pastor in a church served, but may be renewed at the invitation of the new Pastor as described above.

2.08.70 Validated Ministries

A. Validation Process

At its sole discretion, the presbytery may validate ministries in accordance with G-2.0503a and G-3.0306 provided that the ministries are consistent with the mission of the presbytery and meet the criteria in 2.08.70B. Teaching elder members of the Presbytery of St. Andrew who desire to have their ministries validated (or Teaching elder members of another presbytery seeking membership) shall present Personal Information Forms along with written documentation about the ministries to COM, which shall examine them and present them to the presbytery with a recommendation regarding validation. The Presbytery of St. Andrew will ordinarily not validate ministries of individuals who are not yet ordained.

B. Criteria

In accordance with G-3.0306, the following written criteria shall be met before any ministry is validated by the presbytery:

- a. The ministry shall meet all of the criteria (1-5) of G-2.0503a.
- b. The ministry shall have, within its scope, the promotion of at least one of the Great Ends of the Church as contained in F-1.0304.
- c. The ministry is accountable to the presbytery in that the teaching elder agrees that the ministry shall be subject to annual review and renewal by COM.

- d. The ministry is accountable to an organization, board, or other entity that provides oversight and supervision on an ongoing and regular basis, and is willing to submit a written annual report to COM regarding the teaching elder's work.

2.08.80 Conflict Management

- A. COM is charged with oversight of the relationships between its teaching elders and commissioned ruling elders, with a goal of creating and maintaining healthy relationships that are a fitting tribute to love, grace, and justice of God in Jesus Christ. Sessions and pastors are encouraged to seek COM's guidance and counsel when needed. The Executive Presbyter, COM Moderator, and all current members of the Commission (particularly those within the congregation's geographic region) are available to all teaching and ruling elders for consultation at any time.
- B. In accordance with G-3.0109b(5), COM has the authority to visit with any session and/or congregation reported to be affected with disorder, in an attempt to mediate differences and reconcile persons.
- C. The COM moderator may appoint appropriate teams composed of at least one active member of COM to meet and work with sessions when needed. Such teams have no authority other than that herein described, and exist to recommend reconciliation processes.
- D. If reconciliation of differences is not possible with the consent of all parties, the team reports this determination to COM, which may then proceed to other forms of resolution as provided in the Book of Order and these rules. Under no circumstances shall a pastoral relationship be dissolved, or original jurisdiction of a session be assumed, by COM or any administrative commission unless that authority is specifically granted to it in a particular instance.

2.08.85 Disciplinary Process

In accordance with D-10.0201b, upon the receipt of any accusation against a teaching elder or commissioned ruling elder of the Presbytery of St. Andrew pursuant to D-10.0101, the Stated Clerk shall notify the moderators of the Presbytery, COM, and the Administrative Board, who shall, in consultation with the Stated Clerk, appoint an investigating committee of no more than five but no fewer than three members.

The investigation and disciplinary processes shall then proceed in accordance with the Rules of Discipline and any relevant provisions of the presbytery's sexual misconduct or other policies.

2.08.90 Steps in Dismissal Process

- A. The clerk of session, upon majority vote of the session, notifies the Presbytery's stated clerk that the session desires to explore membership in another Reformed body.
- B. The Presbytery's Commission on Ministry (COM) appoints a team of up to three individuals (COM Team) to work with the session. At least one member of the COM Team shall be an active member of the Commission at the time of its appointment.
- C. The COM Team shall be invited to all meetings/gatherings of the session and/or congregation at which representatives of any other Reformed bodies are present, and shall be afforded the opportunity to address the session and/or congregation regarding information presented by these bodies.
- D. If after meeting with the COM Team three-fourths of the ruling elders in active service vote to request that the church be dismissed to another Reformed body, COM will request that the Presbytery appoint an Administrative Commission (Commission) that is empowered to consult with the congregation (in fulfillment of the requirement of G-3.0301a.), and to make a specific recommendation to the Presbytery regarding the dismissal. A session has no authority and is not permitted to call a congregational meeting for any matter related to dismissal. This is an authority reserved for the Presbytery (G-3.0301).
- E. The Commission shall meet with the session and with members of the congregation at the Commission's discretion. The Commission's first goal is to attempt to negotiate terms under which the congregation can remain in the PC(USA) without violating its members' matters of conscience.
- F. If the Commission determines that a substantial percentage of the congregation wishes to remain in the PC(USA), it shall work with those who desire to leave to do so peacefully, and shall attempt to negotiate a fair settlement regarding any assets in dispute.
- G. If the Commission determines that the vast majority of members desire to be part of another Reformed body, it shall ensure that the congregation's assets are adequately inventoried and assessed, in accordance with G-4.0203 as interpreted by the General Assembly's Permanent Judicial Commission in Tom, et al. v. Presbytery of San Francisco, 2013, 221-03, and shall attempt to negotiate a fair settlement to present to the presbytery for its consideration.

2.09.00 PREPARATION FOR MINISTRY

- 2.09.10 In the Reformed tradition, a "call to ministry" is understood as a "call to prepare." Consequently, those who wish to enter a period of discernment concerning such a call, and those wishing to prepare for ministry as a Teaching Elder or Commissioned

Ruling Elder will do so under the direction of the presbytery's Commission on Ministry (COM). The relationship between these persons, their congregations and sessions, and the presbytery is a significant covenant relationship.

