

Presbytery of Great Rivers

# **COMMITTEE ON MINISTRY HANDBOOK**

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# GLOSSARY OF COMMONLY USED TERMS

<u>TERM/INITIALS</u>	<u>EXPLANATION</u>
<b>AA/EOE or EEO</b>	Affirmative Action/Equal Opportunity Employer or Equal Employment Opportunity. The church and each governing body must have a policy in its manual of administrative operations, re: AA/EOE, which must be followed during any search process. G-3.0106.
<b>Annual Consultation</b>	The annual conversation between a CPM and each of its Inquirers and Candidates to assess the progress of their preparation for ministry.
<b>Associate Pastor</b>	A member of the pastoral staff of a congregation elected by the congregation and called and installed with the approval of presbytery (upon recommendation of COM). This is one of the permanent installed pastoral offices.
<b>At-Large Member</b>	See "Member At Large"
<b>Bi-Vocational Pastor</b>	A clergyperson who maintains a job in addition to part-time pastoral ministry, usually to enable the person to serve a congregation that could not provide full time compensation or work. Also called a Tentmaker.
<b>Book of Confessions</b>	The part of the Constitution that includes the historic creeds and confessions adopted by the denomination as containing the essential tenets of the Reformed tradition.
<b>Book of Order</b>	The part of the Constitution that defines the rules that govern our corporate lives as members and governing bodies. The 4 parts are the Foundations of Presbyterian Polity, Form of Government, the Directory for Worship and the Rules of Discipline.
<b>Boundaries</b>	Geographically, the bounds of a governing body--the counties included in a presbytery, the presbyteries included in a synod, etc. Interpersonally, the limits of personal and professional space. Often referred to in relation to pastor-parishioner and intra-staff relationships.
<b>Call</b>	Theologically, the sense that God has chosen one to engage in ministry as a layperson or clergy. Also referred to as "vocation." Also the term applied to the covenant between the congregation and pastor wherein the pastor responds to the "call" of the congregation in response to a larger vocation to ministry. This term also applies to the specifics of the contract or covenant established between the pastor and congregation including compensation, etc.
<b>Candidate</b>	The status in the preparation for ministry process following Inquirer. Movement to candidacy requires approval of the session and presbytery of care. "Candidate" also is used to refer to the persons being considered during the search to fill a particular ministerial position.
<b>Candidate Assessment</b>	Part of the preparation for ministry ordinarily required of all those entering the process, during which their psychological fitness for ministry and their sense of vocation is examined by a psychologist or other professional counselor.
<b>Candidating</b>	Term frequently applied to the final step preceding nomination for election to the pastorate in a congregation. Ordinarily refers to the day on which the candidate for the position preaches to the congregation and is presented during the congregational meeting.

**Career Development Center**

A term applied to the centers which provide career counseling services for church professionals. There are centers across the country. More information is available at <http://www.midwestministry.org/westchester.html>.

**Certification**

The process of authorizing a person as qualified for a particular form of service or ready for movement within a process. For example, the denomination certifies Christian Educators. Other organizations certify persons serving in some specialized ministries. (Administrative Personnel Association, Presbyterian Association of Musicians (PAM), Presbyterian Church Business Administrators Association, etc.) A presbytery can certify a candidate "ready for examination for ordination" or prepared to be commissioned as a Ruling Elder.

**Certified Christian Educator**

A person serving in educational ministry who has completed the educational and examination requirements specified in the FOG for the status of Certified Christian Educator with "access" to the Committee on Ministry.

**Chaplain**

A form of Validated Ministry usually performed within an institutional setting (hospital, school, military, etc.) Such a position must be validated by presbytery.

**Clerk of Session**

The elder elected to serve as secretary and keeper of records and rolls for a session.

**COM**

Committee on Ministry – committee of a presbytery charged to serve as pastor and counselor to the ministers and Certified Christian Educators of the presbytery, to facilitate the relations between congregations, ministers, Commissioned Lay Pastors, Certified Christian Educators and those serving in validated ministry, and the presbytery, and to settle difficulties on behalf of presbytery when possible and expedient. (G-3.0307)

**Commission**

The church establishes commissions to perform tasks and carry out responsibilities on behalf of the whole establishing body. Presbyteries establish commissions to install pastors, ordain ministers of the Word and Sacrament, and to carry out other administrative functions. A Permanent Judicial Commission is required to prosecute judicial cases brought before the governing body.

**Commissioned Ruling Elder**

A Ruling Elder of the PC(USA) who is granted a local commission by the presbytery to lead worship and preach the gospel, watch over the people, and provide for their nurture and service; valid only in one or more congregations designated by the presbytery. The FOG defines necessary instruction and the process for examination. The commission to a particular Ruling Elder should include the specific functions that the person is authorized to perform.

**Continuing Education**

The purpose of Continuing Education is to provide for spiritual and academic growth of the pastor, and an opportunity for him/her to participate in ongoing professional studies and renewal. Some examples include: pursuing advanced degrees, spiritual retreats, Transitional training, conferences, workshops, pilgrimages, or denominational events that aid the pastor in pastoral growth or development.

**Continuing Members**

All Minister of Word and Sacrament members of presbytery who serve in parish ministry or another "validated" ministry or are honorably retired or are members-at-large. (G-2.0503)

**Cooperative Committee**

Presbyteries' Cooperative Committee on Examinations for Candidates. This committee prepares the required ordination examinations and facilitates their grading.

<b>Co-Pastor</b>	Pastors who are called and installed with shared responsibility for pastoral ministry in a particular church.
<b>Covenant Relationship</b>	The relationship established between the CPM and Inquirers and Candidates which defines their mutual responsibilities.
<b>CPE</b>	Clinical Pastoral Education. A special in-service opportunity, ordinarily for candidates, spent in an institutional setting under supervision. The purpose is to practice and hone one's pastoral counseling skills.
<b>CPM</b>	Committee on Preparation for Ministry charged with guiding the preparation of those to be ordained as ministers of the Word and Sacrament.
<b>CPM of Call</b>	The CPM of the presbytery to which a candidate is being called to a first ministry position.
<b>CPM of Care</b>	The CPM of the presbytery under whose care a particular candidate or inquirer is enrolled.
<b>Developmental Counseling</b>	The program of a career development center that provides pastors with an opportunity to assess their ministries, examine their sense of vocation, and plan for their future ministry. The pastor is considered to be the "client." See also Evaluating Counseling.
<b>Directory for Worship</b>	The part of the Book of Order that provides the guidelines for worship within the Reformed tradition and the liturgical and sacramental requirements for appropriate worship.
<b>Dissolution</b>	The process of concluding a relationship. A pastor's relationship to a congregation is dissolved when he or she leaves the position. A church is dissolved when it is closed. "When a Ruling Elder or deacon, because of change of residence or disability, is unable for a period of one year to perform the duties of the ministry to which he or she was installed, the active relationship shall be dissolved by the session unless there is good reason not to do so, which shall be recorded." G-2.0405
<b>Ecumenical Shared Ministry</b>	Term applied to any one of several forms of pastoral ministries involving more than one denomination. This may be an ecumenical yoke or other form of cooperative ministry.
<b>Fit Interview and Theological Exam</b>	The process a presbytery uses to determine whether a Minister of Word and Sacrament will be accepted for membership in that presbytery. These are often conducted by the COM; the theological exam may (also) be conducted on the floor of presbytery.
<b>EP</b>	Executive Presbyter. The chief administrative staff person for a presbytery. Similar to General Presbyter.
<b>Evaluating Counseling</b>	The program of a career development center which provides a COM with feedback regarding the emotional and psychological health of a pastor and their current fitness for ministry. In this case, the "client" is the COM. The COM covers the costs of the evaluating counseling and the Executive Presbyter and COM moderator receives the report.
<b>Examination Services</b>	The office in the Office of the General Assembly which resources the Cooperative Committee and CPMs related to ordination examinations.



