



*First Presbyterian*  
CHURCH OF SAN ANTONIO

LOVING CHRIST. LOVING ONE ANOTHER. LOVING THE CITY.

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# EMPLOYEE HANDBOOK

Revised March 2022



## Welcome to First Presbyterian Church of San Antonio!

First Presbyterian Church (FPC) is a vibrant community of faith in Jesus Christ. Founded in 1846, the congregation has been one of compassion, vision, and hope for the city for 175 years. The strength of our history gives FPC the experience and resources we need to follow Christ boldly into our future. The gospel never changes, but our words and actions are carefully crafted to communicate the good news of God's Kingdom to each new generation.

FPC believes our call is not just to believe in Jesus but to serve as living examples of God's presence and grace in the world. We exist to grow disciples, connect communities and serve the world. Through worship, community and service experience, we are living out our mission to make disciples who **Love Jesus Christ, Love One Another** and **Love the City**.

FPC believes that service in the church is a divine calling for God's glory and His people's good. The church helps each employee develop his or her gifts by establishing a healthy ministry environment that supports and equips people for servant leadership. The role of the church staff is to mobilize and support God's people for God's mission.

FPC provides a great work atmosphere and a friendly, professional environment. The church values each employee and treats each employee with honor, respect and dignity.

It is our prayer that you will grow to know God and experience his love through the fellowship of this team and this church family. Thank you for being a part of what the Lord is doing through FPC.

Grace and peace,

*Rev. Dr. Bob Fuller*

Senior Pastor

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SECTION 1

**About First  
Presbyterian Church**

WHAT WE BELIEVE

PURPOSE OF THE HANDBOOK

## About First Presbyterian Church

### WHAT WE BELIEVE

Presbyterians have been of two minds about essential tenets. We recognize that just as there are some central and foundational truths of the gospel affirmed by Christians everywhere, so too there are particular understandings of the gospel that define the Presbyterian and Reformed tradition. All Christians must affirm the central mysteries of the faith, and all those who are called to ordered ministries in a Presbyterian church must also affirm the essential tenets of the Reformed tradition. Recognizing the danger in reducing the truth of the gospel to propositions that demand assent, we also recognize that when the essentials become a matter primarily of individual discernment and local affirmation, they lose all power to unite us in common mission and ministry. Essential tenets are tied to the teaching of the confessions as reliable expositions of Scripture. The essential tenets call out for explication, not as another confession, but as indispensable indicators of confessional convictions about what Scripture leads us to believe and do. Essential tenets do not replace the confessions, but rather witness to the confessions' common core. This document is thus intended not as a new confession but as a guide to the corporate exploration of and commitment to the great themes of Scripture and to the historic Reformed confessions that set forth those themes. **The great purpose toward which each human life is drawn is to glorify God and to enjoy Him forever.** Each member of the church glorifies God by recognizing and naming His glory, which is the manifestation and revelation of His own nature. Each member of the church enjoys God by being so united with Christ through the power of the Holy Spirit as to become a participant in that divine nature, transformed from one degree of glory to another and escorted by Christ into the loving communion of the Trinity. So we confess our faith not as a matter of dispassionate intellectual assent, but rather as an act by which we give God glory and announce our membership in the body of Christ. We trust that when God's glory is so lifted up and when His nature is thus made manifest in the life of the body, the church will be a light that draws people from every tribe and tongue and nation to be reconciled to God.

**I. God's Word: The Authority for Our Confession** The clearest declaration of God's glory is found in His Word, both incarnate and written. The Son eternally proceeds from the Father as His Word, the full expression of the Father's nature, and since in the incarnation the Word became flesh all the treasures of wisdom and knowledge are offered to His disciples. The written Word grants us those treasures, proclaims the saving gospel of Jesus Christ, and graciously teaches all that is necessary for faith and life. **We glorify God by recognizing and receiving His authoritative self-revelation, both in the infallible Scriptures of the Old and New Testaments and also in the incarnation of God the Son.** We affirm that the same Holy Spirit who overshadowed the virgin Mary also inspired the writing and preservation of the Scriptures. The Holy Spirit testifies to the authority of God's Word and illumines our hearts and minds so that we might receive both the Scriptures and Christ Himself aright.

We confess that God alone is Lord of the conscience, but this freedom is for the purpose of allowing us to be subject always and primarily to God's Word. The Spirit will never prompt our conscience to conclusions that are at odds with the Scriptures that He has inspired. The revelation of the incarnate Word does not minimize, qualify, or set aside the authority of the written Word. We are happy to confess ourselves captive to the Word of God, not just individually, but also as members of a community of faith, extending through time and around the globe. In particular, we affirm the secondary authority of the following ECO Confessional Standards as

faithful expositions of the Word of God: Nicene Creed, Apostles' Creed, Heidelberg Catechism, Westminster Confession, Westminster Shorter Catechism, Westminster Larger Catechism and the Theological Declaration of Barmen.

**II. Trinity and Incarnation: The Two Central Christian Mysteries**

**A. Trinity** The triune nature of God is the first great mystery of the Christian faith. **With Christians everywhere, we worship the only true God—Father, Son, and Holy Spirit—who is both one essence and three persons.** God is infinite, eternal, immutable, impassible, and ineffable. He cannot be divided against Himself, nor is He becoming more than He has been, since there is no potential or becoming in Him. He is the source of all goodness, all truth and all beauty, of all love and all life, omnipotent, omniscient, and omnipresent. The three persons are consubstantial with one another, being both coeternal, and coequal, such that there are not three gods, nor are there three parts of God, but rather three persons within the one Godhead. The Son is eternally begotten from the Father, and the Spirit proceeds eternally from the Father and the Son. All three persons are worthy of worship and praise. God has no need of anyone or anything beyond Himself. Yet in grace this Triune God is the one Creator of all things. The ongoing act of creation is further manifested in God's gracious sovereignty and providence, maintaining the existence of the world and all living creatures for the sake of His own glory. He is the Holy One, the ground of all being, whose glory is so great that for us to see Him is to die. Yet He has made the creation to reflect His glory, and He has made human beings in His own image, with a unique desire to know Him and capacity for relationship with Him. Since our God is a consuming fire whom we in our sin cannot safely approach, He has approached us by entering into our humanity in Jesus Christ.

**B. Incarnation** This is the second great mystery of the Christian faith, affirmed by all Christians everywhere: that **Jesus Christ is both truly God and truly human.** As to His divinity, He is the Son, the second person of the Trinity, being of one substance with the Father; as to His humanity, He is like us in every way but sin, of one substance with us, like us in having both a human soul and a human body. As to His divinity, He is eternally begotten of the Father; as to His humanity, He is born of the virgin Mary, conceived by the Holy Spirit. As to His divinity, His glory fills heaven and earth; as to His humanity, His glory is shown in the form of a suffering servant, most clearly when He is lifted up on the cross in our place. We confess the mystery of His two natures, divine and human, in one person. We reject any understanding of the communication of attributes that must result in a blending of the two natures such that Jesus Christ is neither truly God nor truly human. We insist upon sufficient distinction between the two natures to preserve the truth of the incarnation, that Jesus Christ is indeed Immanuel, God-with-us, not one who used to be God, nor one who has merely been sent from God. Rather, in His coming we have seen God's glory, for Jesus is the exact imprint of God's very being and in Him the fullness of God was pleased to dwell. **The divinity of the Son is in no way impaired, limited, or changed by His gracious act of assuming a human nature, and that His true humanity is in no way undermined by His continued divinity.** This is a mystery that we cannot explain, but we affirm it with joy and confidence. This mystery of the incarnation is ongoing, for the risen **Jesus, who was sent from the Father, has now ascended to the Father in His resurrected body and remains truly human.** He is bodily present at the right hand of the Father. When we are promised that one day we will see Him face to face, we acknowledge that it is the face of Jesus of Nazareth we will someday see. The one who, for us and for our salvation, was born of Mary, died at Calvary, and walked with disciples to Emmaus is the same Jesus Christ who is now ascended and who will one day return visibly in the body to judge the living and the dead. Jesus promised His disciples that He would not leave them comfortless when He ascended into heaven, but would ask the Father to send them the Holy Spirit as a comforter and advocate. **We are able to confess Jesus Christ as Lord and God only through the work of the Holy Spirit.** He comes to us as He came to the gathered disciples at Pentecost: to kindle our faith, to embolden our witness, and to accompany us in mission.

**III. Essentials of the Reformed Tradition**

**A. God's grace in Christ** God declared that the world He created was good and that human beings, made in His own image, were very good. **The present disordered state of the world, in which we and all things are subject to misery and to evil, is not God's doing, but is rather a result of humanity's free, sinful rebellion against God's will.** God created human beings from the dust of the earth and His own breath, to be His images and representatives, conduits of God's grace to the creation. Since the fall our natural tendency is to abuse and exploit the creation, preferring evil to goodness. God also created human beings to speak His grace and truth to one another, to be helpers who are fit for one another, so that our social relationships would strengthen our ability to serve and obey Him. Since the fall, our natural tendency is to engage in relationships of tyranny and injustice with one another, in which power is used not to protect and serve but to demean. God further created human beings with the capacity for relationship with Him, with His law written on our hearts so that we had the ability to worship Him in love and obey Him by living holy lives. Since the fall, our natural tendency is to hate God and our neighbor, to worship idols of our own devising rather than the one true God. As a result of sin, human life is poisoned by everlasting death. **No part of human life is untouched by sin. Our desires are no longer trustworthy guides to goodness, and what seems natural to us no longer corresponds to God's design.** We are not merely wounded in our sin; we are dead, unable to save ourselves. Apart from God's initiative, salvation is not possible for us. Our only hope is God's grace. We discover in Scripture that this is a great hope, for our God is the One whose mercy is from everlasting to everlasting. This grace does not end when we turn to sin. Although we are each deserving of God's eternal condemnation, the eternal Son assumed our human nature, joining us in our misery and offering Himself on the cross in order to free us from slavery to death and sin. Jesus takes our place both in bearing the weight of condemnation against our sin on the cross and in offering to God the perfect obedience that humanity owes to Him but is no longer able to give. All humanity participates in the fall into sin. Those who are united through faith with Jesus Christ are fully forgiven from all our sin, so that there is indeed a new creation. We are declared justified, not because of any good that we have done, but only because of God's grace extended to us in Jesus Christ. **In union with Christ through the power of the Spirit we are brought into right relation with the Father, who receives us as His adopted children. Jesus Christ is the only Way to this adoption, the sole path by which sinners become children of God,** for He is the only-begotten Son, and it is only in union with Him that a believer is able to know God as Father. Only in Jesus Christ is the truth about the Triune God, fully and perfectly revealed, for only He is the Truth, only He has seen the Father, and only He can make the Father known. Only Jesus Christ is the new Life that is offered, for He is the bread from heaven and the fountain of living water, the one by whom all things were made, in whom all things hold together. The exclusivity of these claims establishes that God's love is not impersonal, but a particular and intimate love in which each individual child of God is called by name and known as precious; that God's love is not only acceptance, but a transforming and effective love in which His image within us is restored so that we are capable of holy living.

**B. Election for salvation and service** The call of God to the individual Christian is not merely an invitation that each person may accept or reject by his or her own free will. **Having lost true freedom of will in the fall, we are incapable of turning toward God of our own volition. God chooses us for Himself in grace before the foundation of the world, not because of any merit on our part, but only because of His love and mercy.** Each of us is chosen in Christ, who is eternally appointed to be head of the body of the elect, our brother and our high priest. He is the one who is bone of our bone, flesh of our flesh, our divine Helper who is also Bridegroom, sharing our human nature so that we may see His glory. We who receive Him and believe in His name do so not by our own will or our wisdom, but because His glory compels us irresistibly to turn toward Him. By His enticing call on our lives, Jesus enlightens our minds, softens our hearts, and renews our wills, restoring the freedom that we lost in the fall. We are all sinners who fall short of God's glory, and we all deserve God's eternal judgment.