2.09.20 In accordance with G-2.06 of the *Book of Order*, COM is granted authority to consult with, coordinate, examine, and enroll persons as Inquirers concerning ordered ministry as Teaching Elders; to consult with, coordinate, examine and recommend Inquirers to the presbytery to become Candidates for ordered ministry as Teaching Elders; and to consult with, coordinate, examine, and recommend ruling elders as Candidates for ministry as Commissioned Ruling Elders (CRE). Implicit in this authority is the supervision of the specific educational preparation processes used to develop persons for ministry in the presbytery.

2.09.30 Inquiry Phase.

- A. Purpose The purpose of the Inquiry phase is to allow persons believing they may be called to ordered ministry as teaching elders to explore the call communally with their session, congregation, and the COM. The focus of this phase is to allow Inquirers, sessions, congregations, and the COM to make an informed decision about the Inquirer's suitability for ordered ministry. (G-2.0601) [NOTE: A successful outcome of the Inquiry phase is finding the Inquirer's proper area(s) of Christian ministry, whether or not it means continuing in further preparation as a Candidate for ordered ministry as a teaching elder.]
- B. Sessions Persons wishing to become Inquirers will complete the application forms supplied by the COM, and these persons will present the forms to the session of the congregation where they have been active in the worship and work for at least six (6) months (G-2.0602). Sessions will consult with potential Inquirers about their sense of call, their observed Christian deportment, and their gifts and abilities for ministry the sessions have observed during the person's involvement with the congregation. When a session concurs with a person's request to become an Inquirer, it will grant him/her an endorsement to proceed in the process with the COM. Sessions will complete the written endorsement and will appoint a session member as the session liaison with the potential Inquirer.
- C. COM Once the session has granted an endorsement, the potential Inquirer will forward the completed forms to the COM. The COM will schedule a consultation with the persons as soon as practical. If, after the consultation, the COM grants the person "Inquirer status," a time of profound covenant relationship begins. The COM will appoint a COM liaison with the Inquirer to explain the process of Inquiry, to act as a contact person with the Inquirer, and to serve as an advocate for the Inquirer. The COM will meet periodically (at least annually) with each Inquirer, and it may require Inquirers to complete actions and activities designed to assist them in their personal and professional development, refinement of the sense of call, and the maturing of their Christian faith and devotion.

D. Goals and Outcome Ultimately, the essential question to be answered during the Inquiry phase is: Does the overall experience of the Inquiry phase point toward a future in the ministry of Word and Sacrament for the Inquirer, or do his/her gifts and motivations suggest a better fit with other ministries in the church? Following the Inquiry phase, persons desiring to continue preparing for ordered ministry as teaching elders may request to become Candidates. Indications that the Inquirers may be suitable for ministry and continue into the Candidate phase include:

1. The ability to articulate an understanding of Christian vocation in the Reformed tradition and how it relates to his/her sense of call.
2. The ability to express his/her personal faith in a manner that demonstrates an understanding of the Reformed tradition.
3. The ability to expound upon at least one concept from his/her personal faith statement at greater depth explaining what it suggests about God, humanity, and their interrelationships.
4. The ability to explain what it means for him/her to be Presbyterian, indicating how that awareness grows out of participation in the life of a particular church.
5. The ability to discuss his/her personal and cultural background as it relates to the ministry of Word and Sacrament, including a concern for maintaining personal spiritual, physical, and mental health. Inquirers should be able to relate their own personal cultural location to changes in American society and its increasingly multicultural character.
6. The ability to express his/her understanding of the tasks teaching elders perform, including expression both of his/her specific gifts for this particular ministry and of areas in which further growth is needed.
7. The ability to express how their personal deportment is related to their spiritual and professional life.

2.09.40 Candidacy Phase

A. Purpose The decision to move a person from the Inquiry phase to the Candidacy phase is reserved to the presbytery itself, and it indicates a positive communal discernment of the person's suitability for ordered ministry as a teaching elder. Therefore, the primary purpose of Candidacy is to provide for the Candidate's "full preparation" for ministry and formal assessment of his/her "fitness and readiness for a call to ministry requiring ordination" as a teaching elder (G-2.0604). When the presbytery enters into the Candidacy phase with a Candidate, the expectation is established that once preparation is completed the person will find a call to the ministry of the Word and Sacrament.

B. Sessions Inquirers desiring to enter the Candidacy phase will notify the COM, and will complete the application form(s) required by the COM. The Inquirer's session will consult with him/her, review the evidence of the Inquiry phase, and will endorse the potential Candidate to the presbytery when it concurs with the request. Sessions will complete the written endorsement

and will appoint/reappoint a session member as the session liaison for the potential Candidate. [NOTE: If a session is uncertain about whether an Inquirer's gifts are suitable for the ministry of Word and Sacrament, the Inquirer needs to continue in the Inquiry phase rather than establish false expectations by prematurely being moved to Candidacy!]

C. COM When the session has granted an endorsement, the potential Candidate will forward the completed forms to the COM. The COM will consult with the person as soon as practical. If, after the consultation, the COM agrees with the person's request for "Candidate status," it will recommend the action to the presbytery. Upon the approval of the presbytery for "Candidate status," the COM will appoint/reappoint a COM liaison with the person. The COM will meet periodically (at least annually) with each Candidate, and may require Candidates to complete actions and activities designed to assist them in their personal and professional development, refinement of the sense of call, and the maturing of their Christian faith and devotion.