<b>Exemption</b>	When a candidate is given permission to meet an ordination requirement through some means other than completion of the normal process and/or passage of the standard examinations. G-2.0505a(2), G-2.0610
<b>Extraordinary</b>	The term applied to circumstances during which the normal requirements for ordination are exempted or waived. This may include educational requirements, examinations, time. G-2.0505a(2), G-2.0610
<b>Federated Church</b>	A formal ecumenical relationship established between a Presbyterian congregation and one or more congregations of another denomination in which the merged membership functions as one congregation but members ordinarily maintain their separate denominational identity and separate rolls may be kept. In all cases, there shall be a plan of agreement which defines the nature of their federation.
<b>Field Education</b>	That part of the preparation for ministry process in which candidates participate as a student in ministry under the supervision of a pastor or other staff leader and ordinarily as part of their seminary education. This is sometimes called Supervised Practice of Ministry. The placement of students in field positions is normally the responsibility of the seminary, but should be done in consultation with the CPM and, where appropriate, the COM of the presbytery where the placement will occur.
<b>Final Assessment</b>	The examination of a candidate during the final year of theological education or when all other requirements for preparation are completed to determine the person's readiness to begin ministry. A successful final assessment results in the CPM certifying a candidate "ready for examination for ordination pending a call."
<b>Electronic Minister Form</b>	The form which a Stated Clerk must fill out in order to complete the transfer of a Minister of Word and Sacrament from one presbytery to another, to record reception of a newly ordained minister or add/remove a Commissioned Lay Pastor in ministry within PGR.
<b>FOG</b>	Form of Government
<b>GP</b>	General Presbyter. The chief administrative staff person for a presbytery. Also called EP or executive presbyter.
<b>Head of Staff</b>	The pastor or Executive of a congregation or mid council who is the supervisor of other staff.
<b>Honorably Retired (HR)</b>	The status which may be granted to a minister in good standing at the time of their retirement from active ministry.
<b>Immigrant Fellowship Bible Study Group</b>	An international group of Christian people who are accepted by a Presbytery as part of the presbytery's evangelistic outreach ministry. The Fellowship maintains appropriate language and cultural expressions in its worshiping experiences. Usually, membership is not yet PC(USA).
<b>In Correspondence</b>	The status of formal relationship with and recognition of another denomination and the PCUSA. We are "in correspondence" with another denomination if we have had historical relations with it outside the U.S., are members of the ecumenical bodies in which the PCUSA holds membership, or if we are in full communion with them by ecumenical agreements approved by the General Assembly. "When calling a minister from another denomination, many theological and pastoral questions should be explored before extending a call. While relationships of correspondence mean that the PC(USA) recognizes these churches and their denomination, there is a wide range of

issues that may be implicated in ministry, such as the ordination of woman as elders and deacons and the baptism of infants." G-5.02

<http://oga.pcusa.org/section/ecclesial-and-ecumenical-ministries/ecumenical-and-agency-relationships/ecumenical-partners/>

<b>Inquirer</b>	A person enrolled in the Inquiry Phase of preparation for ministry. (see Inquiry below.)
<b>Inquiry</b>	The initial phase of preparation for ministry, the purpose of which is to provide an opportunity for the church and for those who believe themselves called to Ministry as a Minister of Word and Sacrament to explore that call together to determine together one's suitability for that ministry.
<b>Installation</b>	The act of the governing body which completes the call of a person to service in the church. Ruling Elders and Deacons are installed by the congregation. Minister of Word and Sacraments are installed by the presbytery. A call is not complete and the person is not completed until the installation. W-4.4006
<b>Intern</b>	A candidate for ministry may choose to extend his or her formal educational preparation by seeking a placement in a congregation or other ministry setting as an intern. Such positions vary from a few months (e.g., summer intern) to year-long. They are ordinarily compensated and are often negotiated or arranged through the seminary. This is an optional component of the preparation for ministry process.
<b>Investigating Committee</b>	The first phase of a disciplinary procedure whose task is to determine whether or not there is justification for a charge to be formally made and a disciplinary procedure to be initiated.
<b>Larger Parish</b>	Two or more churches who wish to cooperate in ministry may be established as a larger parish. They may call a pastor(s) together, coordinate ministry through a parish council, coordinate finances, etc. See also yoke.
<b>Ministry Partner</b>	One who connects one group or person with another. COM assigns a member as ministry partner to a PNC. CPM may assign a member as ministry partner to the session of an inquirer or candidate under care or to a particular inquirer or candidate.
<b>Member at Large</b>	A Minister of Word and Sacrament who has previously been admitted to the presbytery or another presbytery as an active member, and who now, without intentional abandonment of the exercise of ministry, is no longer engaged in a ministry that complies with G-2.0503a. A Member At Large may serve as a Parish Associate to maintain a relationship to a particular church.
<b>Mentor</b>	One who teaches or serves as a role model and confidant. COM will assign a mentor newly ordained clergypersons to help them transition from seminary to the parish, and must assign a mentor to a Commissioned Lay Pastor.
<b>MIF</b>	Ministry Information Form. The "dossier" or resume prepared by a congregation that is seeking a new pastor.
<b>Mission Study</b>	Carried out during the transitional period to evaluate a congregation's present and assess its future mission goals.
<b>Moderator</b>	One of the two required officers of a governing body, the moderator convenes and adjourns the meetings of the body.

<b>Neutral Pulpit</b>	The church in which a pastor being considered by a PNC preaches prior to candidating as one of the final steps in the selection process. Some PNCs elect to use digital sermons in place of this step.
<b>NCD</b>	New Church Developments
<b>OGA</b>	Office of the General Assembly (Stated Clerk's office.)
<b>Ordination</b>	Ordination is the act by which the church sets apart persons to be presbyters (Minister of Word and Sacraments or Ruling Elders) or Deacons and is accompanied with prayer and the laying on of hands. Ordination to the office of Minister of Word and Sacrament is an act of presbytery on behalf of the whole Church.
<b>Ords</b>	See Ordination Exams.
<b>Ordination Exams</b>	Standardized examinations required of all candidates in the areas of Bible Content, Biblical Exegesis, Polity, Theology, and Worship and Sacraments.
<b>Organizing Pastor</b>	An organizing pastor is a Minister of Word and Sacrament or Commissioned Lay Pastor appointed by the presbytery to serve as a pastor to a group of people who are in the process of organizing a new Presbyterian church.
<b>Parish</b>	A congregation or group of congregations involved in a cooperative ministry.
<b>Parish Associate</b>	A minister who serves in some validated ministry other than the local parish, or is a member at large, or is retired, who wishes to be a parish associate, will be accountable to the session of a particular church.
<b>Parish Council</b>	The coordinating body of a larger or cooperative parish, usually composed of representatives of each congregation in the parish. The council may have responsibility for calling the pastor(s) and carrying out personnel functions.
<b>Pastor</b>	Pastors "are to be responsible for a quality of life and relationships that commends the gospel to all persons and that communicates its joy and justice." See G-2.0504
<b>Pastor Emerita or Emeritus</b>	An honorary status which may be awarded to someone honorably retired from a particular position by election of the congregation and upon approval of the presbytery. This status may include an honorarium but assumes no pastoral authority or duty.
<b>Pastor Nominating Committee</b>	This term applied to the search committee for a pastor or associate pastor. Known as PNC.
<b>Personnel Committee</b>	The committee of a Council (session, presbytery, synod, GA) with responsibility for the oversight of its staff and implementation of its personnel policies.
<b>PIF</b>	Personal Information Form. The dossier or resume of a pastor or other church professional.
<b>PNC</b>	Pastor Nominating Committee.
<b>Polity</b>	Term applied to the government of the church.
<b>Pulpit Supply</b>	The person who preaches for a church on a one-time or very short-term basis. A list of qualified persons is to be maintained by the presbytery and provided to vacant churches to ensure the quality of proclamation.