Apart from the saving work of Jesus Christ, we are incapable of being in God's presence, incapable of bearing the weight of His glory. We rejoice that Jesus Christ offers us safe conduct into the heart of God's consuming and purifying fire, shielding us with His perfect humanity and transforming us by His divine power. Having received such grace, we extend grace to others. We are not elect for our own benefit alone. God gathers His covenant community to be an instrument of His saving purpose. **Through His regenerating and sanctifying work, the Holy Spirit grants us faith and enables holiness, so that we may be witnesses of God's gracious presence to those who are lost.** The Spirit gathers us in a community that is built up and equipped to be light, salt, and yeast in the world. Christ sends us into the world to make disciples of all nations, baptizing in the name of the Father, Son, and Holy Spirit, and teaching them to obey everything that Christ has commanded us. We are now in service to God's plan for the fullness of time: uniting all things in heaven and earth to Himself. To this end, we preach Christ, calling all persons to repent and believe the gospel. We also care for the natural world, claim all areas of culture in the name of Jesus, serve the poor, feed the hungry, visit the prisoner, and defend the helpless. We do this work not with any thought that we are able to bring in the kingdom, but in the confident hope that God's kingdom is surely coming, a day when suffering and death will pass away and when God will live among His people. **C. Covenant life in the church** We are elect in Christ to become members of the community of the new covenant. This covenant, which God Himself guarantees, unites us to God and to one another. Already in the creation, we discover that we are made to live in relationships to others, male and female, created together in God's image. **In Christ, we are adopted into the family of God and find our new identity as brothers and sisters of one another, since we now share one Father.** Our faith requires our active participation in that covenant community. Jesus prays that His followers will all be one, and so we both pray and work for the union of the church throughout the world. Even where institutional unity does not seem possible, we are bound to other Christians as our brothers and sisters. In Christ the dividing wall of hostility created by nationality, ethnicity, gender, race, and language differences is brought down. God created people so that the rich variety of His wisdom might be reflected in the rich variety of human beings, and the church must already now begin to reflect the eschatological reality of people from every tribe, and tongue, and nation bringing the treasures of their kingdoms into the new city of God. **Within the covenant community of the church, God's grace is extended through the preaching of the Word, the administration of the Sacraments, and the faithful practice of mutual discipline.** First, through the work of the Holy Spirit, the word proclaimed may indeed become God's address to us. The Spirit's illuminating work is necessary both for the one who preaches and for those who listen. Second, the Sacraments of Baptism and the Lord's Supper are signs that are linked to the things signified, sealing to us the promises of Jesus. In the Baptism of infants, we confess our confidence in God's gracious initiative, that a baby who cannot turn to God is nonetheless claimed as a member of the covenant community, a child of God, cleansed by grace and sealed by the Spirit; in the Baptism of adults, we confess our confidence that God's grace can make us new creations at any stage of our lives. Baptism is a sign and seal of the covenant of grace, a mark of entrance into the visible church, and it is the Holy Spirit who makes this sacrament efficacious in God's time to those whom God has called. In the Lord's Supper, we confess that as we eat the bread and share one cup the Spirit unites us to the ascended Christ, so that His resurrection life may nourish, strengthen, and transform us. Third, the community of the Church practices discipline in order to help one another along the path to new life, speaking the truth in love to one another, bearing one another's burdens, and offering to one another the grace of Christ. **D. Faithful stewardship of all of life The ministries of the church reflect the three-fold office of Christ as prophet, priest, and king – reflected in the church's ordered ministries of teaching elders, deacons, and ruling elders.** We affirm that men and women alike are called to all the ministries of the Church, and that every member is called to share in all of Christ's offices within the world beyond the church. Every Christian is called to a prophetic life, proclaiming the good news to the world

and enacting that good news. Every Christian is called to extend the lordship of Christ to every corner of the world. And every Christian is called to participate in Christ's priestly, mediatorial work, sharing in the suffering of the world in ways that extend God's blessing and offering intercession to God on behalf of the world. We are equipped to share in these offices by the Holy Spirit, who conforms us to the pattern of Christ's life. **Jesus teaches us that we are to love the Lord our God with all our heart, with all our soul, and with all our mind. There is no part of human life that is off limits to the sanctifying claims of God.** We reject the claim that love of any sort is self-justifying; we affirm that all our affections and desires must be brought under God's authority. We reject the claim that human souls are unaffected by the fall and remain naturally inclined to God; we affirm that soul and body alike must be cleansed and purified in order to love God properly. We reject the claim that the life of the mind is independent from faith; we affirm that unless we believe we cannot properly understand either God or the world around us. Historically, the Presbyterian tradition has been especially called to explore what it is to love God with all our minds, being committed to the ongoing project of Christian education and study at all levels of Christian life. **E. Living in obedience to the Word of God. Progress in holiness is an expected response of gratitude to the grace of God, which is initiated, sustained, and fulfilled by the sanctifying work of the Holy Spirit.** The first response of gratitude is prayer, and the daily discipline of prayer – both individually and together – should mark the Christian life. The life of prayer includes praise to God for His nature and works, sincere confession of our sin, and intercession for the needs of those we know and for the needs of the world. As we practice the discipline of regular self-examination and confession, we are especially guided by the Ten Commandments. We therefore hold one another accountable to: 1. worship God alone, living all of life to His glory, renouncing all idolatry and all inordinate loves that might lead us to trust in any other help; 2. worship God in humility, being reticent in either describing or picturing God, recognizing that right worship is best supported not by our own innovative practices but through the living preaching of the Word and the faithful administration of the Sacraments; 3. eliminate from both speech and thought any blasphemy, irreverence, or impurity; 4. observe the Sabbath as a day of worship and rest, being faithful in gathering with the people of God; 5. give honor toward those set in authority over us and practice mutual submission within the community of the church; 6. eradicate a spirit of anger, resentment, callousness, violence, or bitterness, and instead cultivate a spirit of gentleness, kindness, peace, and love; recognize and honor the image of God in every human being from conception to natural death. 7. maintain chastity in thought and deed, being faithful within the covenant of marriage between a man and a woman as established by God at the creation or embracing a celibate life as established by Jesus in the new covenant; 8. practice right stewardship of the goods we have been given, showing charity to those in need and offering generous support of the Church and its ministries; 9. pursue truth, even when such pursuit is costly, and defend truth when it is challenged, recognizing that truth is in order to goodness and that its preservation matters; 10. resist the pull of envy, greed, and acquisition, and instead cultivate a spirit of contentment with the gifts God has given us. In Jesus Christ we see the perfect expression of God's holy will for human beings offered to God in our place. His holy life must now become our holy life. In Christ, God's will is now written on our hearts, and we look forward to the day when we will be so confirmed in holiness that we will no longer be able to sin. As the pioneer and perfecter of our faith, Jesus leads us along the path of life toward that goal, bringing us into ever deeper intimacy with the Triune God, in whose presence is fullness of joy.

## About First Presbyterian Church PURPOSE OF THE HANDBOOK



The purpose of this Handbook is to provide a summary of the benefits, policies, and expectations of the First Presbyterian Church employees.

First Presbyterian Church (FPC) reserves the right to change, interpret, withdraw, or add to the policies, practices or benefits at any time without prior notice, consideration or approval by its employees.

All policies, practices, benefits and procedures stated in this document may be subject to state or local laws. In the event there is a conflict between this summary of the benefits program and the policy, procedures or plan document, the policy, procedures or plan document will control. In addition, if there is a conflict between an insurance contract and either the plan document or this summary, the insurance contract will control.

Any questions regarding the policies, practices, benefits or procedures stated in this document should be directed to Janet Slayden, Church Administrator.

SECTION 2

# Employment Policies

EMPLOYMENT “AT WILL” STATEMENT

EQUAL OPPORTUNITY EMPLOYER

ADA AND REASONABLE ACCOMMODATION

IMMIGRATION LAW – I-9 VERIFICATION

HEALTH INSURANCE PORTABILITY AND ACCOUNTABILITY ACT (HIPAA)

GENETIC INFORMATION NONDISCRIMINATION ACT (GINA)

DUAL ROLE OF EMPLOYEES AND VOLUNTEERS

### **EMPLOYMENT “AT WILL” STATEMENT**

All employees, regardless of their classification or position, are employed on an at-will basis. This means that your employment can be terminated at your will or the Church’s will at any time, with or without cause and with or without notice. This employment at-will relationship may not be modified by any form of oral or implied agreement. No church leader, supervisor or church representative has the authority to alter this relationship, and no employee should ever interpret such a person’s remarks as a guarantee of continued employment or employment for a specific period of time.

FPC reserves the right to modify any of our policies and procedures, including those covered in this Handbook, at any time. We will seek to notify employees of all changes; however, such a notice is not required for changes to be effective.

### **EQUAL OPPORTUNITY EMPLOYER**

FPC is committed to providing equal employment opportunities to all employees and applicants regardless of age, race, ethnic background, nationality, marital status, pregnancy, physical or mental ability, or any other category protected by federal, state or local law that applies to FPC. FPC reserves the right to employ persons who have a denominational background and philosophy of ministry similar to ours and who, in the opinion of FPC, have a work history and a lifestyle that is consistent with the Scriptural principles of FPC. All employment decisions will be made in compliance with labor laws that apply to FPC.

Equal opportunity extends to all aspects of the employment relationship, including hiring, transfers, promotions, training, separations, working conditions, compensation, benefits, and other terms and conditions of employment. All employees are responsible for creating and maintaining a work environment that is free of unlawful discrimination. FPC also follows the Equal Pay Act that requires that similarly situated employees be paid equally.

Any employee who feels that he/she has been discriminated against in violation of this Equal Employment Opportunity Policy must immediately report the alleged discrimination. Any reported violations of this policy will be promptly and thoroughly investigated. Complaints will also be handled as confidentially as possible, to the extent consistent with a thorough investigation.

FPC prohibits retaliation against employees who complain of, or participate in, an investigation of alleged discrimination. Any employee who feels that retaliation has occurred should immediately report the alleged retaliation using the complaint procedures described in this policy.

Anyone found to have violated this Equal Employment Opportunity Policy will be subject to disciplinary action, up to and including immediate termination of employment. If alleged discrimination or retaliation continues after a complaint or investigation, the employee must immediately report the alleged conduct using the complaint procedures described in this policy for further investigation and any appropriate corrective action.

## **ADA AND REASONABLE ACCOMMODATION**

As required by the Americans with Disabilities Act (ADA) and applicable state law, FPC will not unlawfully discriminate against qualified applicants or employees with disabilities who can perform the essential functions of their jobs with or without reasonable accommodations. The Church will not discriminate based on disability or perceived disability in hiring, promotion, discharge, compensation, job training, benefits, classification, referral, or any other aspects, terms or conditions of employment.

FPC's policy is to provide those qualified applicants and employees with reasonable accommodations, except where the accommodations would impose an undue hardship on FPC. Any employee who requires an accommodation to perform the job's essential functions should contact the Church Administrator and request an accommodation.

The individual with the disability should be prepared to discuss what type of accommodation is needed to perform the job. Employees should be aware that dialogue regarding the accommodation requested may occur. In collaboration with the candidate or employee, FPC will make every effort to identify and implement a reasonable accommodation that will not impose an undue hardship.

## **IMMIGRATION LAW – I-9 VERIFICATION**

In compliance with the Immigration Reform and Control Act of 1986, each new employee, as a condition of employment, must complete the Employment Eligibility Verification Form I-9 on or before their first day and present documentation establishing identity and employment eligibility within three (3) days of beginning employment. Former employees who are rehired must also complete the form if they have not completed a Form I-9 with the Church within the past three (3) years, or if their previous Form I-9 is no longer retained or valid.

## **HEALTH INSURANCE PORTABILITY AND ACCOUNTABILITY ACT (HIPAA)**

FPC is committed to complying with applicable legislation outlined in the Health Insurance Portability and Accountability Act of 1986 (HIPAA). HIPAA regulates the use and disclosure of Protected Health Information (PHI). FPC is committed to protecting the privacy of its employees and to complying with all legislation surrounding the confidentiality of personal health information which may be collected during the employment relationship to the extent HIPAA applies to FPC. Any employee who violates HIPAA may be subject to disciplinary action, up to and including termination.