D. Presbytery The presbytery will receive the report and recommendation(s) of the COM for each potential Candidate and will examine each Candidate in person with respect to his/her Christian faith and deportment, forms of Christian service undertaken, and motives for seeking the ministry of Word and Sacrament. If the examination is sustained, the presbytery will receive the Inquirer as a Candidate by proposing the following questions to the Candidate:

1. Do you believe yourself to be called by God to the ministry of the Word and Sacrament?
2. Do you promise in reliance upon the grace of God to maintain a Christian character and conduct, and to be diligent and faithful in making full preparation for this ministry?
3. Do you accept the proper supervision of the presbytery in matters that concern your preparation for this ministry?
4. Do you desire now to be received by this presbytery as a candidate for the ministry of the Word and Sacrament in the Presbyterian Church (U.S.A.)?

If these questions are answered in the affirmative, a brief charge may be given, the Candidate's name will be recorded on the presbytery's roll of Candidates, and the proceedings closed with prayer.

E. Length of Phases Normally, the phases of Inquiry and Candidacy will continue for a period of no less than two (2) years, including at least one (1) year as a Candidate. The phase of Candidacy continues until the Candidate receives an approved call and is examined and ordained, or until the candidate's name is removed from the roll of candidates in accord with G-2.0609. [NOTE: The length of the phases may be altered or waived by a three-fourths (3/4) vote of the presbytery. In the case where the length of Inquiry or Candidacy is altered or waived by the presbytery, "a full account of

the reasons for exception” will be included in its minutes and communicated to any other presbytery to whom the person may be transferred either as an Inquirer/Candidate or in relation to receiving a call to ministry requiring ordination as a teaching elder (G-2.0610).]

2.09.50 Completion of Candidacy, Final Consultation, and Certification of Readiness for a Call

- A. To certify a Candidate as ready for examination for ordination as a teaching elder, the COM will conduct a final consultation with him/her with regards to the evidences of readiness in G-2.0607. In addition, the Candidate will:
1. Communicate plans for continuing study and growth.
 2. Express theological views compatible with the confessional documents of the Presbyterian Church (USA).
 3. Express understanding of the meaning of the questions required for ordination (W-4.4003) informed by knowledge of the church in diverse settings.
 4. Express commitment to the ministry of the Word and Sacrament within the discipline of the Presbyterian Church (U.S.A.) with personal maturity, spiritual depth, and a capacity to respond to the needs of others, including colleagues in ministry.
 5. Present a written sermon, together with a description of the contemporary need to which it was addressed and an exegetical interpretation of the biblical material out of which the sermon arose. This sermon shall be preached before the COM.

When conducting the final consultation with each Candidate to determine if he/she is ready to seek a call, the COM will give attention to, and prepare the Candidate for, some common issues faced in one’s first-call:

1. Continuing development of one’s self-understanding in the role of pastor.
 2. Understanding the congregation he/she will serve in terms of its history, ethos, programs, and status in the community, and in relation to the denomination.
 3. Establishing an appropriate pastoral relationship style for the specific ministry context.
 4. Dealing with conflict that may emerge in the congregation or ministry setting.
- B. The COM’s decision to certify a Candidate “ready for examination for ordination, pending a call” is based on prayerful reflection, review of the covenanted goals negotiated with the Candidate, and on their mutual discernment that he/she has adequately prepared for the ministry of Word and Sacrament by developing his/her personal gifts for ministry in response of that call.

1. The certification of readiness for a call will be adopted by a vote of the COM, and this action will be reported to the presbytery.
2. As the candidate pursues a first call, the presbytery continues to provide “support, guidance, and evaluation.”

2.10.00 PERMANENT JUDICIAL COMMISSION

2.10.10

The Presbytery shall elect nine persons. In accordance with D-3.0101 of the *Book of Order*, Each commission shall be composed of teaching elders and ruling elders in numbers as nearly equal as possible. When the commission consists of an odd number of members, the additional member may be either a teaching elder or a ruling elder. Commissioners shall be elected in three classes for six-year terms in accordance with D-3.0201 of the *Book of Order*. In accordance with D-3.04, “Each permanent judicial commission shall meet and elect from its members a moderator and a clerk.” The duties and responsibilities of the commission are described in Church Discipline (D-1 – D-10 of the *Book of Order*).

2.10.20 Committees of Counsel

In accordance with D.4.0204 of the *Book of Order*, the Administrative Board is authorized to appoint a Committee of Counsel for the Presbytery whenever it becomes the Respondent in a remedial case.

2.10.30 Investigating Committees

In accordance with D-7.0501 of the *Book or Order*, upon the receipt of a written allegation against a minister member or a commissioned pastor of the Presbytery of St. Andrew pursuant to D-7.02, the Stated Clerk shall notify at least two of the following, who shall, in consultation with the Stated Clerk, appoint an investigating committee of no more than five but no fewer than three members: the moderator of the Presbytery, the moderator of the Commission on Ministry, and the moderator of the Administrative Board,

The investigation and disciplinary processes shall then proceed in accordance with the Church Discipline and any relevant provisions of the presbytery’s sexual misconduct or other policies.