<b>Reformed Tradition</b>	The theological tradition of the Presbyterian and other Reformed churches.
<b>Release from Exercise of Ordained Office</b>	An ordained officer of the church (Ruling Elder, Deacon, Minister of Word and Sacrament) in good standing may request to be released from the exercise of ordered ministry. That person may seek to be restored to office by applying to the governing body from which they were released. G-2.0406, G-2.0507
<b>Renunciation of Jurisdiction</b>	When a church officer communicates in writing his/her intention to renounce the jurisdiction of this church. In other words, leaves the church and refuses to be bound by its authority.
<b>Rules of Discipline</b>	The part of the Book of Order which outlines the procedures and processes by which the church exercises "...authority given by Christ, both in the direction of guidance, control, and nurture of its members and in the direction of constructive criticism of offenders." D-1.0101
<b>Ruling Elder</b>	The ordained office of the church with responsibility for the spiritual oversight and governance of a congregation. Ruling Elders in active service are currently serving on the session of a church.
<b>Second Career</b>	A term applied to inquirers and candidates who have pursued one or more careers, other than being a student prior to coming under care.
<b>Session</b>	"The session is the council for the congregation. It shall be composed of those persons elected by the congregation to active service as Ruling Elders, together with all installed pastors and associate pastors." G-3.0201
<b>Sexual Misconduct</b>	When a person in a pastoral role violates the appropriate professional interpersonal boundaries with a subordinate or parishioner. Definition and disciplinary procedures are delineated in a governing body's Sexual Misconduct policy. All minister members and CLPs are to complete annual the presbytery's misconduct prevention training.
<b>Solo Pastor</b>	A person in a pastoral role serving a pastorate without associates.
<b>SPM</b>	Supervised Practice of Ministry. See also Field Education.
<b>Stated Clerk</b>	One of the required officers of a Council, the clerk is responsible for maintaining the minutes, records, and rolls of the Council.
<b>Supervised Practice of Ministry</b>	See "Field Education."
<b>Minister of Word and Sacrament</b>	The official title of the ordained office for clergy in the PCUSA.
<b>Temporary Pastoral Relationship</b>	"Temporary pastoral relationships are approved by the presbytery and do not carry a formal call or installation." G-2.0504b
<b>Tentmaker</b>	See Bi-vocational pastor.

<b>Terms of Call</b>	The specifics of the installed pastoral relationship extended by the congregation and approved by the presbytery which include the nature of the ministry to be carried out and terms of compensation. A presbytery must approve any changes in the terms of call and may determine minimum levels of compensation.
<b>Theological Exam and Fit Interview</b>	The process a presbytery uses to determine whether a Minister of Word and Sacrament will be accepted for membership in that presbytery. These are often conducted by the COM; the theological exam may (also) be conducted on the floor of presbytery.
<b>Transitional</b>	Applies to the time between the dissolution of the pastoral relationship of one pastor and the installation of the next. May also refer to pastor during that time.
<b>Transitional Pastor</b>	A Minister of Word and Sacrament invited by the session of a church and the presbytery to fulfill pastoral duties for a specified period not to exceed 12 months at a time, while the church is seeking a pastor. There are pastors who have been trained and certified as Transitional Pastors.
<b>Transfer</b>	The process of transferring the membership of the Minister of Word and Sacrament or the care of a candidate or inquirer from one presbytery to another.
<b>Union Church</b>	When a Presbyterian Church unites with one or more particular churches which are members of other Reformed churches or of other Christian bodies.
<b>Validated Ministry</b>	Validated ministry shall conform to G-2.0503a.
<b>Vocation</b>	See "call."
<b>Waiver</b>	When a presbytery, on recommendation of the CPM, decides not to require a candidate to complete one or more of the ordinary requirements for ordination, except for those in G-2.0607d.
<b>Yoke</b>	When two or more churches are served by one pastor they are said to be yoked.

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## ***SECTION I: OVERVIEW OF THE COMMITTEE ON MINISTRY***

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### **Section I: Part 1 - What is the Committee on Ministry?**

The Committee on Ministry is responsible for the health of ministry in the presbytery, attending to the well-being of congregations and their faithfulness in responding to God's call to them as well as the nurture, support and professional development of church professionals, including Minister of Word and Sacraments, Certified Christian Educators, and Commissioned Lay Pastors.

### **Section I: Part 2 - Responsibilities of the Committee on Ministry**

#### **A. Committee on Ministry Definition**

The Committee on Ministry shall seek to nurture our mutual interconnection between the presbytery and the sessions of the congregations within its bounds. The aim of the strategies outlined in this section is to provide regular contact and encouragement; to share available resources and best practices in our common mission; and to offer counsel and settle difficulties when necessary. These strategies are part of other efforts described elsewhere in this manual or in other documents of this presbytery. What is outlined here is a way to establish regular contact between the presbytery and the sessions and to provide for more in-depth visits on occasion to further consult about our ministry together.

- It shall visit regularly and consult with each minister in the presbytery; report to presbytery the type of work in which each minister of the presbytery is engaged; require an annual report of each minister performing work which is not under the jurisdiction of the presbytery or a higher governing body of the church.
- Make recommendations to presbytery regarding calls for the services of its ministers. (G-2.0502)
- Visit with each session of the presbytery by the COM ministry partner annually.
- Counsel with churches regarding their Pastor Nominating Committees regarding calls for permanent installed pastoral relations.
- Counsel with churches regarding Temporary Pastoral Relationships, including support for discerning future needs, writing an MIF, providing lists of available pastors, Commissioned Lay Pastors, and qualified lay persons who have been trained and commissioned by presbytery to supply vacant pulpits.
- Provide for the implementation of equal employment opportunity for ministers and candidates, and report to presbytery the steps taken by each calling group to implement equal employment opportunity.
- Find in order calls issued by churches, approve and present calls, approve examination of ministers transferring from other presbyteries, CLPs and pulpit supply providers, dissolve pastoral relationships in certain situations, grant permission to labor within or outside the bounds of presbytery, and dismiss ministers to other presbyteries.
- Promote the peace and harmony of the churches.
- Counsel with session regarding difficulties in the congregation, act as mediator in conflict situations, and/or act to correct difficulties in a conflict situation when asked to do so by the parties involved or when authorized by presbytery to do so.

Additional responsibilities of the Committee on Ministry include work with Minister of Word and Sacraments joining another denomination (G-2.0509) or Minister of Word and Sacraments transferring to the Presbyterian Church (U.S.A.) from other denominations (G-2.0505) work with Minister of Word and Sacrament ministers seeking release from the exercise of ordained office (G-2.0507), dissolution of pastoral relationships (G-2.09) and work with Commissioned Lay Pastors (see section on Commissioned Lay Pastors in this manual).