## **GENETIC INFORMATION NONDISCRIMINATION ACT (GINA)**

FPC does not collect, consider or make employment or benefit decisions based on genetic information. Nor does FPC use genetic information or genetic testing to identify individuals, applicants or employees, who are especially susceptible to general workplace risks, who may become unable to work or who are likely to incur significant health care costs for either themselves or their dependents. Accordingly, applicants for employment or employees of the Church will not be required to undergo any genetic testing or reveal genetic information to FPC.

## **DUAL ROLE OF EMPLOYEES AND VOLUNTEERS**

Nonexempt employees cannot volunteer to provide the same or similar type of services to FPC that they are employed to provide. This restriction is based on the Department of Labor—Wage and Hour Standards. This restriction does not apply to exempt employees.

Nonexempt employees are allowed to volunteer their time to serve in positions at FPC, but the position cannot be related in any way to the employee's normal job responsibilities and duties. Questions or clarification about volunteer service should be directed to the employee's supervisor, and a statement of volunteer service may be required before approval of any volunteer service. Lastly, time volunteered by nonexempt employees will not be counted as hours of work.



SECTION 3

# **Work Expectations and Conduct**

CODE OF CONDUCT

POLICY PREVENTING HARASSMENT IN THE WORKPLACE

POLICY PREVENTING SEXUAL HARASSMENT IN THE WORKPLACE

POLICY PREVENTING VIOLENCE IN THE WORKPLACE

REPORTING SUSPECTED CHILD ABUSE POLICY

DRUG AND ALCOHOL POLICY

CONFIDENTIALITY OF CHURCH INFORMATION

SOCIAL NETWORKING

CORRECTIVE ACTION POLICY

CONFLICT RESOLUTION POLICY

EMPLOYEE GRIEVANCE PROCEDURE

WHISTLEBLOWER POLICY

PERFORMANCE EVALUATION

SEPARATION FROM EMPLOYMENT



## **CODE OF CONDUCT**

Employees are expected to carry out their lives in a Christ-like and professional manner. This code of conduct describes standards to guide us in our daily activities. We believe that these standards are already being followed. Our goal is to commit them to writing and ensure that they are understood and followed by the employees of FPC.

FPC is committed to the highest ethical and professional standards of conduct as an integral part of its mission: Loving Christ, Loving One Another, Loving the City. To achieve this goal, the Church relies on each employee's honesty, integrity, ethical behavior, and good judgment. Each staff member should demonstrate respect for the rights of others, and each staff member is accountable for his or her actions.

Honesty, integrity, ethical behavior, and good judgment are not merely "on-the-job" requirements. The employee's demeanor, both on church property and off, is a reflection not only of their personal character but reflects upon FPC and the atmosphere of ministry that FPC wishes to set.

All funds and property received and administered by FPC are entrusted to the Church by God through the faithful financial support of FPC members and friends. The highest degree of stewardship and fiduciary responsibility is expected of all staff members, including the receiving, reporting, and use of funds, property, and time. Employees are responsible for complying with applicable laws, regulations, and churchwide policies and procedures.

## **POLICY PREVENTING HARASSMENT IN THE WORKPLACE**

No form of harassment of employees on the basis of race, color, gender, age, disability, national origin or citizenship by anyone, including pastors, department heads, supervisors, other employees or volunteers will be tolerated. It is FPC's policy that there is no discrimination against any employee or applicant based on race, color, gender, age, disability, national origin or citizenship. In keeping with that policy, FPC will not tolerate harassment by any of its employees or volunteers based on these characteristics.

Harassment is a violation of FPC's rules of conduct. Any employee or applicant who feels he or she has been discriminated against or harassed due to his or her race, color, gender, age, disability, national origin, or citizenship should report such incidents to his or her supervisor or to the Church Administrator without fear of reprisal. Confidentiality will be maintained to the maximum extent possible consistent with a thorough investigation.

FPC is committed to providing a work environment that is free of discrimination. In keeping with this commitment, FPC maintains a strict policy prohibiting unlawful harassment, including sexual harassment.

## **POLICY PREVENTING SEXUAL HARASSMENT IN THE WORKPLACE**

FPC will not tolerate the sexual harassment of employees. A valid complaint of sexual harassment may lead to appropriate and strict disciplinary action, including termination. Sexual harassment involves not only unwelcome touching and demand for sexual favors, but also any unwelcome sexually oriented behavior or comments, which create a hostile or offensive work environment. Sexual harassment from supervisors, co-workers or others who visit FPC should be reported immediately to the Church Administrator. Please contact the Church Administrator if you have any questions about sexual harassment or this policy.

No form of sexual harassment of employees by anyone, including pastors, directors, department heads, supervisors, other employees, volunteers, or vendors, will be tolerated. No employee or volunteer shall use his or her position or authority to solicit or imply solicitation of sexual favors of any nature. FPC will not tolerate sexual harassment by any of its employees or volunteers.

It is important for every employee to understand that jokes, stories, cartoons, nicknames, and comments about appearance may be considered offensive to others and may constitute sexual harassment.

Sexual harassment is a violation of FPC's rules of conduct. Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitute sexual harassment when:

Submission to the conduct is made either an explicit or implicit condition or term of an individual's employment.

Submission to or rejection of such conduct by an individual is used as the basis for an employment decision affecting the harassed employee, or

Such conduct has the purpose or effect of unreasonably interfering with an employee's work performance or creates an intimidating, hostile, or offensive work environment.

Sexual harassment of employees by supervisors, co-workers, volunteers, or others who visit FPC (i.e., vendors) is prohibited.

If an employee believes that he or she is being harassed in any way or has observed harassment in any way, he or she must report the facts of the incident or incidents to the Church Administrator immediately. In determining whether the alleged conduct constitutes unlawful harassment, the totality of the circumstances, such as the nature of the conduct and the context in which the alleged incident occurred will be investigated and documented in writing. Every complaint will be taken seriously, investigated promptly and thoroughly, and held highly confidential to the extent possible. Violation of this policy may result in disciplinary action up to and including possible termination.

## **POLICY PREVENTING VIOLENCE IN THE WORKPLACE**

FPC will not tolerate harassment, intimidation, threats or assault of a fellow employee by any employee, whether such occurs at or away from the workplace. Any employee committing such an act against a co-worker, or threatening violence against a co-worker, will be subject to disciplinary action by FPC, up to and including immediate dismissal.

It is the policy of FPC that employees, while on FPC's premises, are prohibited from carrying a "weapon," concealed or otherwise. A "weapon" includes, but is not limited to, any device which could cause death or serious bodily injuries to another, such as a handgun, rifle, explosive, incendiary device, brass knuckles, ninja-straps or the like. This policy includes all business premises where an individual performs work for or on behalf of FPC. Security personnel will be called to escort church and non-church personnel suspected of possessing a weapon from FPC.

Employees are reminded that FPC premises, including desks, file cabinets, and other FPC property, are subject to search. When there is reason to believe, in the opinion of FPC management, that an individual may be carrying a weapon, FPC management may request that the individual submit to a search of his or her person and/or property.

Any individual's failure to comply with the foregoing policy, refusal to sign a consent form, or submit immediately upon request to a search of his or her person or property may result in disciplinary action, up to and including immediate dismissal.

Any employee who is the victim of a violent act by another employee or who is threatened violence by another employee should immediately report the incident to his or her supervisor, the Church Administrator, and the police, if applicable. Any employee who observes an act of violence or threat of violence by another employee should report the incident to his or her supervisor or the Church Administrator immediately.

Supervisors will immediately report any such incidents to the Church Administrator, who will consult with church management, security personnel, or other authorities, as appropriate, to determine appropriate preventive or disciplinary action.

## REPORTING SUSPECTED CHILD ABUSE POLICY

**1. Duty to Report.** Under Texas law, FPC requires that any person having cause to believe that a child's (see Safe Sanctuary Policy) physical or mental health or welfare has been adversely affected by abuse or neglect by any person shall **immediately** make a report and shall immediately report the incident to one or both of the employee's immediate supervisor and the Church Administrator.

However, if the reporting person is a professional, the person must report the abuse **not later than 48 hours after the hour the professional first suspects that the child has been or may be abused or neglected.**

A professional may not delegate to or rely on another person to make the report. The term *professional* means: (1) an individual who is licensed or certified by the state or who is an employee of a facility licensed, certified, or operated by the state; and (2) who, in the normal course of official duties or duties for which a license or certification is required, has direct contact with children. The term includes teachers and daycare employees.

The requirement to report applies without exception to an individual whose personal communications may otherwise be privileged, including a member of the clergy.

**2. Definitions of Abuse and Neglect.** For child abuse reporting purposes, the term *abuse* includes, but is not limited to, the following acts or omissions by a person:

- a. mental or emotional injury to a child that results in an observable and material impairment in the child's growth, development, or psychological functioning;
- b. causing or permitting the child to be in a situation where the child sustains a mental or emotional injury that results in an observable and material impairment in the child's growth, development, or psychological functioning.
- c. physical injury that results in substantial harm to the child, or the genuine threat of substantial harm from physical injury to the child;
- d. failure to make a reasonable effort to prevent an action by another person that results in physical injury that results in substantial harm to the child; and
- e. sexual conduct harmful to a child's mental, emotional, or physical welfare.

For child abuse reporting purposes, the term *neglect* includes, but is not limited to, the following acts or omissions by a person:

- a. leaving a child in a situation where the child would be exposed to a substantial risk of physical or mental harm, without arranging for necessary care for the child, and the demonstration of an intent not to return by a parent or guardian;
- b. placing a child in or failing to remove a child from a situation that a reasonable person would realize

requires judgment or actions beyond the child's level of maturity, physical condition, or mental abilities, and that results in bodily injury or a substantial risk of immediate harm to the child; and

c. failing to seek, obtain, or follow through with medical care for a child, with the failure resulting in or presenting a substantial risk of death, disfigurement, or bodily injury or with the failure resulting in an observable and material impairment to the growth, development, or functioning of the child.

**3. How to Report.** The report should be made to (1) any local or state law enforcement agency (2) the Texas Department of Family and Protective Services; (3) the state agency (if any) that operates, licenses, certifies, or registers the facility in which the alleged abuse or neglect occurred; or (4) the agency designated by the court to be responsible for the protection of children.

The report should reflect the reporter's belief that a child has been or may be abused or neglected or has died of abuse or neglect, and should identify if known: (1) the name and address of the child; (2) the name and address of the person responsible for the care, custody, or welfare of the child; and (3) any other pertinent information concerning the alleged or suspected abuse or neglect.

**4. Church Policy if Accused is an Employee/Volunteer.** If the accused abuser is an employee or volunteer of FPC, he or she will be immediately removed from his/her position, with or without pay, until a full investigation can be completed and a report submitted to the appropriate authorities.

### DRUG AND ALCOHOL POLICY

The Church believes that its employees have a right to work in a drug- and alcohol-free environment. It is the policy of the Church to provide a drug-free work environment for all employees, to prevent accidents caused by alcohol or drugs, and to comply with Sections 411.091-092, of the Texas Labor Code. FPC will require pre-employment drug testing and random and "for cause" drug testing, if needed.

Any individual's failure to comply with this policy, reporting to work "under the influence" of illegal drugs or alcoholic beverages as defined above, refusal to sign a consent form immediately prior to search or testing as described above, refusal to submit immediately upon request to a search of his or her person and property, refusal to submit to a blood test, urinalysis, breath-analyzer test or another diagnostic test, or a positive result on such test(s) indicating the use of illegal drugs or alcoholic beverages in violation of this policy may result in disciplinary action up to and including immediate dismissal.

