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**Anti- Racism/Anti-Discrimination/Anti-Harassment Policy**

**San Joaquin Presbytery**

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**Anti- Racism/Anti-Discrimination/Anti-Harassment Policy**

**San Joaquin Presbytery**

1. **Foundations:**

The unity of believers in Christ is reflected in the rich diversity of the church’s membership. As the scriptures say “*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 Christ Jesus. And if you belong to Christ, then you are Abraham’s offspring, heirs according to the promise*” (Gal. 3:27-29).

**II. Policy Statement:**

The Presbytery of San Joaquin of the Presbyterian Church (USA) seeks to form disciples whose behaviors conform to the teachings of Jesus Christ. As children of God, we believe that all people are created in the image of God and are therefore worthy of respect. We are thereby called to a high standard of personal conduct in all areas of our lives. The presbytery is committed to maintaining workplaces that are safe and free of harassment and discrimination for all employees and members of our communities.

It is the policy of the Presbytery of San Joaquin that all employees, members of the Presbytery (MWS, CRE’s, Elders, Deacons, Certified Educators, Stated Supply, Inquirer’s/Candidates for ministry); members of our congregations; and members of our Fellowships and New Worshipping Communities; should enjoy a faith filled environment free from all forms of harassment and discrimination.

In Christ, by the power of the Spirit, God unites persons through baptism regardless of race, ethnicity, age, sex, ability, geography, and theological conviction. Therefore, there is no place in the Church for discrimination or harassment against another person.

**III. Purpose of the Policy**

This policy is intended to create organizational accountability around anti-racism, diversity, equity and inclusion so that all of God’s children may thrive.

The Book of Order, G-3.0106 of the Presbyterian Church (USA), requires each council of the church to adopt and implement: a sexual misconduct policy, an anti-racism and anti-harassment policy, child and youth protection policy, and to that end we seek as a presbytery/church to commit to the following:

**IV. Protections Against Discrimination and Harassment[[1]](#footnote-1)**

The Presbytery condemns and does not tolerate any form of harassment or unwelcome conduct by or towards its employees or members of its communities per the Book of Order. Nor does the Presbytery tolerate any unlawful discrimination of protected individuals or groups, noting, however, that some ministerial and religious exemptions apply to employers and employees in religious and non-profit organizations in California. These exemptions allow for limited "discrimination" in the basic sense of "making or perceiving a difference" to ensure the preservation of the organization's faith tradition and theological beliefs (see section V below for more detail).

**V. Employment Discrimination**

**Ministerial Exemption**

* There are some ministerial and theological exceptions granted to religious institutions.
	+ Employers have the right to make employment decisions about the Ministers of their faith based on the religion of those Ministers, and the ministerial exemptions are not limited just to pastors, or those who are ordained; the employee can meet the ministerial exemption standards if their job involves conveying or teaching the faith. This would include our Commissioned Ruling Elders.
	+ Another example would be someone teaching at a school that is affiliated with an organization who is teaching the faith (like a preschool that is religiously based).
	+ Musicians may be in another category
	+ The employer must take into account each employee’s work and relationship with the church.
	+ If the employee is a ministerial employee, the religious institution has the right to determine what to do with the minister of the faith.
* The ministerial exemption does not apply to exempt your organization entirely from the application of HR and labor laws for state and federal laws.

**Religions Organizations Exemptions:**

* Depends on the nature of the employer, the ministerial exemption may not apply to all employees in a religious institution, for example:
	+ Maintenance employes, church administrator,
* Religious organizations may be exempt from most federal discrimination laws like Title 7 and ADA.
	+ For example: religious institutions have religious exemptions based on tenants of the faith/theological understandings that are important to the religious institution.
	+ It is not exempt from racial discrimination.
* Exemption from the California Fair Employment and Housing Act (FEHA) has narrow exemptions: a religious association or corporation that is organized as a not for profit organization is exempt from FEHA and are exempt from discrimination, harassment and retaliation laws; but you may not be exempt from federal claims.
	+ If an entity is affiliated with a not-for-profit religious entity (like a preschool) but is not a non-for-profit they are not exempted by FEHA.
* While there are ministerial and religious exemptions; the presbytery strongly encourages all minister members, members of our congregations and new worshipping communities to refrain from discrimination and harassment to honor the great diversity of the body of Christ.