## **B. Guidelines for COM Member Ministry Partners**

**1. Every congregation seeking pastoral leadership** shall have a working relationship with the COM through the ministry partner process described elsewhere in this manual. All other congregations will have a “COM Ministry Partner” who will have the following responsibilities:

- a. Contact with the Moderator of Session at least twice a year (may be done by phone or email), inquiring about news of the congregation and ascertaining if there is any reason for a further conversation concerning mission strategy, resources, training, or a face to face visit.
- b. Reporting to the COM at least once a year a brief summary of the contacts or reporting at the next meeting of Com if there is need for further contact.

## **2. Ministry Partner Visits**

The COM will choose up to six churches per quarter and the ministry partner assigned to those churches will arrange a visit during a session meeting, preferably bringing another teaching or ruler elder as part of the visit.

- a. The purposes of a Ministry Partner Visit are:
  - to affirm and support the good ministry being accomplished in the name of Christ,
  - to connect the session with the resources of the presbytery, the synod and the General Assembly,
  - to ask questions and share information that will raise the vision of church leaders,
  - to encourage them as they seek to respond to God’s call,
  - to help them deal with any problems which may exist.

## **3. Meeting Outline For Session Meeting**

- a. The moderator of a session will be asked for time for the ministry partner visit either at a stated or called meeting of the session. The visit will be made by 2 people, staff or members of COM. The visit will last about 60 minutes and will follow this outline:

### **SECTION I**

- Bible Reading – I Thessalonians 1:2-5a (5 minutes)
- Interviews using Interview Worksheet (15-20 minutes)
- As you listened to your partner’s story, what did you hear as a blessing? (20 minutes)
- What gives life to this congregation?
- What, if it did not exist, would give this church a completely different personality? What are the unique gifts that make your ministry excellent?
- If God granted you three wishes for your congregation what would they be?
- (All of this is written onto a sheet of newsprint for all to see and ponder. The person preparing the report for COM should take notes as well.)

### **SECTION II**

- Ask if they have any concerns to share with the presbytery or if there are resources that the presbytery can help to provide for them.

### SECTION III

- Synthesis – Tell the session what you have heard them saying. Thank them for their time.
  - Closing prayer and Evaluation—lead the closing prayer. Then leave the evaluation part of that sheet with them and ask their pastor to return them to the COM member who is preparing the report.
- b. The following document will be distributed to the session before the Ministry Partner visit:

As you prepare for the Ministry Partner visit you will want to ponder some of these questions:

- What is exciting about your congregation? What are you most passionate about?
- How does your excitement spill out into the community?
- How do you define community?
- What is most life-giving about the mission and ministry of your church?
- Who is God calling you to be?
- What do you find life-giving about the Presbytery?
- How do you imagine your church and the Presbytery of Great Rivers partnering together?

During our gathering you will not be asked to answer these specific questions. You will, however, be asked to tell stories of the life and vitality of your congregation as you have experienced it. Be thinking of specific stories as you anticipate our gathering. Be ready to describe the event in detail. What made it an exciting experience? Who was involved? How did you feel? What happened in you and in your congregation because of this experience?

We greatly anticipate our time with you. We have worked to prepare ourselves for the gathering and would like to thank all of you for engaging in this process with us. It is our deepest desire for all of us together to live up to the directive of Paul as he spoke to the followers of Christ in Philippi saying:

“Rejoice in the Lord always; again I will say, Rejoice. Let your gentleness be known to everyone. The Lord is near. Do not worry about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus. Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing the things that you have learned and received and heard and seen in me, and the God of peace will be with you.” Philippians 4:4-9

Grace and peace,  
Your Ministry Partner Team

- c. Interview Worksheet

This interview worksheet is used during the visit:

Be a generous listener: Do not dialogue, rather take turns to actually conduct an interview. If you need more information or clarification ask additional questions. Use this handout to record the results of your interview. When your interviews are completed you will present the results to the wider group. Each person is allotted 10 minutes to tell his/her story.

Best experience: Reflect on your entire experience with your congregation. Recall a time when you felt most alive, most involved, spiritually touched, or most excited about your involvement. Tell me about this memorable experience that you have had with our church. Describe the event in detail. What made it an exciting experience? Describe how you felt? Describe what you did as a result of the experience?



d. Evaluation

This sheet is distributed to the session. The moderator is asked to collect and return these to one of the visitors. One of the visitors will also prepare a written report for COM.

May God who is present in sunrise and nightfall, And in the crossing of the sea, Guide your feet as you go. May God, who is with you when you sit, And when you stand, Encompass you with love And lead you by the hand. May God, who knows your path And the places where you rest, Be with you in your waiting, Be your good news for sharing, And lead you in the way that is everlasting. Amen.

Evaluation -- Please respond and return to Visiting Team

- One thing I enjoyed...
- One thing I learned...
- One thing I might change...

Feedback from Ministers engaged in Pulpit Supply

An additional strategy of nurturing communication between COM and the congregations will come from information gathered from Minister of Word and Sacraments who are asked to supply the pulpit for a Sunday. Their observations will be collected through a brief online form. A copy of that form will be forwarded by the Presbytery office to the COM ministry partner.

#### 4. Reports of the Committee

a. The COM has the responsibility to report the following items regularly:

- All recommendations to presbytery.
- All actions taken on behalf of the presbytery, except when not reporting such actions is authorized by presbytery to preserve confidentiality.
- All information which the Chair determines not to be confidential and of sufficient substance to merit reporting.

b. The COM has the responsibility to report the following items annually:

- Clergy who are working in validated ministries inside/outside the bounds of PGR and who are members of PGR by category with recommendations for any required PGR action in accordance with G-2.0503a.

Pastoral compensation, with recommendations that PGR approve (or otherwise act upon) changes in terms of call. To be presented in the PGR papers in summary form with detailed data to be available to those wanting it.

### **Section I: Part 3 - Confidentiality**

Confidentiality about the work of the COM is crucial to the integrity of the Committee and the level of trust the members of a presbytery will place in it. Matters before the COM are sensitive and should be held in confidence unless the welfare of a congregation or the safety of an individual is in question. Even then, the COM must be extremely cautious about sharing information except with those who have a clearly identified need to know. Information learned through the COM should never, under any circumstances, be the subject of casual conversation, especially not with persons who are unaffiliated with the COM.

Members of the COM hold an important position of trust and responsibility in the presbytery, a position that carries with it a significant degree of power, although sometimes the COM may be perceived as having more power than it actually does. Members of the COM must be mindful of both their actual power and their perceived power and strive to be above reproach in their dealing with confidential matters.

## **Section I: Part 4 - The Organization of the Committee on Ministry**

### **A. Committee Members**

The Committee will consist of 24 members (including the chair) equally divided into 3 classes and equally divided between Minister of Word and Sacraments and Ruling Elders. Each member will be eligible to serve a total of 6 consecutive years.

### **B. Chair**

The Committee on Ministry (COM) Chair is elected by the Presbytery (PGR) for a three-year term and may serve up to six consecutive years. The Chair is a full member of the COM, and, as such, is entitled to vote at committee meetings. The Chair has the following duties and responsibilities:

- Have the COM elect a Vice-Chair at the first meeting of the calendar year
- Consult with the GP in the development of lists of candidates for a temporary pastor positions, or designate a member of the COM to consult and act for the COM, when required, for a timely submission of the list.
- Present the COM report at meetings of the PGR.
- Call special meetings of the COM and cancel regular meetings when necessary.
- Prepare the docket for COM meetings.
- Determine the proper disposition of business arising between the COM meeting and the PGR meeting.
- Develop the preliminary budget for the COM, in consultation with appropriate section chairs
- Track the COM expenses and present additional funding requests to the Administration Council.
- Develop a working relationship with the GP/Stated Clerk, the PGR office and the Adjunct Staff Member for COM regarding the handling of correspondence, files, reports, and records relating to all aspects of the business of the COM.
- Consult with the Stated Clerk about official correspondence of the COM.
- Receive resignations of COM members and ensure that the GP, Stated Clerk and Chair of the Nominating Committee of PGR are informed.
- Approve Ministry Information Forms online for churches seeking pastors.
- Serve as a reference for pastors in the PGR seeking other calls when requested.
- Appoint COM ministry partners to churches and moderators for vacant pulpits, to be confirmed by the whole committee.