### CONFIDENTIALITY OF CHURCH INFORMATION

During the course of the employee's employment with FPC, they may have access on a regular basis to information of a highly sensitive and confidential nature. This information will be contained in church records, correspondence with church members and others, inter-office memoranda, and other similar documents. Employees serve in a position of trust, and they have an obligation to FPC and to those persons to whom FPC pastors to see that the confidentiality of this information is strictly maintained and protected. Unauthorized use or disclosure, even if inadvertent, compromises both the employee and FPC and seriously erodes the confidence of others without which FPC simply could not effectively minister.

Information regarding FPC or its members, or other persons to whom FPC may minister, of which the employee may become aware as a result of their employment relationship, is considered confidential information. The employee may not disclose, duplicate, or use this information except as required in the performance of their duties with the church. Failure to adhere to these necessary standards may result in disciplinary action.

The employee's obligation to preserve the confidentiality of information acquired during their employment continues even after FPC no longer employs them. The employee may not disclose, after separation of their employment, any information that they were not permitted to disclose during their employment. Moreover, the employee may not utilize the confidential information he or she acquired while employed at FPC even after they depart from the church.

### **SOCIAL NETWORKING**

Some employees may personally participate in social networking sites (e.g., Facebook, Twitter, or LinkedIn), participate in chat rooms, create and maintain personal websites or "blogs," and/or engage in other forms of personal Internet use (collectively referred to as "social networking"). However, employees' online comments, postings, or other activities may negatively impact FPC. Accordingly, FPC requires that employees observe the following rules when participating in social networking, regardless of whether on or off duty and regardless of whether during employment or after the employment relationship ends:

- Any information posted on a social networking site, personal website, or the Internet must comply with the Church's policies, including without limitation the Confidentiality of Church Information, Conflict of Interest, and Equal Employment Opportunity and Harassment Policy. Under no circumstances may employees disclose member information during online social networking, personal website, or other Internet use.
- Any defamatory statements made by employees about FPC, or its employees and members, will subject them to disciplinary action, up to and including immediate termination of employment.
- Photos of Church employees and members may be posted on social networking sites, personal websites, or the Internet only with the written consent of both FPC **and** each identifiable person in the photo.
- The Director of Communications must pre-approve any use of the Church's logos, trademarks, copyrighted documents, or other intellectual property on social networking sites, personal websites, or the Internet.
- Any link to the Church's website or posting of Church material on social networking sites, personal websites, or the Internet must be first approved by the Director of Communications.
- Employees are prohibited from using Church equipment or facilities to create or maintain a personal website or blog or for furtherance of non-work-related activities or relationships without the Church Administrator's express prior approval.
- Employees are prohibited from using their FPC email account with any non-FPC social media account.

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- Employees are prohibited from revealing confidential information, including an individual's personal information. Employees who disclose information protected by federal or state law may be subject to criminal investigation and prosecution, civil monetary penalties, and/or immediate termination of employment.
- All social networking activities are prohibited whenever they interfere with work, disrupt member service, or harm the Church's goodwill and reputation.

This policy applies to all social networking activities, whether occurring during or outside of working time and regardless of whether during employment or after the employment relationship ends. When confronted with a situation not expressly covered by this policy, employees must use their professional judgment and follow the most prudent course of action. Employees whose potential actions may be inconsistent with this policy should consult with the Church Administrator. FPC, in its sole discretion, will determine whether employee Internet use violates its policies. Employees who violate this policy will be subject to disciplinary action, up to and including immediate termination of employment.

### **CORRECTIVE ACTION POLICY**

From time to time, problems arise that relate to work performance or an employee's behavior. We try, when appropriate, to give an employee the opportunity to correct a problem. A progressive disciplinary process, including verbal, written, and final warnings and counseling will generally be applied to resolve issues. However, we reserve the right to take whatever action we determine to be appropriate under the circumstances and the church is not required to follow any particular sequence and may discipline and/or dismiss an employee at any time, regardless of disciplinary actions.

### **CONFLICT RESOLUTION POLICY**

This conflict resolution policy is designed to demonstrate the commitment of First Presbyterian Church to resolving differences in a positive, constructive, and Christ-like manner, using the processes set forth in the book of Matthew, Chapter 18. The goal of the policy is, therefore, to create a framework for members and attendees, as well as the staff of First Presbyterian, to work together to overcome any differences they may have and to find the common ground that is shared by us all in the teachings of Christ, rather than having anyone walk away from the church because of an unresolved conflict.

For purposes of this policy, "conflict" is recognized and defined as being as simple as a difference of opinion, or dissatisfaction with one or more of the church's leadership, or dissatisfaction or disagreement with a decision by one its governing committees, or an argument involving two or more individuals concerning the policies and direction of the church. Regardless of the nature of the conflict, it is our prayer that all members, attendees and staff of First Presbyterian Church will follow the example of Jesus Christ in treating each other with love and respect, even when there is not agreement on an issue. Recognizing that differences of opinion are inevitable in any human endeavor, however, First Presbyterian calls on its members, attendees and staff to follow this policy so that when conflict does occur, Jesus will be honored by our efforts to resolve our differences in love and maintain the unity of the body of Christ that is First Presbyterian Church. (Ephesians 4:2-3).

Therefore, we ask that:

## EMPLOYEE HANDBOOK

1. **Self-Reflection & Prayer (Matthew 18)** Jesus tells us to take time to examine our role in a conflict. If any person in the church has a conflict, he or she should begin in prayer and first ask God for direction. They should ask themselves whether they can let the conflict go. They should put themselves in the other's shoes and ask themselves what others may say they have contributed to the problem. They should also ask themselves what it is that God sees, and whether they are putting their personal ideas, thoughts and desires above what is best for the congregation.
2. **One on One Discussions (Matthew 18:15)** If the matter is not resolved through self-reflection and prayer and there is still a disagreement or conflict, particularly a disagreement between two parties, the second step and the ideal response is for the two parties to meet together, face to face, to discuss the matter and seek common ground. (Matthew 18:15). If any person in the church has a concern or a complaint about a leader of the church, whether the pastor or a lay leader, the concerned person is strongly encouraged to discuss the matter directly with the leader.
3. **Objective Assistance/Mediation (Matthew 18:16)** If the matter is not resolved through one-on-one discussions or if for any reason it is not possible to meet one-on-one, parties with a conflict or disagreement should seek the assistance of a church leader to help facilitate the resolution process. The mediator should be a person who is accepted by all parties involved and he/she should know something about First Presbyterian procedures and decision-making processes. The person should be one who will not take sides, but will be neutral regarding the issues and conflict. It is recognized by the parties that a member of the Personnel Committee may be the best person to serve as a mediator for issues involving the pastor/staff. Church staff and leaders may also recommend another party as mediator, possibly someone from outside the congregation or someone obtained through conference-related mediation resources (Matthew 18:16). Depending on the situation, a team of mediators may be required to intervene in a conflict (Matthew 18:16). If and when the matter is resolved, the parties agree to put the matter behind them and move forward in a positive and constructive manner by committing to let go of the conflict and to not discuss it any further.
4. **Church Resolution Of The Conflict (Matthew 18:17(a))** If the matter is not resolved through the assistance of an objective mediator or if, for any reason, it is not possible for the parties to meet with a mediator, then one or both of the parties may bring the conflict to the Administrative Panel of the Personnel Committee. The Administrative Panel shall be the final arbiter/decision-maker of the conflict. (Matthew 18:17). If and when the matter is resolved, the parties agree to put the matter behind them and move forward in a positive and constructive manner by committing to let go of the conflict and to not discuss it any further.
5. For purposes of this policy, "resolution" is defined as mutual agreement or understanding among all the parties in a conflict. When a resolution is achieved, the parties agree to put the matter behind them and move forward in a positive and constructive manner by committing to let go of the conflict and to not discuss it any further. In all circumstances, the confidentiality of the parties involved in a conflict shall be respected. There are some conflicts that cannot be resolved to the mutual satisfaction of all of the parties. If all efforts at conflict resolution fail, parties should remember the mission of First Presbyterian Church. They should let go of any anger or disappointment that they have over the unresolved issue, and move forward focused on the common ground that is shared by us all in the teachings of Christ, rather than walking away from the church because of an unresolved conflict. If, however, they believe they are not able to stay at First Presbyterian in



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peace, any party wishing to leave First Presbyterian fellowship is asked to do so lovingly, without rancor or bitterness, on the part of the person leaving or on the parts of those staying at this church, so that we may not bring disgrace on the name of Jesus (1 John 2:10). Anyone who believes they are in a conflict situation and is unsure of how to proceed should first contact the Church Administrator for guidance and counsel or, if the conflict involves the Church Administrator, he/she should contact the Senior Pastor.

### **EMPLOYEE GRIEVANCE PROCEDURE**

In working together from day to day, it is normal that people have problems, misunderstandings, and differences of opinion affecting their working relationship. While most differences can be worked out amicably between the employee and his/her supervisor, it is realized that this is not always accomplished. Therefore, in order that an employee may initiate a complaint alleging a violation, misinterpretation or misapplication of existing policies concerning wages, hours, and working conditions which he/she feel deserves further attention, and have a systematic and orderly method of presenting such a complaint, or a difference of opinion for review, the following grievance procedure is established. If an employee feels he/she has a complaint or a difference of opinion, he/she should first discuss the problem orally with the immediate supervisor making every effort to reach a suitable solution to the problem. If no resolution is found, then the following steps may be taken:

#### **Step 1: Immediate Supervisor**

In the event the problem is not suitably resolved, the employee may place the problem in writing and present the grievance to their immediate supervisor.

A written grievance must be presented to the immediate supervisor or designated representative within fifteen (15) working days of its alleged occurrence in order to be a proper matter for this grievance procedure.

The written grievance shall be dated and signed by the aggrieved employee and set forth the facts, including dates, of the grievance and the remedy desired.

The grievance shall not be considered submitted until the immediate supervisor receives the written grievance. At the time it is received, it shall be dated and a copy returned to the aggrieved employee.

The immediate supervisor shall investigate the allegations and will then answer the grievance in writing to the aggrieved employee within ten (10) working days of the receipt of the grievance.

In the event the immediate supervisor does not answer the grievance within the prescribed time limit, the grievance may be appealed to the next higher step of this grievance procedure within ten (10) working days after the expiration of the applicable time limit.

In the event the answer of the immediate supervisor is unacceptable to the aggrieved employee, the grievance may be appealed to the next higher step of this grievance procedure. Any grievance not appealed within ten (10) working days after such answer shall be considered settled on the basis of the written answer of the immediate supervisor and shall not be subject to further appeal and/or review.

### **Step 2: Church Administrator or Senior Pastor**

If the grievance is not resolved, the aggrieved employee may refer the grievance in writing to the Church Administrator. (If the Church Administrator is the employee's immediate supervisor, then the grievance should be submitted to the Senior Pastor.)

The grievance shall not be considered submitted until the Church Administrator or Senior Pastor receives the written grievance. At the time it is received, it shall be dated and a copy returned to the aggrieved employee.

The Church Administrator, Senior Pastor, or designated representative shall investigate the allegations and answer the grievance in writing to the aggrieved employee within ten (10) working days of the receipt of the grievance.

In the event the Church Administrator, the Senior Pastor, or designated representative does not answer the grievance within the prescribed time limits, the grievance may then be appealed to the next higher step of this grievance procedure within ten (10) working days after the expiration of the applicable time limit.

In the event the answer of the Church Administrator, Senior Pastor, or designated representative is unacceptable to the aggrieved employee, the grievance may be appealed to the next higher step of this grievance procedure. Any grievance not appealed within ten (10) working days after such answer shall be considered settled on the basis of the written answer of the Church Administrator, Senior Pastor, or designated representative and shall not be subject to further appeal and/or review.

### **Step 3: Administrative Panel of the Personnel Committee**

If the grievance is not resolved, the aggrieved employee may refer the grievance in writing to the Administrative Panel of the Personnel Committee, indicating why the written answer of the Church Administrator, Senior Pastor or designated representative was unsatisfactory.

A grievance shall not be considered submitted until the Administrative Panel of the Personnel committee receives the written grievance. At the time it is received, it shall be dated and a copy returned to the aggrieved employee.