2.11.00 NOMINATIONS AND REPRESENTATION COMMITTEE

- 2.11.10 The Nominations and Representation Committee shall be composed of twelve members in three classes, with one member from each of the presbytery’s four geographic regions in each class. Members shall be equally divided between teaching

and ruling elders. Terms shall be for three years, with each class' term beginning on January 1 following its election at the Fall Stated meeting, upon nomination by the Nominations and Representation Committee. The moderator of the Nominations and Representation Committee, a rotating system for the election of ruling and teaching elders shall be the responsibility of the Nominations and Representation Committee. This committee reports directly to the Presbytery, and shall fulfill the constitutional function of ensuring participation and representation as described in G-3.0103 of the *Book*.

2.12.00 SPECIAL RULES FOR HYBRID MEETINGS

2.12.10 When the Presbytery or any of its entities meet in a hybrid meeting with one or more members joined electronically to an otherwise in person meeting,

A. Participants joining the meeting in person:

1. Will seek recognition by raising their hands,
2. When recognized to speak, will move to the lectern at the front of the center aisle.

B. Participants joining the meeting electronically are encouraged to use a desktop or laptop computer. The following are requirements for such computers:

1. High speed internet access.
2. Sound output device (preferably a headset, earbuds, or Bluetooth device that delivers the sound directly to the participant's ear rather than into an open room),
3. A microphone device.
4. A webcam (optional).

If joining by computer is not possible, those joining electronically may use a tablet or smart phone device, using the free "Zoom" app, available from the device's app store. Regarding audio/visual devices, the same requirements and preferences exist as for computers.

C. The following rules also apply to those joining the meeting electronically:

1. The "raise hand" feature will be used for both seeking recognition and voting. Raise hand is accessed by clicking on the word "Reactions" on the bottom of the main Zoom window (or top right on some tablet/phone devices), then clicking on the "Raise Hand" bar. Clicking on raise hand causes a "virtual hand" to be raised both on your webcam feed and beside your name on the Participants list (which you may also access by clicking on the word "Participants").
2. Please *do not* lower your own hand. The hosts are responsible for lowering virtual hands. When multiple participants are seeking recognition, once

the moderator has called on someone, all other raised hands will be lowered. If you have an “interrupting motion” (a point of order, a request for preference in recognition, etc.), raise your hand again after it has been lowered by a host. If you are not immediately recognized, you may unmute your microphone and say “Mr/Madam Moderator!”

3. If you wish to offer a motion other than a procedural motion, it should be entered in writing into the participant “chat,” after which you should seek recognition. When called upon, you should note that the motion is in the chat, and move its adoption.

- D. A vote taken by means of raised hands (for both in person and electronic participants) is a “division,” not a “counted vote” – meaning that the moderator will quickly assess the raised hands for a sense of how many have voted first in favor, and then against the motion, and rule which side has it. If the moderator is uncertain, he or she may order a counted vote – or a member may move that a counted vote be taken (a motion for a counted vote must be seconded, is not debatable, and requires a majority vote). In the case of a counted vote, those present in person will stand while the count proceeds, while those present electronically will continue to use the raise hand feature.

Section III B Policies

3.01.00 PERSONNEL

3.01.01

After three years of employment, full-time, non-Teaching Elder salaried employees of the Presbytery and Camp Hopewell shall be entitled to receive payments into the retirement savings program of the Board of Pensions equal to 6% of their effective salaries.

3.02.00 STANDARDS OF ETHICAL CONDUCT

3.02.10 The Presbytery of St. Andrew upholds the following Ethical Standards for its Teaching Elders and Commissioned Ruling Elders, as adopted by the General Assembly of the Presbyterian Church (U.S.A.).

As an ordained officer in the Presbyterian Church (U.S.A.), in obedience to Jesus Christ, under the authority of Scripture and guided by our Confessions, I affirm the vows made at my ordination, confirm that Jesus Christ is the pattern for my life and ministry and, relying on God's grace, commit myself to the following standards of ethical conduct.

- I. I will conduct my life in a manner that is faithful to the gospel and consistent with my public ministry. Therefore I will:
 1. Practice the disciplines of study, prayer, reflection, worship, stewardship, and service;
 2. Be honest and truthful in my relationships with others;
 3. Be faithful, keeping the covenants I make and honoring marriage vows;
 4. Treat all persons with equal respect and concern as beloved children of God;
 5. Maintain a healthy balance among the responsibilities of my office of ministry, my commitments to family and other primary relationships, and my need for spiritual, physical, emotional, and intellectual renewal;
 6. Refrain from abusive, addictive, or exploitative behavior and seek help to overcome such behavior if it occurs;
 7. Refrain from gossip and abusive speech; and
 8. Maintain an attitude of repentance, humility, and forgiveness, responsive to God's reconciling will.