### **C. COM Vice Chair**

The COM Vice Chair acts for the Chair in the absence of the Chair, but only in those matters that, in the opinion of the Vice Chair, cannot wait for the action of the Chair. The Vice Chair does not automatically succeed the Chair if the Chair is no longer a member of the committee, but acts for the Chair until a new Chair is elected by the PGR.

#### D. Stated Clerk

The Stated Clerk or the staff person serves as the Clerk of the Committee. The clerk of the committee has the following responsibilities:

1. Keep the roll of each meeting, and contact members who have a number of unexcused absences.
2. Send official correspondence of the COM at the direction of the chair.
3. Maintain confidentiality of COM minutes and records.
4. Be responsible for the records of the COM. These records include the following permanent files:
  - a. Ministers' files serving a church:
    - Most recent five-part GA form. (Electronic Minister Form)
    - Ordination form and worship bulletin, if ordained in PGR.
    - Installation form and worship bulletin.
    - Dismissal form from dismissing presbytery.
    - Call form or agreement (with copy in church file).
    - Reference check form.
    - Report of COM examination/interview.
    - Receipt of Dismissal/Transfer by dismissing presbytery.
    - Any correspondence from dismissing presbytery.
    - Most recent PIF.
    - Dissolution form when a pastor leaves a church (with copy in church file).
    - Any correspondence regarding dissolution and new call.
    - Dismissal form and receipt from another presbytery when the pastor leaves.
    - Signed misconduct form.
    - Mandatory ethical training attendance records.
    - Any correspondence regarding the pastor's ministry or misconduct.
    - Report on the six-month review of a new pastor (with copy in church file) and/or report from mentor assigned by COM to a first call pastor.
    - Exit Interview with pastor and session (with copy in church file).
  - b. Commissioned Lay Pastors' files:
    - Agreement form for type of service.
    - Reference check form.
    - Psychological examination form.
    - Report of COM examination/interview.
    - Most recent resume.
    - Signed misconduct form.
    - Mandatory ethical training records.
    - Annual reports of mentors/supervisors.
    - Any correspondence regarding the Ruling Elder's ministry or misconduct.
    - Exit Interviews with Commissioned Lay Pastor and session (with copy in church file).
  - c. Ministers' serving in validated ministry and at-large files:
    - Minister's annual report to the COM, ordinarily in January of each year.
    - Signed misconduct form.
    - Mandatory ethical training records.

- d. Churches' files:
- Most recent MIF.
  - GA computer information input form.
  - Reports noted as required in minister and Ruling Elder files.
  - COM reports on the church.
  - Most recent bylaws.
  - Administrative Commission reports.
  - Current Sexual Misconduct Policy including child safety.

#### E. General Presbyter

The General Presbyter (GP) is an ex-officio member and provides staff support to COM. The following responsibilities are assigned to the GP or adjunct staff member for COM:

1. Receive the preliminary budget from COM and, jointly with the COM Chair, track expenses. Assist the COM Chair in presenting additional funding needs to the Council.
2. Consult with the COM Chair to assist pastors with Shared Grants from the Board of Pensions and other concerns.
  - shared grant application approval by PGR should follow thorough review of all receipts, invoices, statements of benefits, etc. by PGR representative for verification of eligibility;
  - Synod approval of shared grant funding should only follow, and be contingent upon, BOP approval;
  - Shared grant requests by staff should be endorsed by the Personnel Committee prior to submission to Committee on Ministry.
3. Cooperate with COM ministry partner partners to churches seeking pastors in all aspects of the search process. See Section 1, Part 2-B of this manual.
4. Maintain and provide a list of appropriate transitional pastors.
5. Consult with COM regarding the selection of Transitional Pastors, Stated Supply, Temporary Supply, and Certified Ruling Elders.
6. Develop a working relationship with the COM Chair in all aspects of their joint and several responsibilities.
7. Consult with the COM chair or his/her designee in the development of lists of candidates for a designated pastor position.

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## ***SECTION II: CONGREGATIONS & PASTORAL RELATIONSHIPS***

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### **Section II: Part 1 - Guide for the Dissolution of a Pastoral Relationship**

#### **A. The Process for the Session**

##### **1. Dissolve a Pastoral Relationship**

To dissolve a pastoral relationship, the pastor notifies the General Presbyter (GP) of the Presbytery of Great Rivers (PGR), and/or the Committee on Ministry (COM) and then calls a session meeting to discuss his or her plans. An associate notifies the GP, the COM chair(s), and the pastor who calls the session meeting. The purposes of that meeting, to be attended by the GP, COM chair or his/her COM member designee and the pastor, are:

- a. To receive the pastor's written request for dissolution of the pastoral relationship and to learn from the pastor the specifics of his or her plans for departure.
- b. To hear from COM member about the process of dissolving the pastoral relationship, starting the search for a new pastor, and appropriate transitional steps.
- c. To make plans for short-term pulpit supply and to call a congregational meeting to act on the pastor's request for dissolution of the relationship.
- d. To set the date for the congregational meeting to dissolve the call. (See Below)
- e. COM may appoint a moderator of the session:
  - For session meeting where pastor's leaving is discussed, if requested.
  - For congregational meeting, if requested.
- f. COM will appoint a moderator after the pastor has gone.
- g. No person desiring to be considered a candidate for that pastorate may serve as moderator of that session.

##### **2. Next Steps Meetings (Following Congregational Meeting or continuous)**

This and subsequent session meetings might best be considered "next steps" meetings. Flexibility, support and assistance from the PGR through the COM and the PGR staff are recommended and available to meet the many variables and unknowns which inevitably occur during this time.

##### **3. Congregational Meeting**

- a. At the congregational meeting the pastor or associate presents her or his request to dissolve the pastoral relationship and, after appropriate discussion, the question is put to a vote. A majority vote by the congregation is required to dissolve the pastoral relationship. The congregation's COM ministry partner will attend the congregational meeting to show the support of the PGR for the congregation and to explain the next steps in the search process. For dissolutions involving severance, see Section 3, Part 9 "Guidelines for clergy compensation following dissolution."

- b. Suggested agenda for congregational meeting to dissolve the pastoral relationship:
  - 1) The departing pastor moderates the congregational meeting or may appoint another minister of the PGR or elder member of the COM to do so. The moderator ensures that the meeting is opened with prayer. If necessary, COM ministry partner or other COM member may moderate with COM approval.
  - 2) The clerk of session serves as clerk for the meeting, or, if absent, a clerk pro-tem is elected.
- c. The call of the meeting is read: "The meeting of the congregation of the church has been duly called and announced by the session, to be held on (date) for the purpose of hearing and acting upon the request of the pastor for the dissolution of the pastoral relationship between the Rev. \_\_\_\_ and this congregation as of \_\_\_\_\_ date."
- d. The clerk determines the presence of a quorum (G- (G-1.0501).
- e. The clerk presents the pastor's written request for dissolution.
- f. A motion is made that the congregation join with the pastor in requesting the Presbytery of Great Rivers to dissolve the pastoral relationship. The vote is taken.
- g. A motion is made to set the effective date of the dissolution. The vote is taken. (f and g may be combined in one motion.)
- h. The Statement of Ethics is read.