**VI. Anti-Racism Definition**

* Racism is a system of privilege, inequality, and oppression based on perceived categorical differences, value assigned to those differences, and rewards and punishments based on the assigned differences.
* Racism involves one group having the power to carry out systematic discrimination through the institutional policies and practices of the society and by shaping the cultural beliefs and values that support those racist policies and practices.
* Racism is the unequal treatment or vilification, passive or active, intentional, or not, based on the color of someone’s skin or perceived racial origin. It may be verbal, non-verbal, written, or physical, and it may overlap with Protected Class harassment or discrimination.
* Racism can include victimizing, rudely embarrassing, intimidating or threatening a person, regardless of intent and regardless of the seniority of the people involved.
* Racist behavior and discrimination refer to, but are not limited to:
	+ Racially motivated comments, slurs, jokes, pictures, objects, threats, physical assaults, and/or intimidation.
	+ Racism and discrimination also include institutionally or culturally racist policies, practices, and norms, unequal application of policies based on race, and unequal or biased treatment based on race. This includes behaviors, actions, or systems that may not be intended to be racist but harm people of color, as well as intentional racial harassment or discrimination.
* As a presbytery/congregation within the PCUSA we will:
	+ Seek to welcome and be open to all people.
	+ Educate ourselves to seek awareness of our own behavior, blindness, and biases and how that may impact our communities of faith and the wider communities we live in.
	+ Seek resources (curriculum, worship, preaching, music, and literature) which are reflective of all ethnic and racial backgrounds.
	+ Study material that increases our awareness of systemic racism and its impact.
	+ Together seek, within the congregation/presbytery and our larger communities, those whose experience and expertise can be instructive and inspiring and seek partnerships that increase cooperation and understanding.

**VII. What Racism Is Not**

The following list is not comprehensive but reflects our understanding of what racism usually is not:

* personality conflicts,
* voicing opinions or views about the presbyter or workplace,
* differences in approaching work or interacting with others (e.g. preferences for fast-paced group brainstorming versus individual work in solitary spaces),
* engagement in disciplinary measures conducted in accordance with any work place policies.

**VIII. Anti-Harassment/Discrimination-**

1. **General Harassment**

The Presbytery does not condone and will not permit discriminatory harassment of anyone based on race, sex, sexual orientation, gender, color, religion, national origin, ancestry, age, marital status, citizenship, or disability.

Harassment is defined further as occurring when unwelcome conduct based on these categories:

* makes enduring offensive conduct a condition of continued employment (including volunteer work)
* severe or pervasive enough to cause a reasonable person to consider the environment an intimidating, hostile or abusive one.
* derogatory comments, jokes, slurs based on one or more of the protected classes
* unwanted physical conduct of any kind,
* impeding or blocking movement, or physical interference with normal work movement,
* when directed at an individual based on membership in a protected class
* the display, mailing or e-mailing of derogatory posters, cartoons, or drawings based on one’s membership in a protected class

Any Employee or volunteer who violates this harassment policy will be subject to corrective action up to and including termination of employment. Any member Minister of Word and Sacrament or Commissioned Ruling Elder who violates this harassment policy will be subject to corrective action which might include church disciplinary action or termination of employment.

**B. Sexual Harassment**

* Sexual harassment refers to unwelcome sexual behavior, either verbal or physical requests for sexual favors, and other verbal or physical harassment of a sexual nature.
* Harassment does not have to be of a sexual nature; however, it can include offensive remarks about a person's sex, body, clothing, hair styles, etc.,
* Harassment can be unwanted advances, or an invasion of personal boundaries, touching someone in a manner that makes them feel uncomfortable or attempts to demonstrate a level of power or control over another person.
* For example, it is illegal to harass a woman by making offensive comments about women in general.
* Both the harassed and harasser can be, or identify as, any gender, and the harassed and harasser can be, or identify as, the same sex or gender.
* In addition to larger more obvious transgressions, this can also include smaller more subtle instances of discriminatory or biased behavior or speech especially when there is a clear and persistent pattern established.
* For more information on Sexual Misconduct Policies see San Joaquin Presbytery’s or your church’s policy on file.