- II. I will conduct my ministry so that nothing need be hidden from a governing body or colleagues in ministry. Therefore I will:
1. Preach, teach, and bear witness to the gospel of Jesus Christ with courage, speaking the truth in love;
 2. Honor the sacred trust of relationships within the covenant community and observe appropriate boundaries;
 3. Be judicious in the exercise of the power and privileges of my office and positions of responsibility I hold;
 4. Avoid conflicts of interest that might compromise the effectiveness of my ministry;
 5. Refrain from exploiting relationships within the community of faith for personal gain or gratification, including sexual harassment and misconduct as defined by [Presbytery of St. Andrew] policy;
 6. Respect the privacy of individuals and not divulge information obtained in confidence without express permission, unless an individual is a danger to self or others;
 7. Recognize the limits of my own gifts and training, and refer persons and tasks to others as appropriate;
 8. Claim only those qualifications actually attained, give appropriate credit for all sources used in sermons, papers, music, and presentations, and observe copyrights;
 9. Refrain from incurring indebtedness that might compromise my ministry;
 10. Be a faithful steward of and fully account for funds and property entrusted to me;
 11. Observe limits set by the appropriate governing body for honoraria, personal business endeavors, and gifts or loans from persons other than family
 12. Accept the discipline of the church and the appropriate guidance of those to whom I am accountable for my ministry;
 13. Participate in continuing education and seek the counsel of mentors and professional advisors;
 14. Deal honorably with the record of my predecessor and upon leaving a ministry or office speak and act in ways that support the ministry of my successor;

15. Participate in the life of a ministry setting I left or from which I have retired only as directed by presbytery;
16. Provide pastoral services for a congregation I previously served only as directed by the presbytery and provide pastoral services to members of other congregations only with the consent of their pastors; and
17. Consult with the [commission] on ministry in the presbytery of my residence regarding my involvement in any ministry setting during my retirement.

III. I will participate as a partner with others in the ministry and mission of the Church universal. Therefore I will:

1. Participate in the mission and governance of the Presbyterian Church (U.S.A.) and work for the unity of the holy catholic church;
2. Show respect and provide encouragement for colleagues in ministry;
3. Recruit church members responsibly, respect existing congregational relationships, and refrain from exploiting persons in vulnerable situations; and
4. Cooperate with those working in the world for justice, compassion, and peace, including partners in ministry of other faith traditions.

3.03.00 SEXUAL MISCONDUCT POLICY

3.03.10 The Presbytery of St. Andrew opposes any form of sexual misconduct by the teaching elders, commissioned ruling elders, employees, and volunteers under its jurisdiction. This policy applies equally to all of the above.

3.03.02 Defining Sexual Misconduct and Sexual Harassment

- A. Sexual misconduct of a teaching elder involving a parishioner, client or employee with whom the elder has a professional, pastoral relationship is unethical and unprofessional behavior.
- B. Sexual relations outside of the bonds of marriage is sexual misconduct, and the Presbytery of St. Andrew recognizes and upholds the right of its sessions to establish clear guidelines and boundaries for appropriate sexual activity of the members and presbyters in their jurisdiction. When teaching elders are called to serve congregations with established guidelines and boundaries, they covenant to abide by those standards.

- C. Sexual contact between any professional staff member or volunteer and a church member, client or employee with whom the staff member or volunteer has a working, leading, or teaching relationship constitutes sexual misconduct.
- D. Sexual harassment includes, but is not limited to: unwelcome and unsolicited sexual advances, request for sexual favors, discriminatory tormenting based upon gender and other undesired verbal, visual, or physical conduct of a sexual nature. In particular, sexual harassment occurs if there is:
 - 1. Submission to any kind of sexual harassment as an explicit or implicit term or condition of employment;
 - 2. Submission to or rejection of, sexually harassing behavior if used as a basis for employment or other personnel decisions affecting the recipient of the behavior;
 - 3. Purpose or effect of unreasonably interfering with the recipient's work performance;
 - 4. Verbal harassment or abuse;
 - 5. Pressure for sexual activity;
 - 6. Derogatory or dehumanizing remarks about women/men;
 - 7. Remarks to a person with sexual or demeaning implications;
 - 8. Touching of a sexual nature;
 - 9. Suggesting or demanding sexual involvement accompanied by implied or explicit threats concerning one's job, volunteer position or reputation, etc.;
 - 10. The dissemination of material (such as cartoons, articles, pictures, etc.) which have sexual content.

3.03.03

Reporting Sexual Misconduct or Sexual Harassment

- A. The first step in stopping sexual harassment is to directly inform the person involved that his/her conduct is unwelcome, a violation of presbytery policy, and that it must stop immediately.
- B. Anyone may report allegations of sexual misconduct.
- C. Allegations of sexual misconduct against individuals under the jurisdiction of the Presbytery are to be reported to the Stated Clerk of the Presbytery.
- D. Allegations of sexual exploitation against teaching elders will be reported in compliance with any existing Presbytery or other denominational requirements.
- E. *G-4.0302* of the *Book of Order* includes the following statement on mandatory reporting:

Any member of this church engaged in ordered ministry and any certified Christian educator employed by this church or its congregations, shall report to ecclesiastical and civil legal authorities knowledge of harm, or the risk of harm, related to the physical abuse, neglect, and/or sexual molestation or abuse of a minor or an adult who lacks mental capacity when (1) such information is gained outside of a confidential communication as defined in G-4.0301, (2) she or he is not bound by an obligation of privileged communication under law, or (3) she or he reasonably believes that there is risk of future physical harm or abuse.
- F. Alleged victims of sexual misconduct are assured of legal confidentiality of any allegations they make.
- G. Allegations of sexual misconduct must be made in writing as to date, time and circumstances.