#### **STATEMENT OF ETHICS**

When a pastor leaves a charge there are bonds of affection between the minister and members of the church that continue to be cherished. Relations of friendship continue, but the pastoral relationship does not. In order to spare ministers and church members from embarrassment, and to encourage the new pastoral relationship that will be established, the presbytery directs that the church be reminded of these requirements:

When any minister resigns from a pastorate or retires from service, or becomes a pastor emeritus, the minister should cease to perform such functions of a pastor as funerals, baptisms, and weddings, unless invited to officiate in such capacity by the pastor or by the moderator of vacant churches. (G.A. Min. 1948, p.119, Status of Retired Ministers)

The spirit of this action applies to all ministers of the church, whether retired or not, and whether they have ever served as pastors of particular churches. (G.A. Min. 1959, p.208, Overture 39).

In short, church members should not request a former pastor to perform pastoral duties. If requested, the pastor should tactfully decline.

- i. The next steps in the process are explained by the COM Ministry Partner.
- j. The meeting is adjourned with prayer.
- k. The certificate of dissolution (contained in this handbook) is filled out. The clerk of the session sends this to the presbytery office.

## **B. The Process for COM Ministry Partners**

### **1. Understanding the context**

Recognizing that this is an emotional time in the life of a congregation and that the Session will be engaged in unfamiliar tasks, the COM Ministry Partner needs to exercise sensitivity, patience and grace. It is a critical time in the life of a particular church, and a time when errors in judgment and procedures can be very costly in terms of the ministry the church will provide for years to come. It is also a critical moment in the relations between a particular church and the PGR, because at no other point in the relationship is the church so explicitly governed by rule and procedures of the denomination and PGR. The goal of the COM Ministry Partner is to be a facilitator who expedites each stage of the process.

- Remember that the process of calling a pastor is ultimately the responsibility of the congregation, its session and PNC, and not the PGR. The COM representatives Ministry Partners will, therefore, see their primary role as consulting and giving guidance, and only secondarily the enforcement of the specific rules and procedures of the Form Of Government and Manual.
- Representatives are reminded that serving as a consultant is not the same as speaking for COM. In most cases, the PNC cannot be forced to follow advice given in the process of consultation. Asserting authority on behalf of the PGR or COM, when that authority does not exist is likely to result in difficult relations between a church and the PGR.
- Matters of conflict will always be referred to and managed by the COM.
- Be pastoral in approach.

### **2. Duties of the COM Ministry Partner**

- Conduct exit interviews with the departing pastor and session; and with the transitional pastor if one is appointed. Meet with the session at mutually agreed upon day and time; assist with the congregation's goal setting and long term plans, and advise the session on other transitional tasks.
- Ensure that the procedures of the Form of Government and PGR are followed, carefully explaining to the session the reasons for the procedures.
- To better help the Session and COM plan for the future of the church, "the church shall provide the financials, etc, to the presbytery". The form to be used is the [CHURCH FINANCIAL REPORT](#) found in the forms section.
- Work closely with the chair of COM and the GP.
- To maintain a relationship with session and pastor through visits and other means of communication.

## **C. Dissolution and Separation**

1. Often when a full-time or part-time called pastor leaves a call, it is at the pastor's request to leave for another call or to retire. When so, a date of dissolution is requested by the pastor and the clergy receives no salary or other compensation past that date. Any unused vacation time should be paid, but any unused Continuing Education time is not. The parties may agree to a limited extension to use of the manse.
2. Sometimes clergy called by congregations to parish ministry are asked to leave. That termination may be involuntary on the part of the clergy or may be a mutual agreement. Whatever the reason, it may be with or without cause. The goal of continued compensation to terminated clergy is to provide adequate financial support for the clergy and the clergy's family, while recognizing the burdens such compensation may place on a congregation. These guidelines recognize that obtaining a call generally takes a minimum of several months. Also, these guidelines acknowledge that in most cases where the dissolution is requested by the congregation or PGR, the situation had built up over a period of time and people other than the clergy were involved in causes and effects.

3. Involuntary dissolution or separation can occur in one of two ways:

a. Reduction in work force.

Separation because of the elimination of a position, retrenchment in budget, or for other circumstances arising out of no fault of the pastor, is at the discretion of the Session and the congregation with the approval of the Presbytery. Written notice will come to COM from the Session after consultation with the Pastor.

In such cases the Session and COM in consultation with the pastor need to be sensitive to issues of placement, housing and the physical needs of the minister and family. This may call for other items to be included in the settlement such as the use of the manse. COM is encouraged to check with state law to make sure that the agreement meets the standards for such cases in that state.

b. Separation for cause.

The COM defines separation for cause as:

- Conduct inconsistent with Presbytery standards or ordination vows as defined by the Book of Order.
- Unsatisfactory performance.
- Abuse or misconduct (Section IV: Part 1 - Ministerial Misconduct Issues, page 42.)

The Book of Order defines separation for cause as: **CHECK BOO REFERENCES**

- When requested by a congregation and approved by the presbytery (G-2.0903).
- Forced involuntary dissolution that may lead to a minister's asking for release from ordained office (G-2.0507) when no inquiry has been initiated (D-7.0200).
- When the minister is involved in a judicial process the minister may be temporarily or permanently excluded from office or membership. This results in the dissolution of the call.
- When the minister is involved in a judicial process the minister may renounce jurisdiction. This rules out possibility of appeals and terminates the existing call.

Separation for cause must be clearly documented and thoroughly substantiated. It is extremely important that the presbytery have a clear policy for separation with cause and that the policy is followed in a consistent manner. All meetings, conversations and agreements in this process need to be documented in a written form and kept at the presbytery office.

The involuntary dissolution process includes the following steps:

- The session or pastor communicates to COM the need for assistance in resolving a conflict, dissatisfaction, or evaluating an unsatisfactory performance review.
- COM will respond with the appropriate resource persons as determined by the COM Moderator in consultation with the COM ministry partner.
- COM representatives including the Ministry Partner will meet with all parties to bring about resolution, and if necessary, inform all of the parties of the presbytery's policy on involuntary dissolution and separation.
- With the guidance of the COM, the session, pastor and COM Ministry Partner negotiate, approve and sign a written severance agreement.
- COM approves the written severance agreement.



- Copies of the written severance agreement are made available to members of the congregation no later than the date of the first call for the congregational meeting at which the dissolution of the call and the written severance are to be considered.
- The congregation shall vote on the dissolution of the call together with the written severance agreement. This meeting of the congregation is to be moderated by a member of the presbytery appointed by COM.
- The COM approves the dissolution and the written severance agreement. The agreement is not effective until the COM has voted to approve the agreement.

## **Section II: Part 2 - The Exit Interview & Mission Study**

### **A. Understanding the context**

The purposes of the exit interview are:

- to allow the departing pastor and Session to review where they have been and what they've accomplished during the pastor's ministry.
- to provide closure.
- to lay the foundation for moving forward in ministry and mission.
- The exit interviews and Mission Study should be linked so that the information can be used by the PNC.