**IX. Prevention/Education and Training**

**A. Prevention**

* **Create a Safe Environment**
	+ **Be vocal.** Let your staff and congregation know you take harassment seriously. Those who work at and attend the church should feel safe if they need to come forward with an accusation of harassment.
* **Keep a Safe Environment**
	+ **Practice Accountability.** One way to keep your staff accountable is to stay aware of any change in behavior of individuals. Declining performance, increased absences, inability to concentrate and/or changes in work habits could indicate an employee being harassed.
	+ **Check your insurance.** Make sure your church insurance covers employment related claims, such as a harassment claim.
	+ **Address allegation.** When an allegation surfaces at your church/presbytery, remove the accused from contact with the claimant during the investigation. The claimant should also be offered pastoral assistance, including counseling.

**B. Trainings:**

* All ministers of Word and Sacrament, certified Christian Educators, Commissioned Ruling Elders, inquirers and candidates under the care of the presbytery are required by the *Book of Order* (G-2 & G-3.01016) and our COM policy, to receive boundary training authorized by the presbytery once every 36 months. The boundary training shall include the topics of sexual misconduct, child sexual abuse prevention training, anti-harassment, and anti-discrimination training.
* Any Minister of Word and Sacrament who is actively involved in ministry and not Retired; a Commission Ruling Elder, an Inquirer or Candidate, who is out of compliance with boundary training may be subjected, by the Commission on Ministry (COM), to be moved to the “not in good standing” list and it may jeopardize their ability to seek a call or continue to work in the presbytery until they have completed their boundary training. Other consequences will be determined by COM if someone remains in “not in good standing” for a period greater than 2 years.
* California law (Government Code section 12950.1) requires that all employers of 5 or more employees (all part time and full time combined) provide training to their employees regarding sexual harassment and abusive conduct prevention every two years. Non-supervisory employees must receive 1 hour of training and supervisors must receive 2 hours of training. <https://calcivilrights.ca.gov/shpt> (Is one option).
	+ It is imperative that the employer receives confirmation of the completion of the training, and it is noted in the council’s minutes when that training has been completed for each employee.
	+ Employers will need to research what are the best resources for this training and whether they wish to pay a small fee for each employee to guarantee that the training is completed every two years.
* All elders/deacons/CRE’s of congregations should receive a copy of this policy, along with any other policies pertaining to the safety and welfare of children/youth and vulnerable adults and receive training annually on this policy in the context of each congregation.
* Session/Elders can determine whether they wish to use their own training and design their own training as it works for your community for elders/deacons or use the presbytery training every three years as part of your boundary training.

**X. Scope of Policy**

* The scope of this policy is not limited to the physical location of an office where an employee works and relationships with other employees at a specific location. It includes contacts anywhere in connection with doing the work of the Presbytery and Presbyterian Church (USA) and relationships with employees, volunteers, and members of the PCUSA, councils, entities, committees, and/or related entities. In other words, discrimination and harassment can happen outside the employee’s assigned office (e.g., a local congregation, community event).

**XI. Response Procedures**

**A. Unlawful Actions**

Harassment becomes **unlawful** where either or both of the following conditions occur -

Enduring the offensive conduct becomes a condition of continued employment – officially called ***Quid Pro Quo Harassment*** (e.g., “sleep with me and I will get you a promotion”);

 - or -

Conduct is severe or pervasive enough to create a work environment that a reasonable person would consider intimidating, hostile or abusive – officially called a ***Hostile Working Environment*** (e.g., telling offensive sexual jokes loudly and more than once near someone’s office; rubbing against someone more than once “accidentally”).

Unlawful behavior should be reported to law enforcement and or appropriate body of jurisdiction.

 **B. Reporting Harassment**

Any employee/volunteer who is a victim of, or witness to, harassment, or perceived harassment, must report it immediately as outlined in this policy. Reports may be verbal or written and may be signed or anonymous.

Supervisors/employees/volunteers who witness incidents of harassment should tell the harasser to stop the harassing behavior and report the incident(s) immediately. Similarly, supervisors/employees/volunteers who receive reports of harassment should immediately report the incidents to the supervisor or to the Presbytery Stated Clerk/Executive Presbytery or the chair of Commission on Ministry.

**C. Complaint Procedure**: If an employee or other person present in the presbytery believes they have been subjected to sexual or other forms of harassment, or discriminatory behavior, that individual should make a complaint or report about the harassment of discriminatory behavior as soon as possible.