3.03.04 Investigating Sexual Misconduct

- A. Presbytery members, staff, and volunteers will cooperate with denominational investigation of any allegation of misconduct by teaching elders.
- B. Allegations of sexual misconduct against teaching and ruling elders, staff, employees, and volunteers will be investigated, handled with discretion and confidentiality, and adjudicated in accordance with D-10.000 of the Rules of Discipline in the *Book of Order*.
- C. Victims of alleged sexual misconduct have the right to confront the accused.
- D. Victims may have the support of a trained advocate through the process.

- E. The accused has the right to know the nature and substance of the allegations.
- F. The alleged victim and the accused will be kept informed of the progress of the investigation and its outcome.

3.03.05 Youth Activities

There will be chaperones of both genders at all presbytery-sponsored youth activities, when young people of both genders are participating in the activity. Men will not chaperone girl's activities without a woman present and women will not chaperone boy's activities without a man present.

3.03.06 Responding to Sexual Misconduct

- A. Teaching and ruling elders under its jurisdiction who are found guilty of sexual misconduct will be dealt with in accordance with denominational guidelines as contained in the Rules of Discipline.
- B. Other staff and volunteers found guilty of sexual misconduct will be removed from their duties in the Presbytery.
- C. False allegations and/or information will be subject to disciplinary action.
- D. The presbytery will extend Christian love and support to the victims of sexual misconduct and their families.
- E. The presbytery will extend Christian love and support to those accused and/or found guilty of sexual misconduct.

3.03.07 Oversight and Education

- A. The Presbytery is responsible for the education of congregations about sexual misconduct and the existence of this policy.
- B. All teaching elders, commissioned ruling elders, and staff members shall acknowledge in writing their awareness of this policy and willingness to abide by it.

3.05.00 GRIEVANCE

**3.06.00 PROCEDURE FOR THE ELECTION OF GENERAL ASSEMBLY
COMMISSIONERS AND DELEGATES**

- 3.06.10 Commissioners are elected at the Fall Stated Meeting of the year prior to the year in which they will serve as Alternate Teaching and Ruling Elder Commissioners. Young Adult Advisory Delegates are elected at the Fall Stated Meeting of the year prior to the year in which they will serve as Delegates.
- 3.06.20 Teaching Elder Commissioners to the General Assembly are selected according to a point accumulation system. Current point tabulations are maintained by the Nominations and Representation Committee and are kept on file at the Presbytery Office. Points are distributed as follows:
- 5 points per year for years of service in installed or interim pastorates, or as full-time governing body staff in any presbytery of the Presbyterian Church (U.S.A.).
 - 3 points per year for those serving as stated supply and moderator of a congregation in any presbytery of the Presbyterian Church (U.S.A.).
 - 3 points per year for those engaged in ministerial offices recognized by the denomination (i.e., military chaplains, missionaries, etc.) or in validated ministries approved by the Presbytery of St. Andrew, whether serving in or outside the bounds of the Presbytery of St. Andrew;
 - 1 point per year for Teaching Elders of the Presbytery of St. Andrew without charge who have maintained the required communication with Presbytery.
 - 1 point per year for each additional session of this presbytery to which the Teaching Elder is elected to serve as Moderator.
 - 1 point per year for full attendance at the annual clergy/spouse retreat.
 - 1 point per year for full attendance at all stated meetings of the Presbytery.
 - 1 point for each year of service as a member with at least 50% attendance of a Standing Committee or Commission of the Presbytery or its Trustees, or a Special Committee or Commission other than a Commission to ordain/install a pastor, at the discretion of the Administrative Board.
- 3.06.30 Points are tabulated for any calendar year of service within Presbytery. If there is a point tie, the earliest date of enrollment into the Presbytery will determine the priority of the two commissioners. A Teaching Elder shall be a member of the Presbytery of St. Andrew for at least two years before being eligible to be nominated. All Teaching Elders shall be eligible for consideration for nomination, provided that they maintain residence within the bounds of the presbytery and activity within its life including attendance at a minimum of one presbytery meeting per year. Points are returned to zero after service as a Teaching Elder commissioner. If the Teaching Elder with the highest point count either declines to be nominated or is not elected to serve for two consecutive elections, then their point count returns to zero.

- 3.06.40 Ruling Elder Commissioners are selected from among candidates upon recommendation of their sessions. Sessions may submit endorsements for candidates to the Nominations and Representation Committee prior to August 1 of the year in which they may be elected (see section 3.06.10), and the Nominations and Representation Committee shall present one candidate for election to each available opening.
- 3.06.50 Young Adult Advisory Delegates are selected according to the standards established by the General Assembly. They may come from any geographic Area, and any session may recommend qualified youth to the Nominations and Representation Committee using a nominations form available at the Presbytery office prior to August 1 each year prior to the year in which a General Assembly will be held. The Nominations and Representation Committee shall present one candidate for election to each available opening.
- 3.06.60 All commissioner/delegate applicants are required to complete an application form, be present at the meeting of the presbytery at which they will be nominated, make a five minute prepared presentation answering a question or questions given to them in advance by the Nominations and Representation Committee, and agree to serve as described above if elected. The applications and supporting documents from Nominees will be included in the presbytery packets distributed in advance of the meeting at which the election will be held.
- 3.06.70 Nominations from the floor will be accepted at the meeting of the presbytery at which the election is held provided the individual is present and prepared to make a similar five minute presentation, has agreed to serve if elected, and that all materials described in 3.4.60 are available for distribution no later than the opening gavel of the meeting.