The Administrative Panel of the Personnel Committee will, within thirty (30) working days of the receipt of the grievance, call a meeting of the Personnel Committee convened for the purpose of reviewing and making a recommendation for the disposition of the grievance.

The Administrative Panel of the Personnel Committee shall, within ten (10) working days of the decision of the Personnel Committee, render a final decision of the grievance in writing to the aggrieved employee.

A majority decision by the Personnel Committee in attendance shall constitute the final step in the disposition of the grievance. A copy of the grievance and the decision will be kept in the employee's personnel file.

### **WHISTLEBLOWER POLICY**

FPC welcomes employee concerns about issues they feel are wrong, not consistent with FPC's high moral standards, or not in the safety of other employees, members of the congregation or the facilities of FPC. Employees are encouraged to speak, confidentially, with the Church Administrator or the Chair of the Personnel Committee, about these issues without threat to their job.

### **PERFORMANCE EVALUATION**

The Personnel Committee defines the personnel evaluation procedure. All personnel will receive a job performance review prepared by their immediate supervisor annually. This will happen in the month of January and be completed by January 31. The purpose of this review will be to establish job goals, examine the employee's effectiveness in reaching these goals, review overall job performance, and keep the Personnel Committee informed as to the employees' performance.

Personal meetings between supervisors and their staff will include an evaluation form signed and dated by both parties. The evaluation forms will become a part of the employee's file.

### **SEPARATION FROM EMPLOYMENT**

FPC and its employees share an at-will employment relationship. Simply stated, you are free to resign at any time and the Church reserves the right to terminate your employment for any reason which does not violate applicable law, with or without prior notice.

The Church requests that employees notify their supervisor, in writing, at least two (2) weeks before they intend to leave the Church's employ. Employees may be considered for rehire if they left in good standing and provided a two (2) week notice. Upon leaving FPC's employment, a final paycheck will be issued as required by law.

Upon separating from FPC, you are responsible for returning all church property in your possession, including but not limited to, all church data reports, lists and proprietary/confidential information, and all access keys and passwords. Should you come in contact with confidential church and/or proprietary information beyond your employment with FPC, you are also responsible for safeguarding, reporting and returning it to church leadership immediately and as directed upon report.

SECTION 4

# General Policies

OPEN DOOR POLICY

PRE-EMPLOYMENT SCREENINGS

COMMUNICATION AND TECHNOLOGY

OFFICE HOURS & NON-WORK TIME

CONTRACT LABOR

EMPLOYEE FAMILY MEMBERS

INCLEMENT WEATHER (Before Normal Working Hours)

OUTSIDE EMPLOYMENT

PARKING ON CHURCH PREMISES

PERSONAL APPEARANCE AND DRESS CODE

PERSONALLY OWNED PROPERTY

### **OPEN DOOR POLICY**

Leadership feels strongly that the most effective means of having positive communication and understanding within all levels of employees is by following an Open Door Policy. If you have concerns about your work relationship, you should voice those concerns openly and directly with either your supervisor or the Church Administrator.

We cannot commit to resolving all concerns to the complete satisfaction of every employee, but we can commit to listening to those concerns, trying to understand them, and working towards what we believe are timely and proper responses. Remember, our door is always open, and we want everyone in our organization to enjoy a rewarding and productive place to work. We need your help to accomplish this goal.

### **PRE-EMPLOYMENT SCREENINGS**

To ensure that individuals who join our team are appropriately qualified and to ensure that we maintain a safe and productive work environment, it is our policy to conduct pre-employment background checks and drug screens for all applicants who accept an offer of employment. Background checks may include verification of any information provided by the applicant on the applicant's resume or application form and may include a credit check or motor vehicle report if appropriate and job-related.

All offers are contingent on receipt of a satisfactory background check. All background checks are conducted in conformity with the Federal Fair Credit Reporting Act, the Americans with Disabilities Act, and state and federal privacy and anti-discrimination laws. Reports are kept confidential and are only viewed by individuals involved in the hiring process.

### **COMMUNICATION AND TECHNOLOGY**

FPC's communication and computer systems are intended primarily for business purposes; however limited personal usage is permitted if it does not hinder the performance of job duties or violate any other FPC policy. This includes voicemail, email and internet systems. Users have no legitimate expectation of privacy in regard to their use of FPC systems.

FPC may access the voicemail and email systems and obtain the communications within the systems, including past voicemail and email messages, without notice to users of the system, in the ordinary course of business when FPC deems it appropriate to do so. Further, FPC may review internet usage to ensure that such use with FPC property, or communications sent via the Internet with FPC property, are appropriate. The reasons for which FPC may obtain such access include but are not limited to: maintaining the system; preventing or investigating allegations of system abuse or misuse; assuring compliance with software copyright laws; complying with legal and regulatory requests for information, and ensuring that FPC operations continue appropriately during the employee's absence.

FPC's policies prohibiting harassment, in their entirety, apply to the use of FPC's communication and computer systems. No one may use any communication or computer system in a manner that may be construed by others as harassing or offensive based on race, national origin, sex, sexual orientation, age, disability, religious beliefs or any other characteristic protected by federal, state or local law. Further, since

## EMPLOYEE HANDBOOK

FPC's communication and computer systems are intended for business use, all employees, upon request, must inform management of any private access codes or passwords.

Unauthorized duplication of copyrighted computer software violates the law and is strictly prohibited. No employee may access, or attempt to obtain access to, another employee's computer systems without appropriate authorization. Violators of this policy may be subject to disciplinary action, up to and including discharge.

### **OFFICE HOURS & NON-WORK TIME**

Church offices are open Monday through Friday from 8:30 a.m. to 5:00 p.m. (except for designated holidays). The Children's Center hours are Monday through Friday from 7:00 a.m. to 6:00 p.m.

Full-time non-exempt employees are expected to work within the core hours of 9 a.m to 4:00 p.m. unless otherwise dictated by church necessity. Non-exempt employees are provided one (1) 20-minute break period for each four (4) hours of work. Break periods should be taken near the middle of the four (4) hour work period. Break periods may not be accumulated to reduce working hours or to provide time off for personal business. A thirty (30) minute unpaid lunch period is provided for non-exempt employees who work more than five (5) hours in a workday. In order to ensure coverage, non-exempt employees must take a 30 minute unpaid lunch break. Exceptions to this policy may be made on a case-by-case basis, at the discretion of the supervisor.

FPC may occasionally sponsor non-work related social or recreational activities for its employees, members, or other business partners. Employee attendance at these activities is completely voluntary and is not work-related. Neither FPC nor its insurer will be liable for any injury that arises from an employee's voluntary participation in any off-duty recreational, social, or athletic activity that is not part of the employee's regular work-related duties.

Employees are prohibited from being on the Church's premises or making use of Church facilities, property, or equipment while not on duty unless prior approval is obtained, except to participate in an official FPC event. Any off-duty or personal use of Church facilities, property, or equipment is completely voluntary and is not work-related. Neither FPC nor its insurers will be liable for any injury that arises out of an employee's voluntary presence on the Church's premises or personal use of Church facilities, property, or equipment.

### **Access To and Removal of Church Property**

It is critical that FPC have access at all times to all church property. As a result, FPC reserves the right to access employee offices, workstations, filing cabinets, desks, credenzas, and any other church property at its discretion, with or without advance notice or consent. Such access would also include records, documents, files, schedules, computers, ledgers, etc.

No property is to be loaned or removed from church grounds without the approval of the Church Administrator.

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Removal of official church documents or records without the expressed consent of the employee's ministry Department Head is strictly prohibited and could result in disciplinary action, up to and including dismissal.

### **Copiers, Printers & Fax Machines**

Church copiers, printers, and fax machines are for church business. Staff members may occasionally make personal copies, prints or faxes if the copies are paid for at the cost established by the church. Please give the money for copies to the Business & Financial Assistant.

### **Issuance of Church Property and Equipment**

Keys to exterior doors and/or offices of FPC will be issued to appropriate employees by the Church Administrator. Church issued keys should not be used by anyone except the employee to whom they are issued. An employee is not authorized to copy church keys.

Any church owned property and/or equipment, including but not limited to keys, credit cards, laptop computers, cellular phones, recorders, uniforms, etc., which has been personally issued to an employee to perform their job, remains the property of FPC. It is the employee's responsibility that these items be used solely by the issued employee for church related business. These items must be returned to the Business Office at the time of the employee's termination.

### **REMOTE WORK POLICY, WHERE PERMITTED OR IN LIEU OF PANDEMIC OR OTHER EMERGENCY CIRCUMSTANCES**

It is always our goal to make sure that we maintain a safe and healthy environment for all, that is why we have practices and procedures in place to keep this level of care intact. If permitted to work remotely, or in a pandemic, declared disaster, or national emergency, we will allow some staff to work remotely where it is relevant, feasible and essential. This can be done at the discretion of the immediate supervisor.

### **CONTRACT LABOR**

Aside from their primary job agreement, all employees are prohibited from entering into contract labor or other "for-hire" agreements with FPC.

### **EMPLOYEE FAMILY MEMBERS**

Children are not allowed on the property of FPC without proper supervision. FPC cannot assume responsibility for a child left unattended in a room during any time of the day or night. Furthermore, employees should not get in the habit of allowing extended visits from children, spouses, or other family members during normal work hours.

FPC may employ relatives of current employees providing the new employee will not supervise or be supervised in a manager-subordinate relationship by a relative, as defined below, at the time of either hiring or as a result of normal and likely career moves. For the purpose of this policy, "Relative" means any person related to a current employee by blood or by marriage. Any relative hired by FPC must meet all selection standards and fulfill all job qualifications that a non-relative hire must satisfy and must have prior approval of the Personnel Committee.

### **INCLEMENT WEATHER** (*BEFORE NORMAL WORKING HOURS*)

In the event of inclement weather, all church employees should communicate with their supervisor to receive instruction on who should report to work. Even in cases of inclement weather, all employees scheduled to work on Sunday are expected to be present unless they have personally talked with their supervisor or arrangements have been made to cover their absence.

### **OUTSIDE EMPLOYMENT**

FPC encourages employees to view employment with FPC as their primary employment and devote their best efforts to their employment with FPC. No employee may engage in any outside employment activity that FPC determines at its sole discretion, adversely affects the quality of work performed for FPC, including scheduled work hours and a reasonable amount of overtime when required by management; involves the use of any FPC employment time, equipment, supplies, or facilities, including, but not limited to, church telephones, computers, office supplies, etc.; adversely affects FPC's name or reputation in the community; or involves a potential conflict of interest or the appearance thereof.

No employee may engage in any outside employment activity without prior, written approval from the Church Administrator.

### **PARKING ON CHURCH PREMISES**

Parking spaces at the church are available on a first-come, first-serve basis and may not be reserved without the Church Administrator's approval. Each employee desiring to park in FPC's lot shall obtain a parking decal from the Receptionist. Employees should not park in spaces that have been appropriately designated (i.e., handicap, first time visitors, drop off areas, etc.) Generally, employees should park in the reserved spaces behind the blue line. Parking is at the employee's own risk.

### **PERSONAL APPEARANCE AND DRESS CODE**

Appearance reflects not only on the staff person as an individual but also on FPC as well. The appearance of staff members shall be appropriate to the occasion and their duties. Attire should always be neat and attractive while on church grounds. FPC leadership expects staff to take pride in their appearance and strive to achieve a positive image when representing FPC. On Monday through Friday, casual business attire is appropriate for both men and women. Household staff is required to wear a uniform during working hours.

### **PERSONALLY OWNED PROPERTY**

Personally owned property brought to FPC facilities remains the responsibility of the property owner to maintain appropriate insurance for the property should it be lost, stolen or destroyed while located on the premises of FPC. Employees should not bring large sums of money, jewelry, or other valuables to work. FPC can assume no responsibility, nor will FPC's insurance company reimburse for any lost, damaged, stolen or destroyed personally owned property while located within FPC facilities.