The complaint should be (but is not required) made in writing with as much detail as possible, including:

* + Names
	+ Dates
	+ Witnesses
	+ What the incident was, where it took place
	+ If it is a written complaint, it should be signed and dated and then submitted to
	+ with the employee’s immediate supervisor and/or executive presbyter and/or stated clerk of the presbytery and/or chair of the presbytery’s personnel committee or commission on ministry.

A letter of cease and desist shall be given to the accused as soon as possible.

* + *See appendix for example also a cease-and-desist e-letter that can be used to document the harassment*.
	+ *If the harasser fails to comply or if the behavior is severe, local law enforcement should be called and a complaint filed with the local department*.

**D. How to submit Reports and with Whom:**

* If the report, complaint or question is *not* about the Presbytery Pastor or the Stated Clerk, you may submit it to either of them.
* If the report, complaint, or question *is about* a Presbytery Pastor/CRE/New Worshipping Community Leader submit your complaint to the Stated Clerk or the Chair of the Commission on Ministry.
* If the report *is about* the Executive Presbyter or Stated Clerk, you may submit a complaint to the Synod Executive of the Synod of the Pacific.
* Reports, complaints or questions about harassment or discrimination by persons who are not employed by the Presbytery may be made to either the Presbytery Pastor or Stated Clerk.
* Reports, complaints or questions may be verbal or written, with your name attached or anonymous. Anonymous reports will require independent verification. All reports will be investigated, and appropriate action taken.
* Once a supervisor and/or the executive presbyter and/or the Stated Clerk of the presbytery and/or the chair of the presbytery’s commission on ministry becomes aware of a complaint, whether in writing or not, the supervisor and/or stated clerk and/or chair of the personnel committee together with the executive presbyter (unless named as offender in which case the executive presbyter will not be involved) MUST issue a Cease and Desist Memorandum to the alleged offender and contact the presbytery’s personnel committee and/or COM to report the complaint as soon as possible to determine if an investigation is warranted. All information gathered during the investigation shall be held confidential to the maximum extent possible.
* *AND/OR*
* The complainant may initiate a disciplinary action using the “Rules of Discipline” in the *Book of Order* (D-1 through D-14), if the accused is a member of the Presbyterian Church (U.S.A.).
* *AND/OR*
* The complainant should call the police to report a criminal act.
* Additionally, the person(s) receiving the complaint should be reminded of their responsibilities as “mandatory reporters” according to the provisions of the *Book of Order* (G-4.0302) quoted here:
	+ *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.*
* *Retaliation:* Retaliation against anyone who files a harassment charge or who participates in the investigation of these charges is strictly prohibited. Anyone filing a harassment or discrimination complaint or assisting in the investigation of a complaint shall not be adversely affected in terms and conditions of employment nor discriminated against in any manner because of the complaint.
* *Disciplinary Action:* When the activities or conduct of any member, staff, or other church leader is considered to be contrary to the standards or aims of the Presbytery of San Joaquin or is considered to be disruptive to the operations of the Presbytery of San Joaquin, its programs, or ministries, the procedure for potential corrective action outlined above and/or in the Rules of Discipline shall be followed.

**E. Duty of Supervisors and Managers to Report Discrimination and Harassment**

Supervisors and presbytery staff who witness discrimination or harassment or who receive reports of discrimination or harassment should:

* If they witness discrimination or harassment, tell the person who is engaging in the discrimination or harassment to stop and give the individual a cease and desist letter.
* Immediately report what they witness (document the incident) or the information they received passed on to the appropriate supervisor or to the presbytery Stated Clerk or chair of commission on ministry.
* Immediately open a file to include the documentation and a copy of the cease-and-desist letter. If any additional information is presented, continue to include that in the file of information.

**F. Investigation and Appeal Process**

If the report, complaint or question is written, the Stated Clerk will send the accused and the Presbytery Pastor a summary. If the report, complaint or question is oral, a summary will be provided.

* The Presbytery Pastor/CRE and/or Stated Clerk will determine if the accuser or the accused needs to be placed on paid administrative leave until the investigation or the process is concluded.
* The Presbytery Pastor/CRE and/or Stated Clerk will evaluate the report, complaint, or question to determine if the information provided warrants an investigation. The Presbytery Pastor and/or Stated Clerk will investigate the allegations.