### **B. Exit Interview Defined**

The COM Ministry Partner will conduct the exit interview with the session as soon as possible after the pastor has left (or before the pastor leaves but without the pastor in the room.) The Ministry Partner will conduct the exit interview with the pastor as soon as possible after the pastor has announced a departure from this pulpit.

Information from the exit interviews will be used as a part of the Mission Study. The Mission Study will be conducted by the Session, with the assistance of the transitional pastor and/or the COM Ministry Partner.

The questions for exit interviews and mission study follow. Answers to these questions will be collated by the COM Ministry Partner and given to the session and to the General Presbyter to include in the church's and departing pastor's files in the PGR office.

### **C. Exit Interview with the Pastor**

- 1 What Biblical story best represents your time in ministry with this congregation?
- 2 How were your gifts for ministry best used as you partnered with this congregation?
- 3 What gifts for ministry will help the next pastor as they help to lead this congregation?
- 4 What were the highlights for this congregation during your time as pastor?
- 5 What was your contribution to the faithful responses to God's leading; what values are reflected in the way that decisions are made here?
- 6 What do you envision as a faithful response to God's call by this congregation over the next 10 years in the context of their community?
7. What external and/or internal limiting factors did you experience in this ministry?

**D. Exit Interview with the Session** (There will be multiple answers to most questions.)

- 1 What Biblical story best represents this congregation's journey during this pastor's tenure?
- 2 Which of the pastor's gifts for ministry did you find most helpful as you worked together?
- 3 What gifts will you seek in your next pastor?
- 4 What were the highlights for your congregation during this pastor's tenure?
- 5 What was your contribution as a session to the faithful responses to God's leading; what values are reflected in the way decisions are made here?
- 6 What do you envision as a faithful response to God's call by this congregation over the next 10 years in the context of your community?
7. What external and/or internal limiting factors did you experience in this ministry?

**E. Assessing the Congregation's Finances**

As part of the exit process, the COM must receive and approve full disclosure of the church's financial information from the session. This full financial disclosure shall include:

- The Session has considered the congregation's complete financial situation, including the holdings of all groups and organizations in the church, to determine whether there will be sufficient funds to support the mission of the church.
- The COM will use the Church Financial Report Form to collect the necessary information (see Section VII). Sessions will submit this form, together with a copy of the church's most recent annual report, through their COM Ministry Partner.

**F. The Mission Study Defined**

During the time of transition between pastors, a congregation is invited to engage in a spiritual discernment process to discover or reconfirm its call to ministry - what God wants the church to be and do in the next phase of the congregation's life. It is required that every church do a mission study under leadership of the Session when their pastor leaves. (Exceptions may be granted by COM) that involves Bible study, prayer, and an honest and thoughtful look at your congregation and community, as a way to discern the ministry direction in which God is leading you.

Once this becomes clear, the pastor nominating committee (PNC), in consultation with the presbytery, begins the discernment process of discovering who God is calling to be the pastor in this next chapter of your congregation's life and ministry.

As officers realizing their ordination vows, the Session has responsibility for overseeing the mission and ministry of their congregation. The Mission Study is part and parcel of this responsibility of the Session. The Session may avail itself of the help of a transitional pastor in completing it or may complete it on its own. Written answers to these questions must be submitted to the Committee on Ministry before a Pastor Nominating Committee can be elected. The session may consult with its congregation in whatever way works best in its context to create the answers to the questions.

**Mission Study will include, but is not limited to, the following:**

- Among the Biblical stories identified by the pastor and session members, choose one that best exemplifies your congregation today. Explain why this narrative represents this congregation.

- Look at the list of gifts of the last pastor that were identified as helpful during his or her tenure. Look at the list of gifts that may be needed by the next pastor. Look at the list of skills listed on the Church Ministry Information Form from which the Pastor Nominating Committee will choose. Identify the five skills that you believe to be the most important in the next 10 years and explain why each of those skills will help you to respond faithfully to God's call.
- Compile the list of highlights during the former pastor's tenure. Tell stories about each of them. Identify what part the pastor played in those events. Identify the part that other members of the congregation or community played. Now imagine your congregation five years from now. What will be the highlights of those five years? What part will the pastor have played? What part will members of the session have played? What part will members of the congregation have played? What part will members of the community have played?
- Imagine that a fairly controversial issue has come before the session. Describe what the debate will be like. What decisions will be made at the session table? What decisions will have to be delayed until the congregation or members of it are consulted? How will the session report its decision once it is made? What do you notice about the way you imagine this scenario? What will the next pastor need to know about how you make decisions and handle controversial topics in this congregation?
- Gather demographic information about your community. Consult resources like [www.zipskinny.com](http://www.zipskinny.com) or the US Census Bureau website. Talk to the school principal or superintendent about what the school population in your community is like. Walk around Wal-Mart on a Saturday afternoon. Use your own resources to create a picture of your community. What does your next pastor need to know about it? What assets does your congregation have - whether fixed assets or the gifts of the members of your congregation - to bring hope in the name of Jesus Christ into this picture? What will your next pastor need to do to help to bring the needs of your community and the gifts of congregation together in a way that honors God?
- What is the congregation's or organization's vision for ministry? Additionally describe how this vision is lived out.
- How do you feel called to reach out to address the emerging needs of your community or constituency?
- How will this position help you to reach your vision and mission goals?
- Provide a description of the characteristics needed by the person who is open to being called to this congregation and/or organization.
- For what specific tasks, assignments, and programs areas will this person have responsibility?

## **Section II: Part 3 - Transitional Pastor**

### **What is Transitional Ministry?**

**TRANSITIONAL MINISTRY** is ministry performed by Minister of Word and Sacrament or Commissioned Lay Pastor during a time of transition that involves training, task and time.

- **TRANSITION** is the process of coming to terms with change.
- **TRAINING** prepares the leader to address the need of the congregation and to guide them as they work on their transition tasks.
- **TASK** is the work that a congregation does in response to the change event.
- **TIME** is defined for the work on the tasks of transition. The time limits are clearly specified in the agreement the leader makes with the congregation before beginning the work.

Because of shifting resources, technology, and demographics, congregations are feeling increasing pressure to adapt to a world they were not designed to serve. The time of Transition provides a window of opportunity to a church for renewal, revitalization and re-evaluation of the reasons for its existence within a specific community.

Because of the importance of the Transitional Time in a Church's life **TRANSITIONAL PASTORS** will be allowed to serve churches in the Presbytery of Great Rivers on the condition that they have completed Week 1 of a recognized Transitional Ministry Training Program, and be willing to attend Week 2 of the Training ASAP.

### **GOALS FOR TRANSITIONAL MINISTRY**

To provide full time (at least 40 hours per week) pastoral leadership to the employing Church before and during the search process for its next installed pastor, as well as:

1. To assist the Session and congregation in the process of the transition related to the ending of the previous pastoral relationship.
2. To address any issues or conflicts existing within the congregation.
3. To establish short term goals to accomplish during the transitional period.
4. To facilitate a mission study and develop long terms goals for ministry.
5. To prepare the congregation for the arrival of the next installed pastor.
6. To assist the session and congregation with the Revitalization, Renewal, or Redevelopment of the congregation during the transitional period.
7. Address the focus areas of transitional ministry as a way for congregations to reflect on the questions, "Who are we?" "Who is God calling us to be?" and "Who is our neighbor?" in order to prepare for a meaningful and productive future. The focus points are:
  - a. Heritage;
  - b. Mission;
  - c. Connections;
  - d. Leadership;
  - e. Future

### **ACCOUNTABILITY**

The Transitional Pastor is employed by the Session of Employing Church, with the concurrence of the Presbytery through the Committee on Ministry, to serve as Transitional Pastor for a period of not less than a year, and ordinarily limited to 18 months from the beginning of the contract.