SECTION 5

# **Employee Responsibilities and Standards of Conduct**

PERSONNEL RECORDS

TARDINESS AND ABSENCE

SAFETY

FIRE ALARMS

REPORTING ACCIDENTS

SMOKING

## PERSONNEL RECORDS

The Church Administrator shall confidentially maintain current personnel files on all employees. All employees should inform FPC of any changes in name, address, marital status, etc. Upon request to the Church Administrator, a time will be scheduled for employees to review their personnel file.

Documents subject to inspection:

Employment application

Resume (when appropriate)

Emergency notification form

Performance appraisals/reviews

Employee benefit verification form

Job description

Documents **not** open to inspection, including, but not limited to:

Letters of reference.

Records that have already been produced in a judicial proceeding as part of a pending claim between the employer and the staff person.

Records related to complaints involving the employee and the related investigation.

Records regarding an FPC's investigation of alleged criminal activity.

Records related to grievances filed by the employee and related disposition.

Employment verification is the only reference information permitted to be given regarding an employee, active or departed, to employment agencies, prospective employees, loan applicants, etc., unless additional information is requested to be given by the employee in question, in writing. The Church Administrator is the only person authorized to give reference information of any kind.

## TARDINESS AND ABSENCE

Employee work schedules are relied upon by Ministry Department Heads and immediate supervisors. Therefore, it is critical that each employee works his or her assigned schedules on a punctual and consistent basis. However, FPC is aware that illnesses or emergencies may occur, which could cause the employee to miss work.

If an employee is unable to report to work for any reason, they must call their supervisor no later than one hour later than their scheduled arrival time. Employees should talk directly to his/her supervisor. If unable

## EMPLOYEE HANDBOOK

to reach their supervisor by phone, a text message should be sent detailing why the employee is unable to report to work. It is the employee's responsibility to keep FPC informed on a daily basis during a short-term absence regarding their status and to provide appropriate medical verification when requested.

Employees who are tardy, absent excessively, or show a consistent pattern of tardiness or absence, whether excused or unexcused, will be subject to disciplinary action, up to and including termination.

If an employee does not call in or report to work for two consecutive workdays, such actions may be considered a voluntary termination.

### **SAFETY**

It is the policy of FPC to promote safety on the job at all times. The health and well-being of our staff are most important. For this reason, you are required to follow common sense safety practices and to correct or report any unsafe conditions to the Church Administrator. Each person is expected to assist FPC in maintaining safe working conditions.

### **FIRE ALARMS**

If you hear an alarm, immediately go to your assigned position and evacuate the building immediately. Call the Church Administrator or the Director of Property Management or pull the fire alarm if you smell smoke, see fire or have sprinklers flowing. Please do not try to call either of these individuals during an alarm unless your situation is an emergency.

### **REPORTING ACCIDENTS**

When an accident occurs on Church property, whether to a member, visitor, or staff member, the matter should be reported immediately to your supervisor, regardless of how insignificant the accident may appear to be. This procedure is necessary in order to provide immediate medical aid to the injured person and to facilitate a full and prompt report to the insurance company. You should not make any statements to the injured person as to your opinions on the cause of the accident.

We all want FPC to be a safe and healthy place for work and worship. If you see an unsafe condition, be sure to report it to your supervisor so it can be attended to as soon as possible. If you should have an on the job accident, no matter how minor you feel it may be, report it to your supervisor and the Business Office at once.

### **SMOKING**

Smoking of any kind (i.e., cigarettes, cigars, electric cigarettes, vapor, etc.) is strictly prohibited inside all (any) buildings of FPC. All buildings are public and should be protected at all times from a fire hazard.

SECTION 6

# Employment Classification & Compensation

EMPLOYMENT CLASSIFICATION

OVERTIME PAY

PAYROLL AND PAYDAYS

PAYROLL DEDUCTIONS AND GARNISHMENTS

DIRECT DEPOSIT PLAN

EMPLOYEES CHANGING FROM PART-TIME TO FULL-TIME STATUS

TIME RECORDS

BREAK TIME FOR NURSING MOTHERS

## EMPLOYMENT CLASSIFICATION

All employees are classified as ministerial exception, exempt or non-exempt as defined by federal and state laws. The following terms will be used to describe employment classification and status:

### Ministerial Exception Employees:

Ministerial exception employees have responsibility for some portion of the religious or spiritual needs of the congregation. Their work conveys and carries out the religious mission of the Church. Ministerial exception employees are paid on a salary basis and are not subject to the federal Fair Labor Standards Act (FLSA) overtime pay provisions. Employees in this category include all Clergy Staff. Other Program Staff who may not be officially designated as Clergy Staff may still qualify as a ministerial exception employee due to their ecclesiastical or religious responsibilities.

### Non-Exempt or Exempt Status:

- **Non-Exempt (Hourly) Employees:** Employees whose positions do not meet FLSA exemption tests and who are paid overtime for work in excess of forty (40) hours per week.
- **Exempt (Salaried) Employees:** Employees who are excluded from overtime pay requirements and whose positions meet specific tests established by the Fair Labor Standards Act (FLSA).

### Full-time or Part-Time Status:

- **Full-Time Employees:** Full-time employees are those who are scheduled to work thirty (30) hours or more per week.
- **Part-Time Employees:** Part-time employees are those who are scheduled to work less than thirty (30) hours per week.

### Regular, Non-Regular or Temporary:

- **Regular Employees:** Regular employees are scheduled to work every week out of the year.
- **Non-Regular Employees:** Non-Regular employees are those who are scheduled to work less than six (6) hours per week or are not scheduled to work every week of the year.
- **Temporary Employees:** Temporary employees are employees hired for a pre-established period, such as during peak workloads or for vacation relief, and are considered temporary employees.

## OVERTIME PAY

Overtime compensation is paid to non-exempt employees who work more than forty (40) hours in a work-week and is calculated at 1½ times the employee's hourly rate of pay. Paid time off and leaves of absences (including vacation, paid time off, holidays, or other approved leaves of absences) are not considered "hours

## EMPLOYEE HANDBOOK

worked” for purposes of calculating overtime pay.

Depending on operational needs, overtime work may be an essential job function at certain times. Employees who are scheduled to work overtime must be at work unless excused by their supervisor. Further, employees are expected to be productive and efficient during any scheduled or requested overtime work hours.

Working overtime without prior approval may result in disciplinary action, up to and including immediate termination of employment. However, employees will be paid for all hours worked.

### **Differential Pay for Household and Kitchen Staff**

Non-exempt household and kitchen staff members will receive a pay differential when they work on Sunday.

### **Incentive Pay for Household Staff and Caregivers**

Non-exempt household staff and caregivers will receive time and a half for working after 3 pm on Christmas Eve and anytime on Christmas Day.

## **PAYROLL AND PAYDAYS**

Employees are paid every other Thursday. If a payday falls on a day when the Church’s operations are closed, employees will receive their paycheck on the last business day prior to the normally scheduled payday.

Employees are not permitted to draw on their salary in advance of their regular payday. Further, paychecks will not be issued early and will only be directly deposited, released to the employee, or released to an individual previously designated in writing by the employee. Paychecks may be voided if not cleared within ninety (90) days after they are issued.

Employees should carefully review their paychecks for errors, and any mistakes should be immediately reported to the Church Administrator for assistance and, if appropriate, correction. Lost or stolen paychecks must also be immediately reported to the Church Administrator so that, if appropriate, a stop-payment notice and replacement paycheck may be issued. However, if FPC is unable to stop payment, the employee will be solely responsible for the loss.

## **PAYROLL DEDUCTIONS AND GARNISHMENTS**

The following mandatory deductions will be made from every employee’s gross wages (except for those with a clergy exemption): Federal Income Tax, Social Security FICA Tax, and Medicare Tax, unless the employee is exempt from these taxes. Additional deductions may be made upon written authorization from the employee, if doing so does not result in compensation less than the minimum wage for that pay period.

If an employee separates from employment and the amount deducted from his/her paycheck does not satisfy any repayment or authorized deduction obligations, the employee authorizes FPC to deduct the full outstanding amount from any remaining payments. If those deductions still do not satisfy the employee’s repayment obligations, the employee agrees to pay any outstanding balance within ten (10) days of separation. If FPC is required to institute any collection action for amounts due, the employee agrees to pay the Church’s attorneys’ fees and court costs.

Earnings and payroll deductions are shown on the paycheck stub attached to each employee's paycheck or, if directly deposited, on the employee's earnings report. Questions regarding pay, the Church's payroll procedures, or employee payroll deductions should be directed to the Church Administrator.

FPC is legally required to withhold the amount specified in any legally recognized garnishment order. However, FPC will adhere to state and federal guidelines that place limitations on the percentage of an employee's income that may be lawfully garnished. Garnishment questions should be directed to the Church Administrator.

### **DIRECT DEPOSIT PLAN**

Employees are required to have their paycheck automatically deposited to a bank checking account, savings account or pay card on payday. This service is provided at no charge to the employee. Additional information and authorization forms can be received from the Business Office.

### **EMPLOYEES CHANGING FROM PART-TIME TO FULL-TIME STATUS**

If you are currently working part-time (regular or temporary) or temporary full-time and your status changes to regular full-time and are scheduled to work for at least 30 hours per workweek, you will be eligible for full-time benefits. The effective date for benefits will be the first day of the month following conversion to full-time employment.

### **TIME RECORDS**

All non-exempt staff is responsible for completing accurate time records using the computerized time-keeping system. Non-exempt employees must clock in and out at the start and end of each day and for their lunch time. Employees may not clock in or out for another employee. Supervisors are responsible for reviewing the time records and returning them to the business office on or before the due date specified on the payroll schedule. An employee is not allowed to clock in earlier than seven (7) minutes prior to their scheduled start time unless pre-approved by your supervisor. FPC will observe the applicable labor laws in establishing a grace period not to exceed seven minutes before and after your scheduled start and end times.

### **BREAK TIME FOR NURSING MOTHERS**

FPC supports nursing mothers by accommodating the mother who wishes to express breast milk during her workday when separate from her newborn child. For up to one year after the child's birth, any breastfeeding employee will be provided reasonable break times to express breast milk for her baby. FPC has designated the room located in Room 104 for this purpose. Nursing mothers wishing to use this room must request/reserve the room by contacting the Church Administrator. Additional rules for the use of the room are posted in the room. Breaks of more than 20 minutes in length will be unpaid, and the employee should indicate this break period on her time record.

## SECTION 7

# Employee Benefits

MINISTRY BENEFIT LEVELS

CATASTROPHIC SICK LEAVE

PAID TIME OFF POLICY

MISSION TRIP LEAVE

PAID HOLIDAYS

MILEAGE REIMBURSEMENT

BEREAVEMENT LEAVE

INTELLECTUAL PROPERTY POLICY

FAMILY/MEDICAL LEAVE

MEDIA AND PUBLIC INQUIRIES

PAID PARENTAL LEAVE

EMPLOYEE DATING

JURY DUTY

NOTIFICATION OF CHANGE IN PER-

VOTING

SONAL DATA

MILITARY LEAVE

EXCEPTIONS AND REVISIONS

PERSONAL LEAVE OF ABSENCE

ON-THE-JOB INJURIES/LEAVE



# EMPLOYEE HANDBOOK

FPC sponsors a comprehensive benefits program for eligible employees, and each benefit plan has specific eligibility conditions. The benefits are summarized in separate booklets called "Summary Plan Descriptions," which are provided to all eligible employees. The details of each benefit are contained in separate legal documents known as the "Plan Documents," which take precedence over anything contradictory in the summaries.

All full-time employees will enjoy the benefits described in this policy and the individual plan summaries at the beginning of the month following 60 days of employment. Part-time employees may be eligible for certain benefits if they meet the eligibility conditions. FPC hosts an open enrollment period once per year for employees to change their benefit elections.

FPC reserves the right to amend or terminate its employee benefit programs to include increasing the employee premium contributions, with or without advance notice and at its sole discretion. Further, to the extent that any information contained in this handbook or other document contradicts the information contained in any governing plan document, the plan document will govern. Questions regarding eligibility for Church benefits may be directed to the Church Administrator.