3.07.00 GEOGRAPHIC AREA DESIGNATIONS

- 3.07.10 The following Area Designations shall be used for the purposes of selecting Ruling Elder Commissioners to the General Assembly and for other Nominations processes to ensure fair representation of our churches on committees and boards of the church:

Alpha

Byhalia, First
Hernando, First
Holly Springs, First
Horn Lake, New Bethlehem
Lake Cormorant, Eudora
Lamar
Nesbit
Olive Branch, Bethel
Oxford, First
Oxford, Sand Spring
Senatobia
Southaven, Providence
Waterford, Greenfield

Beta

Algoma, Monroe
Blue Springs, Fairfield
Booneville
Corinth, Covenant
Falkner
Nettleton
Plantersville, Unity
Pontotoc, First
Rienzi (Biggersville), New Hope
Ripley (Dumas), New Prospect
Ripley
Ripley, Westminster
Saltillo, First
Toccopola, Lebanon
Tupelo, First
Tupelo, Zion

Gamma

Aberdeen, First
Amory, First
Columbus, First
French Camp, Huntsville
Hamilton
Louisville, Bethany
Louisville, Messiah
Louisville, St. James
McCool, Mt. Zion
Okolona
Okolona, Wren
Philadelphia, Dixon
Starkville, First
Starkville, Osborn
Starkville, Trinity
Weir
West Point, Trinity

Delta

Batesville
Batesville, Black Jack
Batesville, Independence
Benoit
Cleveland, First
Greenville, Calvary
Greenville, First
Greenwood, First
Grenada, First
Hollandale
Leland
Oakland, Pine Hill
Scobey, New Hope
Rosedale
Sumner

3.08.00 COVENANT FAITHFULNESS

- 3.08.10 G-2.0104b of the *Book of Order* states that “Standards for ordained service reflect the church's desire to submit joyfully to the Lordship of Jesus Christ in all aspects of life (F-1.02).” Among the implications of this statement is the requirement of faithfulness to the covenant agreements into which we have chosen to enter. Teaching Elders of the Presbytery of St. Andrew have entered a vocational covenant through their affirmative responses to the constitutional questions of W-4.4003 (ordination vows). They may also have entered covenants in their personal or professional lives.

Covenants of marriage require fidelity to one’s spouse. While the Presbyterian Church (U.S.A.) provides for the realities of divorce and remarriage under certain circumstances (see *Book of*

Confessions 6.137), this in no way diminishes the importance of covenant faithfulness, and it does not permit infidelity to one's spouse prior to such divorce and remarriage.

With respect to ordination vows, those in the ordered ministries of the Presbyterian Church (U.S.A.) have promised, among other things, to "be governed by our church's polity, and . . . abide by its discipline." They have further promised, "to further the peace, unity, and purity of the church." At the same time, our constitution provides a means by which those in its ordered ministries can, if they become convinced that their conscience so requires, be released from these obligations.

The provisions of G-2.0507 for release from ministry as a Teaching Elder are a matter of personal conscience. They do not grant a Teaching Elder permission to intentionally violate the standards and definition of marriage as defined in Part I and Part II of the Constitution as an act of pastoral compassion or as an act of ecclesiastical civil disobedience and they do not grant a Teaching Elder permission to actively participate in any *congregation's* dismissal from the Presbyterian Church (U.S.A.).

3.09.00 ANTI-RACISM AND ANTI-DISCRIMINATION

3.09.10 F-1.0403 of the *Book of Order* labeled "Unity in Diversity" states:

"As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to the promise" (Gal. 3:27–29).

The unity of believers in Christ is reflected in the rich diversity of the Church's membership. In Christ, by the power of the Spirit, God unites persons through baptism regardless of race, ethnicity, age, sex, ability, geography, or theological conviction. There is therefore no place in the life of the Church for discrimination against any person. The Presbyterian Church (U.S.A.) shall guarantee full participation and representation in its worship, governance, and emerging life to all persons or groups within its membership. No member shall be denied participation or representation for any reason other than those stated in this Constitution (*Book of Order* F-1.0403).

3.09.20 Racism is the opposite of what God intends for humanity. It is the diminishment or rejection of the other, which is entirely contrary to the Word of God incarnate in Jesus Christ. Racism is a lie about our fellow human beings, for it says that some are less than others. It is also a lie about God, for it falsely claims that God favors parts of creation over the entirety of creation. Because of our biblical understanding of who God is and what God intends for humanity, the PC(USA) must stand against, speak against, and work against racism (Excerpted from Facing Racism: A Vision of the Intercultural Community, Churchwide Antiracism Policy as approved by the 222nd General Assembly).