***Accused is a Pastor/CRE***

* If the accused is a pastor/CRE the Stated Clerk shall inform the chair of COM and will open and Investigative Commission (IC).
* A confidential written report from the IC will be provided to the PJC in the event that the IC has concluded that the allegations are severe, and the individual has failed to cease in their behavior.
* The PJC will review all of the information from the IC and set forth its conclusions regarding whether the policy, or policies that were violated and, if so, any appropriate disciplinary or other corrective or remedial action that may need to occur. A summary of the decision will be given to the parties. If this decision is not timely appealed, it is final.
* The pastor can go through a process of appeal as outlined in the Book of Order.

***Accused is the Executive/Stated Clerk***

* If the report or complaint is about the Executive/Stated Clerk, the report should be made to the Synod Executive or Stated Clerk of the Synod of the Pacific.

**XII. Additional Procedural Matters**

* + If counseling for either party is recommended by a final decision, counseling may be obtained through the Employee Assistance Program (EAP), or through mental health insurance coverage, or in rare circumstances the presbytery may assist with some financial assistance with regards to helping the accused in their recovery.
	+ If it is determined that inappropriate conduct did occur and the accused is a Minister of Word and Sacrament, the final decision and any related corrective action shall not be considered exclusive of any actions that may be taken under the Book of Order, as outlined in the Rules of Discipline.
	+ Any investigation, report, question, complaint, documents, administrative records, reports, findings, responses, and appeal materials that are related to the investigation, reporting, and appeal process are confidential. All parties, witnesses, and participants shall respect the confidentiality of the process and will not discuss the fact of the investigation, or any matters known to them or discussed by them in an investigation, to anyone except those responsible for the investigation and appeal process or legal counsel.
	+ All paperwork and materials related to the process will be placed in the care and custody of the Stated Clerk. Breach of confidentiality by participants in the investigation or decision-making or appeal process can result in disciplinary action, up to and including termination of employment.

**XIII. Employer Responsibilities to Harassment**

* + The employer is automatically liable for harassment by a supervisor that results in a negative employment action such as termination, failure to promote or hire, and loss of wages. If the supervisor's harassment results in a hostile work environment, the employer can avoid liability only if it can prove that: 1) it reasonably tried to prevent and promptly correct the harassing behavior; and 2) the employee unreasonably failed to take advantage of any preventive or corrective opportunities provided by the employer.
	+ The employer will be liable for harassment by non-supervisory employees or non-employees over whom it has control (e.g., independent contractors or customers on the premises), if it knew, or should have known about the harassment and failed to take prompt and appropriate corrective action.
	+ When investigating allegations of harassment, the Equal Employment Opportunity Commission (EEOC)looks at the entire record: including the nature of the conduct, and the context in which the alleged incidents occurred. A determination of whether harassment is severe or pervasive enough to be illegal is made on a case-by-case basis.
	+ If you believe that the harassment you are experiencing or witnessing is of a specifically sexual nature, you may want to see EEOC's information on [sexual harassment](https://www.eeoc.gov/sexual-harassment).
	+ Under California FEHA, but not under federal Title VII, supervisors and non-supervisory employees can be held individually responsible for sexual harassment.

**XIV. Adaptation in the Local Congregation & Making Changes to the Policy**

* + This policy may be adapted to fit the local congregation as each congregation sees fit.
	+ This policy of the presbytery may only be modified or rescinded by the presbytery through the work and advice of the Presbytery Advisory Council.

**XV. Appendices**

 A. Additional Material for Church Support

 B. Cease and Desist Letter Template

 C. Policy Effective Date

 D. Acknowledgement of receipt of policy

**Appendix A**

**Additional Material for Church Support**

**Sample Actions that Describe Harassment**

Sample actions of conduct that are prohibited may include, but are not limited to:

* Spreading malicious rumors, gossip, or innuendo.
* Excluding or isolating someone socially.
* Intimidating a person.
* Undermining or deliberately impeding a person’s work.
* Physically abusing or threatening abuse.
* Removing areas of responsibilities without cause.
* Constantly changing work guidelines.
* Establishing impossible deadlines that will set-up the individual to fail.
* Withholding necessary information or purposefully giving the wrong information.
* Making jokes that are ‘obviously offensive’ by spoken word or e-mail.
* Intruding on a person’s privacy by pestering, spying or stalking.
* Assigning unreasonable duties or workload which are unfavorable to one person (in a way that creates unnecessary pressure).
* Underwork – creating a feeling of uselessness.
* Yelling or using profanity.
* Criticizing a person persistently or constantly.
* Belittling a person’s opinions.
* Unwarranted (or undeserved) punishment.
* Blocking applications for training, leave or promotion.
* Tampering with a person’s personal belongings or work equipment.
* Using racist slang, phrases, or nicknames.
* Making remarks about an individual’s skin color or other ethnic traits.
* Displaying racist drawings, or posters that might be offensive to a particular group.
* Making offensive gestures.
* Making offensive reference to an individual’s mental or physical disability.
* Sharing inappropriate images, videos, e-mails, letters, or notes in an offensive nature.
* Offensively talking about negative racial, ethnic, or religious stereotypes.
* Making derogatory age-related comments.
* Wearing clothing that could be offensive to a particular ethnic group.
* Harassing communications can be verbal, written, electronic (e.g., email or text messages), or social media (e.g., X, FB, IG).

**Appendix B**

**NOTICE TO CEASE AND DESIST**

From
[NAME OF SENDER] [SENDER ADDRESS]

Date [DATE]

**Re: Current Harassment and/or Discrimination**

Dear [NAME OF RECIPIENT],

This letter has been served as notice of your unwarranted harassment and/or discrimination activities, or the equivalent thereof, that have been ongoing in recent weeks.

Your conducted actions are unwanted, unwelcome, and have become unbearable. Due to the aforementioned harm, you have caused, this cease and desist shall serve as documented notice that you provide us written assurance within [NUMBER OF] days that you will refrain from further actions that could be deemed as harassment or discrimination.

Therefore, you must cease and desist all verbal and physical attacks including but not limited to:

[LIST ACTS OF HARASSMENT OR DISCRIMINATION, DATES/TIMES]

If you do not comply with this cease-and-desist letter within the documented time-frame, the following actions may occur:

* Your removal from service or employment
* Termination for cause
* Disciplinary actions according to the rules of discipline in the PC(USA) Book of

Order

* A lawsuit may be filed in the proper jurisdiction seeking monetary damages.
* Pursuit of all available legal remedies for your harassment or discriminatory actions

Sincerely,

**Appendix C**

**Becomes Effective:**

This policy takes effect when it is approved by the local congregation’s session and the Presbytery of San Joaquin and will be noted in the minutes of each council of action when the policy has been approved. The session/presbytery will review it annually and change it as necessary to fulfill the requirements of the Book of Order. Each elder/deacon/staff member/presbytery member/CRE will be provided with a copy of this policy. This policy will be included in each congregation’s Session’s minutes as having been received and discussed in a session and kept on file in the church’s office: and in the minutes of the Presbytery of San Joaquin and in the presbytery office. (Please note the signatures)

**Appendix D – Acknowledgement of Receipt**

**Presbytery Member/Employee**

**Minister of Word Sacrament/CRE/Inquirer/Candidate**

I acknowledge that I have read the above Anti-Harassment and Anti-Racism Policy and will present any questions I have to the Stated Clerk of San Joaquin Presbytery. I understand that I am responsible for adhering to the Anti-Harassment and Anti-Racism policy and failure to do so could be cause for an investigation into the behavior and disciplinary action.

Printed Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Signature and Date \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Elder/Deacon/Church Employee**

I acknowledge that I have read the above Anti-Harassment and Anti-Racism Policy and will present any questions I have to the pastor or CRE of my congregation. I understand that I am responsible for adhering to the Anti-Harassment and Anti-Racism policy and failure to do so could be cause removal from service in the church and other disciplinary action as the session sees fit.

Printed Name \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Signature and Date \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**Session Approval**

We acknowledge that we have read the above document and have incorporated this document (or a similar document) in our own communities. The session has voted on a policy and incorporated it in the materials/policies of the congregation and are on file in the church office and is recorded with the Stated Clerk of the Presbytery of San Joaquin.

Clerk of Session (Printed Name) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Signature \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Congregation \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Date \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. From California Department of Fair Employment and Equal Housing [↑](#footnote-ref-1)