## **MINISTRY BENEFIT LEVELS**

Employee benefits are based on a Ministry Benefit Level classification for each position. The classifications are determined by hours worked and the responsibility assigned to each position. During the first year of employment, paid time off benefits are pro-rated based on the start date. New employees become eligible for paid time off on the first of the month following 60 days of employment. The Ministry Benefit Levels are listed below.

## **PAID TIME OFF POLICY**

FPC believes that employees should have opportunities to enjoy time away from work to help balance their lives. FPC recognizes that employees have diverse needs for time off from work and that is reflected in the paid time off (PTO) policy for that position. To determine what PTO you are entitled to use, review the Ministry Benefit Levels Chart below. Paid time off must be pre-approved by the supervisor and FPC discourages taking PTO when the employee's time would be required to support major holiday worship times, such as Christmas and Easter.

Paid time off earned and unused will not be paid at termination or at the retirement of the employee. Unused PTO expires on the last day of February each year for church staff and the last day of May each year for school staff and cannot be carried forward.

### **Pastoral Staff**

Full time, regular employees, scheduled 40 hours per week.

- o Benefits based on terms of call

**CHURCH Staff (30+ hours per week)**

Full time, regular employees scheduled 30 or more hours per week. Full benefits per terms of Benefits Policy.

- o 1 year-5 years: 22 days of PTO per year
- o 5 years-10 years: 27 days of PTO per year
- o 10 years-onward: 32 days of PTO per year

**CHURCH Staff (20 – 29 hours per week)**

o No benefits other than PTO; may participate in deferred compensation, if desired.

- o 1 year-5 years: 12 days of PTO per year
- o 5 years-10 years: 17 days of PTO per year
- o 10 years-onward: 22 days of PTO per year

***Church Staff employees hired before March 1, 2022 will be grandfathered into the benefits that were in place in February of 2022.***

**SCHOOL Staff (30 + hours per week) – effective June 2022**

Full time, regular employees scheduled 30 or more hours per week.

- o Full benefits per terms of Benefits Policy.
- o 1 year-5 years: 15 days of PTO per year
- o 5 years-10 years: 20 days of PTO per year
- o 10 years-onward: 25 days of PTO per year

**SCHOOL Staff (16.25 - 29 hours per week) – effective June 2022**

o No benefits other than PTO; employees working 20+ hours per week may participate in deferred compensation, if desired.

- o 1 year-5 years: 5 days of PTO per year
- o 5 years-onward: 10 days of PTO per year

## **PAID HOLIDAYS**

FPC observes the following holidays:

New Year's Day

Martin Luther King Day

Fiesta Friday

Memorial Day

Independence Day

Labor Day

Thanksgiving (2 days)

Christmas Day (2 days)

In the event one of these holidays falls on Sunday, the offices will normally be closed the following Monday. If the holiday falls on Saturday, offices will be closed the previous Friday, (except for Christmas). The day after Thanksgiving and the day after Christmas will be observed as normal holidays. In the event that a holiday falls during the vacation period of an employee, he/she will be given an additional day. If a holiday falls on an employee's regular day off, he/she will be given another day.

In addition to these days, the church desires to close the offices between Christmas and New Year's, resulting in an additional 3 paid holidays. However, employees may be required to work these days, if needed. In this case, double time will not be paid for these three days.

Employees away from work on an unpaid leave of absence other than leaves due to work-related injuries will not be compensated for holidays occurring during their leave of absence.

## **BEREAVEMENT LEAVE**

FPC recognizes that a time of bereavement is very difficult for an employee. In this regard, every effort will be made to ensure that the employee is able to attend to family matters.

In the case of the death of a member of the immediate family, as defined for bereavement leave (employee's spouse, children, parents, brothers, sisters, grandparents, spouse's children, spouse's parents, spouse's grandparents, or other relatives that reside in the employee's household), the full-time employee may be paid for the absences from scheduled work for a period not to exceed three (3) consecutive workdays if the funeral is in Texas or five (5) consecutive workdays if the funeral is out of state.

In the case of a death of a relative other than the immediate family, the employee may be paid up to three (3)

days per year with approval from the employee's immediate supervisor and the Church Administrator.

Employees who require more days away from work than is allowed under this leave may request earned paid time off or a personal leave of absence, subject to the approval of his/her supervisor.

### **FAMILY/MEDICAL LEAVE**

This policy is subject in all respects to the Family and Medical Leave Act ("FMLA"). FPC reserves all rights available to it under the FMLA. Should any provision of this policy be found to be inconsistent with an applicable legal requirement, the law shall prevail. However, all other provisions of this policy shall remain in effect to the extent possible.

Only eligible employees are entitled to take FMLA leave. An **eligible employee** is one who: (1) worked for FPC a minimum of 12 months; and (2) worked 1,250 hours or more during the 12 month period immediately before requesting leave. Under the first prong, the twelve months of employment do not have to be consecutive.

*Please note there are many requirements, qualifications, and exceptions under the FMLA, and each employee's situation is different. We recommend that you contact the Church Administrator to discuss options for leave. Employees must comply with FPC's usual and customary requirements for requesting leave and provide enough information for the Church to reasonably determine whether the FMLA may apply to the leave request.*

**1. Reasons for Taking Leave.** Under the FMLA, eligible employees may take up to twelve (12) workweeks of unpaid leave in a 12-month period for one or more of the following reasons: the birth of a son/daughter or placement of a son/daughter with the employee for adoption or foster care; to care for a spouse, son, daughter, or parent who has a serious health condition; for a serious health condition that makes the employee unable to perform the essential functions of his/her job; or for any qualifying exigency arising out of the fact that a spouse, son, daughter, or parent is a military member on covered active duty or call to covered active duty status.

**2. Military Family Leave Provisions under the FMLA.** The military family leave provisions of the FMLA entitle eligible employees to take FMLA leave for any qualifying exigency arising from the foreign deployment of the employee's spouse, son, daughter, or parent with the Armed Forces, or to care for a service-member with a serious injury or illness if the employee is the service-member's spouse, son, daughter, parent, or next of kin. FPC must grant an eligible employee up to twelve (12) workweeks of unpaid, job-protected leave during any 12-month period for qualifying exigencies that arise when the employee's spouse, son, daughter, or parent is on covered active duty or has been notified of an impending call or order to covered active duty. Qualifying exigencies include deploying on short-notice, attending certain military events, arranging for alternative child care and school activities, care of the military member's parent, addressing certain financial and legal arrangements, attending certain counseling sessions, engaging in rest and recuperation, and attending post deployment reintegration briefings.

The federal FMLA also includes a special leave entitlement that permits eligible employees to take up to 26 workweeks of unpaid, job-protected leave during a single 12-month period to care for a covered service-member with a serious injury or illness. The employee must be the spouse, son, daughter, parent, or next of

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kin caring for a covered service-member. A covered service-member is further defined as either: a current member of the Armed Forces (including a member of the National Guard or Reserves) who is undergoing medical treatment, recuperation, or therapy, is in outpatient status, or is on the temporary disability retired list, for a serious injury or illness, or a veteran of the Armed Forces (including the National Guard or Reserves) discharged within the five-year period before the family member first takes military caregiver leave to care for the veteran and who is undergoing medical treatment, recuperation, or therapy for a qualifying serious injury or illness. A veteran who was dishonorably discharged does not meet the FMLA definition of a covered service-member. For a current service-member, a serious injury or illness is one that may render the service-member medically unfit to perform his or her military duties. For a veteran, a serious injury or illness is one that rendered the veteran medically unfit to perform his or her military duties, or an injury or illness that qualifies the veteran for certain benefits from the Department of Veterans Affairs or substantially impairs the veteran's ability to work. For veterans, it includes injuries or illnesses that were incurred or aggravated during military service but that did not manifest until after the veteran left active duty.

**3. Leave Designation.** If an employee does not expressly request FMLA leave, FPC reserves the right to designate a qualifying absence as FMLA leave and will give notice of the FMLA designation to the employee. If an absence is a qualifying event under FMLA, the leave will run concurrent with long-term disability, PTO, workers' compensation, and/or any other leave where permitted by state and federal law.

**4. Benefits.** Under federal law, employers must continue healthcare benefits during FMLA leave as though the employees were still at work and must pay the employer's part of the premium. The employee will continue to be responsible for the employee's portion of the premium as well.

**5. Interaction with Accrued Paid Time Off.** FMLA leave, and paid vacation or sick time will run concurrently as provided under Church policy except where prohibited by state law.

**6. Job Protection.** An employee's job, or an equivalent job, is protected while the employee is on leave. Both federal and applicable state laws require that employees be returned to their positions or to another job of like pay and status at the end of FMLA leave.

Note: If an employee is unable to return to work after the expiration of federal or state FMLA, an extension may be granted if the condition constitutes a disability under the Americans with Disabilities Act (ADA) or in certain workers' compensation cases.

**7. Return-to-Work Policy.** When work is available, the Church will attempt to provide an employee with a temporary modified or light-duty assignment in accordance with documented medical restrictions.

### PAID PARENTAL LEAVE

FPC will provide paid parental leave to eligible employees following the birth of an employee's child or the placement of a child with an employee in connection with adoption or foster care. The purpose of paid parental leave is to enable the employee to care for and bond with a newborn or a newly adopted or newly placed child. This policy will run concurrently with FMLA leave, as applicable.

Eligible employees must meet the following criteria:

- Have been employed with the church for at least two (2) years of consecutive employment.

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- Have worked at least 1,250 hours during the 12 consecutive months immediately preceding the date the leave would begin.
- Be a full-time, regular employee (temporary employees and interns are not eligible for this benefit).

In addition, employees must meet one of the following criteria:

- Have given birth to a child.
- Be a spouse of a woman who has given birth to a child.
- Have adopted a child or been placed with a foster child (in either case, the child must be age 17 or younger).

### **Amount, Time Frame and Duration of Paid Parental Leave**

· **All Eligible Employees:** All eligible employees will receive two (2) weeks of paid parental leave, compensated at 100 percent of the employee's regular, straight-time weekly pay. Paid parental leave will be paid on a biweekly basis on regularly scheduled pay dates.

· **Female Employees Who Have Given Birth:** In the event of a female employee who herself has given birth, the church will pay an additional two (2) weeks of salary at 100 percent and an additional two weeks of salary at 40 percent, (to be coordinated with the church's short term disability coverage) for the employee's medical recovery following childbirth.

· Employees must take paid parental leave in one continuous period of leave and must use all paid parental leave during the twelve (12) weeks of available FMLA leave indicated above. Any unused paid parental leave will be forfeited at the end of the twelve (12) week time frame.

· Eligible employees will receive a maximum of two weeks of paid parental leave per birth, adoption or placement of a child/children, with the exception of a female employee who herself has given birth. In that case, the eligible employee will receive a maximum of six (6) weeks of paid parental leave per birth. The fact that a multiple birth, adoption or placement occurs (e.g., the birth of twins or adoption of siblings) does not increase the total amount of paid parental leave granted for that event. In addition, in no case will an employee receive the paid parental leave benefit more than once in a rolling 12-month period, regardless of whether more than one birth, adoption or foster care placement event occurs within that 12-month time frame.

· Upon termination of the individual's employment at the company, he or she will not be paid for any unused paid parental leave for which he or she was eligible.

### **Coordination with Other Policies**

Paid parental leave taken under this policy will run concurrently with leave under the FMLA; thus, any leave taken under this policy that falls under the definition of circumstances qualifying for leave due to the birth

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or placement of a child due to adoption or foster care, the leave will be counted toward the 12 weeks of available FMLA leave per a 12-month period. All other requirements and provisions under the FMLA will apply. In no case will the total amount of leave—whether paid or unpaid—granted to the employee under the FMLA exceed 12 weeks during the 12-month FMLA period. Please refer to the Family and Medical Leave Policy for further guidance on the FMLA.