3.09.30 As Presbyterians we know something about work. While aspects of the Protestant work ethic may be problematic, to the degree that it signifies our determination, persistence, and stubborn strength, we embrace it in this regard: we endeavor to do the work of countering racism and discrimination in our witness to the Gospel. In our affirmation that God loves variety, we will honor diversity as a good in which God delights. In our conviction that God desires justice, we will learn from others to broaden our understanding of equality. In our humility as sinful people, we will listen openly to diverse voices regarding how racism functions in our society and repent from our failings. In our gratitude for God's grace, we will turn again and again towards the vision of whole community

found in the Word of God. In our joyous response to God's love, we will love one another (Excerpted from Facing Racism: A Vision of the Intercultural Community, Churchwide Antiracism Policy as approved by the 222nd General Assembly).

- 3.09.40 The task of dismantling racism must be a partnership effort that involves all levels of the church. Since institutions vary in their social reality, it follows that the approach to dismantling racism must be flexible and adaptable to changing situations. Nevertheless, there can and must be continuity in the general approach so that resources can be developed and shared to support antiracism work across the church and in ecumenical relationships (Excerpted from Facing Racism: A Vision of the Intercultural Community, Churchwide Antiracism Policy as approved by the 222nd General Assembly).
- 3.09.50 G-3.0106 of the *Book of Order* requires each Council to adopt an anti-racism policy. As a presbytery within the PC(USA) we will:
1. Seek to welcome and be open to all people.
 2. Educate ourselves to seek awareness of our own behavior, blindness, and biases and the impact on our community of faith and the wider community.
 3. Study Matthew 25 materials, (<https://presbyterianmission.org/ministreis/matthew-25/matt-25-resources>), the Churchwide Antiracism Policy (2016), and materials advised by the presbytery resource center to increase our awareness of systemic racism and its impact.

Together seek within our community those whose experience and expertise can be instructive and inspiring, and for partnerships that increase cooperation and understanding.

Section IV B Standing Rules

4.00.00 COMMISSIONED RULING ELDERS

4.01.10 Commissioned Ruling Elders

- A. Persons seeking approval as Commissioned Ruling Elders (CRE) shall be experienced ruling elders in congregations of the Presbyterian Church (USA). Such persons shall present letters of endorsement from the session of their church to the Commission on Preparation for Ministry (CPM). The letters will address the elders' faith in Jesus Christ, the maturity of their faith, their judgment, and their commitment to the church and its mission. In addition, they will complete any other forms provided by the CPM and provide them to the CPM moderator.
- B. After receiving all the completed necessary documents from CRE applicants, the CPM will schedule a personal interview with them. When the CPM has granted an applicant's approval to become a CRE candidate, it will assign the candidate a liaison who will guide, nurture, and communicate with the candidate on a regular basis. The candidate will proceed with the prescribed education and training program.
- C. CRE Candidates will complete the following required courses: Introduction to the Old Testament, Introduction to the New Testament, Church History, Reformed Theology, Reformed Worship and Sacraments, Introduction to Preaching, Presbyterian Polity and Rules of Order, and Pastoral Care.

- D. CRE Candidates will complete required courses via “online” courses from the University of Dubuque Theological Seminary (<http://udts.dbq.edu>), equivalent courses from approved and accredited education institutions, and education opportunities offered by the CPM and/or the Presbytery of St. Andrew.
- E. A CRE Candidate may submit a transcript of previously completed coursework from an accredited educational institution. The CPM will evaluate the transcript, and may prescribe additional study in areas it deems necessary.
- F. Upon completion of all course requirements, the CRE Candidate will preach a sermon to the CPM, and will submit an exegesis of the passage/passages upon which it is based.
- G. CRE Candidates will meet at least annually with the CPM for progress, consultation, and discernment. CLP Candidates will submit an annual written report to the CPM prior to their meeting indicating their forms of service to the church during the past year, continuing education completed, and a statement of their desire to continue as CLP Candidates.
- H. After CRE Candidates have completed all course requirements and have successfully preached a sermon before the CPM, they will be scheduled for a final interview. When the CPM has granted final approval to CRE Candidates, it will endorse them to the Committee on Ministry (COM) as being ready for a commissioned responsibility. Until actual commissioning by the presbytery, CRE Candidates will continue in their relationship and responsibility to the CPM.
- I. CRE Candidates who are eligible for commissioning will not be authorized to perform the functions of a CRE until being called by to a particular responsibility and being commissioned by the presbytery.

4.02.00 MINUTES AND FINANCIAL RECORDS

- 4.02.10 All committees, commissions, and entities of the Presbytery of St. Andrew are required to keep minutes of their proceedings, and to submit a copy of each set of minutes to the presbytery office to be placed in its permanent file.
- 4.02.20 With certain exceptions, copies of the approved minutes of presbytery committees, commissions or entities may be obtained through a written request directed to the Stated Clerk or the moderator of the entity whose minutes are requested. The minutes of the Commission on Ministry, the Commission on Preparation for Ministry, the Personnel Committee, and the Permanent Judicial Commission are deemed to be confidential; however, the moderator of these committee/commission(s), in consultation with the Stated Clerk, upon written request, may release all or any portion of said minutes with any confidential portions excised from them. Any committee, commission or entity may, by majority vote, designate any portion of its minutes as confidential and said portion shall be excised before the minutes are released. Members of any committee, commission or entity shall be entitled to full access to the minutes of the committee, commission or council on which they serve.
- 4.02.30 Financial records are only available after they have been approved for distribution by the Administration and Stewardship Committee.