After the paid parental leave (and any short-term disability leave for employees giving birth) is exhausted, the balance of FMLA leave (if applicable) will be compensated through employees' accrued paid time off. Upon exhaustion of paid time off, any remaining leave will be unpaid leave. FPC will maintain all benefits for employees during the paid parental leave period just as if they were taking any other company paid leave such as paid time off.

If an FPC holiday occurs while the employee is on paid parental leave, such a day will be charged to holiday pay; however, such holiday pay will not extend the total paid parental leave entitlement.

### **Requests for Paid Parental Leave**

The employee will provide his or her supervisor and the Church Administrator with notice of the request for leave at least 30 days prior to the proposed date of the leave (or if the leave was not foreseeable, as soon as possible). The employee must complete the necessary HR forms and provide all documentation as required by the HR department to substantiate the request.

As is the case with all company policies, the organization has the exclusive right to interpret this policy.

## **JURY DUTY**

A leave of absence will be granted for employees to serve on jury duty. You are encouraged to serve on Jury Duty when called to do so. Full-time employees who are called to serve on jury duty will be paid their regular wages during the period of time they are called to serve, less amounts they received as jury fees.

Upon completion of jury duty, a jury duty attendance form provided by the Court is to be turned into the Church Administrator. Employees who are excused from jury duty for the day, or are excused early, should report to work when it is practical to do so.

Notify your supervisor as soon as you are called to serve so that necessary arrangements can be made to cover your absence.

## **VOTING**

Employees are encouraged to vote on election days. Employees who cannot vote before or after work are permitted up to two (2) hours off of work to vote on an election day. If there are two consecutive hours to vote outside of an employee's normal working hours, then the time off is unpaid. If there are not two consecutive hours to vote outside of an employee's normal working hours, then FPC will pay at the rate that would apply to the time missed.

### **MILITARY LEAVE**

It is FPC's policy and desire to comply with the Uniformed Services Employment and Reemployment Rights Act ("USERRA"). FPC is committed to protecting the job rights of employees qualified absent on applicable military or service leave. According to federal and state law, it is the Church's policy that no employee or prospective employee will be subjected to any form of unlawful discrimination on the basis of that person's membership in or obligation to perform service for any of the Uniformed Services of the United States as defined by USERRA. Specifically, FPC will not unlawfully deny employment, reemployment, promotion or other benefit of employment on the basis of that membership.

Any employee who needs time off for uniformed service should immediately notify the Church Administrator and his or her supervisor, who will provide details regarding the leave. If an employee is unable to provide notice before leaving for uniformed service, a family member should notify the supervisor as soon as possible.

Upon return from military leave, employees will be granted the same seniority, pay, and benefits as if they had worked continuously. Failure to report for work within the prescribed time after completion of military service will be considered a voluntary termination.

Further, no person will be subjected to retaliation or adverse employment action because that person has exercised his or her rights under applicable law or policy. If any employee believes that he or she has been subjected to discrimination in violation of this policy or the USERRA, the employee should immediately contact the Church Administrator.

All employees who enter military service may accumulate a total absence of 5 years and still retain employment rights.

### **PERSONAL LEAVE OF ABSENCE**

A leave of absence may be granted for a compelling personal reason that does not qualify under the provisions of the Family and Medical Leave Act or USERRA.

Requests for a personal leave must be approved by the employee's supervisor and at the discretion of the Church Administrator, based on the facts and circumstances surrounding each individual request. A leave of absence, if granted, shall generally be classified as unpaid time away.

### **ON-THE-JOB INJURIES/LEAVE**

In the event you are injured on the job, or feel that you have an illness caused by your work, STOP WORKING and report the condition to your supervisor or the Business Office immediately. An employee who has suffered an on-the-job injury or occupational illness will be permitted to return to work only if light duty work is available and he/she has brought to the Business Office a doctor's statement describing the types of work he/she is capable of performing.

All reports of on-the-job injuries need to be reported to the Church Administrator.



FPC will comply with all applicable state and federal laws concerning leave time for work-related illness or injury.

If the Family and Medical Leave Act applies, then leave for an on-the-job injury will run concurrently with family and medical leave.

### **CATASTROPHIC SICK LEAVE**

FPC provides a catastrophic sick leave pool (“pool”) for all full-time personnel. The purpose of the pool is to provide additional leave days to employees who are unable to work due to an extended critical illness, surgery, or a disability due to an injury experienced by themselves or an immediate family member that lives in their household. Days shall be requested from the pool only after the member has exhausted all of his or her accumulated paid leave.

Donated paid time off will be used on an as-needed basis, and a first-in, first-out basis. The Church Administrator will inform employees via e-mail that there is a need for catastrophic paid time off, and employees may choose to donate paid time. An employee may donate days to the pool for a specific employee by filling out a donation form, available in the business office. Days donated to an employee will be applied only after his or her unused leave balances have been exhausted. The usage of donated days will be on a first-in, first-out basis. When the employee returns to full-time work and the designated leave has either expired or been terminated, any donated days remaining will be returned to the donors on a last-in, first-out basis.

An employee may receive a maximum of sixty (60) donated days in a 365 day period. Employees receiving donated days will receive their daily rate of pay for each donated day.

### **MISSION TRIP LEAVE**

FPC encourages employees to participate in Mission Trips and Community Service opportunities. We believe that empowering employees to participate in Mission Trips and Community Service opportunities is an important part of making Jesus visible, and providing our employees with time off for the purpose of performing these important works helps show the love of Christ to our city and the world.

Eligible employees will be granted up to five (5) consecutive days of paid time off every other year for Mission Trip or Community Service opportunities. This period of time is separate from regular paid time off, and must be used consecutively for one Mission Trip or one Community Service.

Ministry Benefit Levels 1, 2 and 3 employees are eligible for Mission Trip Leave after one full year of employment.

Employees must fill out a Mission Trip/Community Service Leave application and submit it to their supervisor and the Church Administrator for review. The Mission Trip/Community Service Leave application must have the signature(s) and contact information of the person(s) in charge of the Mission Trip or Community Service event, as well as the employee’s direct supervisor’s signature. The Mission Trip, or Community Service event, does not need to be affiliated with First Presbyterian Church; however, it must be possible to verify the leave

to the Church's satisfaction.

If an employee requires more paid time off to attend a mission trip or service event, the additional time must come from the employee's regular paid time off.

### **MILEAGE REIMBURSEMENT**

FPC does reimburse an employee (other than clergy having a separate auto reimbursement policy) for any mileage approved in advance by their supervisor at the then present IRS approved rate of use of your personal car. Mileage is not paid for visitors, guests, spouses or any other person. Before traveling on church business, please see the Business and Finance Assistant for information on the FPC Accountable Reimbursement requirements found in the Financial Policy.

### **INTELLECTUAL PROPERTY POLICY**

FPC appreciates the efforts of its employees to accomplish its mission of making disciples of Jesus Christ. Many employees assist FPC by creating resources (such as books, music, videos, programs, manuals, and other works of authorship) that further the FPC's missions and ministry. For this effort, FPC is grateful. FPC believes these resources have greatly assisted those FPC serves and those who seek the ministries of the FPC, and FPC desires to foster the creation of such resources for the advancement of God's kingdom. FPC also wants to treat all employees fairly and set clear expectations regarding the ownership and use of such resources. With that in mind, the following is the FPC's Intellectual Property Policy:

1. All inventions, designs, discoveries, and works of authorship (including without limitation all sermons, books, music, videos, sound recordings, Bible studies, programs, manuals, computer software, and the like) conceived, created, or reduced to practice by an employee of FPC in the performance of his or her duties for FPC or using any FPC resources (collectively, "Works for the Church"), together with all patent, copyright, and trade secret rights therein throughout the world, shall be the sole property of FPC. FPC will be responsible for procuring any patents or copyright registrations for such Works for the Church, in its discretion, and will bear all costs associated with the same. FPC will also be responsible for entering into any publishing contracts or other commercialization of the Works for the Church and FPC will bear all costs associated with the same and retain all royalties or other proceeds from the same.
2. All photographs, sound recordings, video recordings, and audiovisual recordings of the FPC's worship services and other events; radio, television, and other media advertisements and programs; worship bulletins; web pages; marketing and promotional materials; social media content; personnel records, handbooks, training manuals, and related materials; job descriptions; recruiting records; operations, maintenance, and facility plans, drawings, schedules, and related materials; financial and accounting records and other confidential information; and similar Works for the Church that pertain to the FPC and its operations, together with all patent, copyright, and trade secret rights therein throughout the world (collectively, the "Church IP"), shall be the sole property of FPC. If and to the extent the Church IP does not automatically vest in FPC by operation of law, the employee hereby assigns to FPC the employee's entire right, title, and interest in and to the Church IP. The employee agrees to execute and deliver to FPC all further documents that may be necessary or beneficial to give full effect to this provision. The employee will not have any right to reproduce, publish, disclose, distribute, create derivative works of, commercialize, or otherwise use the

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Church IP without the prior written permission of FPC except as reasonably necessary to fulfill the employee's job responsibilities on behalf of the FPC. The employee understands that the Church IP may be modified or altered, and the employee waives any rights of attribution or integrity or other rights in the nature of moral rights (droit moral) for any and all uses of the Church IP.

3. All inventions, designs, discoveries, and works of authorship conceived, created, or reduced to practice by an employee of the FPC on his or her own time and without using any Church resources, together with all patent, copyright, and trade secret rights therein throughout the world, shall be the sole property of the employee.

4. All trademarks, service marks, taglines, logos, and other indicia of source (collectively, "Marks") created or developed by an employee of FPC during the course of his or her employment by FPC for FPC's use, and all rights associated with the use thereof and all applications and registrations there of, are the exclusive property of the FPC. No employee or other person shall have any right to use any such Marks unless authorized by FPC in writing.

### **MEDIA AND PUBLIC INQUIRIES**

All media inquiries and other inquiries of a general nature should be referred to the Church Administrator. Inquiries seeking information concerning current or former employees should also be referred to the Church Administrator.

### **EMPLOYEE DATING**

FPC strongly believes that a work environment where employees maintain clear boundaries between employee personal and business interactions is most effective for conducting business and enhancing productivity. Although it is not FPC's policy to prevent friendships or romantic relationships between co-workers, FPC must establish boundaries as to how relationships are conducted during working hours and within the working environment.

Employees are strictly prohibited from engaging in physical contact that would in any way be deemed inappropriate by a reasonable person while anywhere on FPC's premises, whether during working hours or not.

Any supervisor, manager, Pastor, or other Church official in a sensitive or influential position with FPC must disclose the existence of a romantic or sexual relationship with another co-worker. Disclosure may be made to the immediate supervisor or the Church Administrator. This disclosure will enable FPC to determine whether any conflict of interest exists because of the relative positions of the individuals involved. When a conflict-of-interest problem or potential risk is identified, FPC will work with the parties involved to consider options for resolving the problem. The initial solution may be to make sure the parties no longer work together on matters where one can influence the other or take action for the other. Matters such as hiring, firing, promotions, performance management, compensation decisions, and financial transactions are examples of situations that may require reallocation of duties to avoid any actual or perceived reward or disadvantage. In some cases, other measures may be necessary, such as transfer to other positions or departments. If one or

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both parties refuse to accept a reasonable solution or offer an alternative position, then the refusal will be deemed a voluntary resignation.

Failure to cooperate with FPC to resolve a conflict or problem caused by a romantic or sexual relationship between co-workers or among managers, supervisors, or others in positions of authority over another employee in a mutually agreeable fashion may be deemed insubordination and cause for immediate termination.

### **NOTIFICATION OF CHANGE IN PERSONAL DATA**

It is the employee's responsibility to inform the office and your manager of any change in name, address, marital status, or home telephone number. This information is required to properly maintain the personnel files, payroll, insurance, and other payroll benefits.

### **EXCEPTIONS AND REVISIONS**

FPC reserves the right to make changes to this Handbook without warning. Also, there may be official FPC policies not covered by this Handbook and are provided separately.