The Transitional pastor is accountable to both the Session and the Committee on Ministry.

### **RESPONSIBILITIES:**

The Transitional Pastor will be responsible for the following:

#### **1. Preaching and Leading Worship.**

To plan and lead worship in the Reformed tradition including:

- Preparing sermons and appropriate liturgy;
- Administering the sacraments;
- Officiating at weddings and funerals, as requested;
- Working with the Worship Committee and staff in planning for special worship events related to the liturgical year.

## **2. Pastoral Care and Visitation.**

To develop bonds of caring with members through:

- Visiting members who are in hospital and nursing home as well as those homebound; Pastoral care of persons experiencing crisis or significant life changes;
- Assist with the visitation of new and prospective members.

## **3. Church Leadership and Administration.**

To build a more effective church organization by:

- Moderating and leading the Session in its responsibilities;
- Helping to develop and plan an appropriate program of activities;
- Training officers and other leaders;
- Resourcing church committees and lay leaders;
- Serving as Ex-officio of the Nominating Committee;
- Supervising the operation of the church office;
- Serving as Head of Staff and ex-officio on the Personnel Committee;
- Working in a collegial relationship with the Associate Pastor, if applicable, and other staff to plan and develop an appropriate program of activities, resourcing church committees, and training church members.

## **4. Teaching.**

To fulfill responsibilities:

- Conducting officer training;
- Assisting, when called upon, with Confirmation Classes;
- Assisting, when called upon, with teacher training in the Church School;
- Working with the Christian Education Committee and staff to provide special learning opportunities in seminars and lecture series.

## **5. Mission Study.**

To give leadership to the Session who should lead the congregation in an envisioning process (The Mission Study) culminating in the creation of a Ministry Information Form (MIF).

## **PERSONAL GROWTH**

To seek continued professional and spiritual growth:

- Growing in faith through the devotional use of the Bible coupled with regular prayer and spiritual discipline;
- Growing in personal maturity and pastoral skills through participation in continuing education.

## **RELATIONSHIP TO THE PRESBYTERY OF GREAT RIVERS AND COMMITTEE ON MINISTRY.**

- To be in official relationship with PGR
  - If s/he is a Minister of Word and Sacrament, s/he shall become a member of PGR
  - If s/he is a CLP, s/he shall have voice and vote at presbytery meetings, which s/he is expected to attend
  - If s/he a non PCUSA minister, s/he shall be a member in good standing of the denomination, endorsed for transitional ministry, and approved by PGR's COM. They are invited to attend presbytery meetings. The assembly may give them voice.
- To work closely with the COM Ministry Partner by:
  - Meeting regularly with the church Ministry Partner to discuss the progress during the transition period;
  - Submitting a written annual report to the Committee on Ministry;
  - Referring all questions related to the pastoral search process by candidates to the Committee on Ministry ministry partner.

*The Transitional Pastor should plan to be present at worship on “candidating weekends”, and to lead the Congregational Meeting when it is voted to extend a call to a candidate.*

### **SESSION AGREEMENT**

- Session will interpret the spirit of above mentioned **GOALS FOR TRANSITIONAL MINISTRY** and encourage the members of the congregation to fulfill their responsibility as members of the Presbyterian Church.
- Session agrees that it will counsel, support and advise the Transitional Pastor.
- Session and Transitional Pastor shall periodically assess (at least semi-annually) the above-mentioned

**GOALS FOR TRANSITIONAL MINISTRY** and in particular those addressing the Focus Points of transitional ministry.

Session will allow the Transitional Pastor reasonable time away to fulfill Presbytery responsibilities. See Terms of Call/Contract under FORMS.

## **Section II: Part 4 - Procedure for Calling a Pastor**

### **A. Assessing the Congregation's Finances**

Before a Pastor Nominating Committee may form and a Ministry Information Form may be approved, the COM must receive and approve full disclosure of the church's financial information from the session. This full financial disclosure shall include:

- That the Session has considered the congregation's complete financial situation, including the holdings of all groups and organizations in the church, to determine whether there will be sufficient funds to support the pastor the church might call.
- The cost of housing in the community which will be an important consideration for any potential candidates to be called as pastor.
- Pastoral search expenses as well as moving expenses for the new pastor must also be considered.
- The COM will use the Church Financial Report Form to collect the necessary information (see Section VII). Sessions will submit this form, together with a copy of the church's most recent annual report, through their COM Ministry Partner.

### **B. Electing the Pastor Nominating Committee (PNC) or Associate Pastor Nominating Committee (APNC)**

- COM must authorize the formation of a congregational pastoral nominating committee. The session may request permission to form a PNC after the departure of the pastor, consultation with the COM Ministry Partner, consultation with the transitional pastor if one is in place, completion of the mission study and submission of the church's full financial information. COM will use this information to determine when the congregation is ready and able to proceed to seek a new pastor. Following authorization by the COM, the session calls a congregational meeting to elect a PNC.
- The session recommends to the congregation the number of people to serve on the PNC, and asks the congregational nominating committee to nominate members of the congregation to serve on the PNC.
- The PNC must be representative of the whole congregation. At the election of a Pastor Nominating Committee or Associate Pastor Nominating Committee, nominations must be taken from the floor of the meeting to ensure transparency and the congregation's full breadth of interests, needs and concerns. Those nominated must have given their consent in advance.

### C. Writing and Submitting the Ministry Information Form (MIF)

- PNC plans how it will develop the following and makes assignments:
  - Goals and Mission Statement (grows out of Mission study and requires consultation with Session)
  - Selecting and contacting references who know the congregation well.
  - Narrative section (composed by PNC)..
  - Position description, qualifications, and pastoral skills (developed in consultation with session and personnel committee).
  - Compensation package for new pastor (developed in consultation with session).
- PNC plans to ensure equal opportunity for service. The COM is responsible to assist the Pastor Nominating Committee to understand its role in implementing the Presbyterian Church (U.S.A.)'s commitment to equal opportunity employment. The presbytery may have its own requirements for PNCs as they consider candidates. All candidates should be considered based on the gifts they bring to ministry and not on factors such as sex, race, ethnic background, age, disability, or marital status. The church of Jesus Christ is enriched when we welcome diversity in our leadership.
- PNC shares draft of MIF with COM ministry partner for helpful suggestions.
- PNC completes the MIF and presents to session for review and approval.
- COM approves the MIF through its subcommittee on MIF Approvals which notifies the COM of its approval or disapproval. The subcommittee may offer assistance to the PNC through PGR Contract Staff for grammar, syntax, etc.
  - Once the MIF is approved by the COM, PNC receives permission to upload the MIF to the online Church Leadership Connection (CLC). The General Presbyter obtains from the CLC and forwards the user names and passwords for the PNC chair and a PNC member to enter the MIF online. The Clerk of Session also receives a user name and password, unless he/she already has one. Then the clerk of session and COM chair can "sign" it electronically once you enter your MIF in the online form.

### D. Uploading the Ministry Information Form to the Church Leadership Connection

Start by getting a paper Ministry Information Form (MIF) and MIF instructions from the presbytery website [www.greatriverspby.org](http://www.greatriverspby.org) or from your COM Ministry Partner.

1. Get a PNC login ID and password from your GP. The login ID will look like P0002345 and the password will look like dR30qE8z until you change it to something simple you can remember like lstopres up to eight letters or numbers.
2. Go to [www.cps.pcusa.org](http://www.cps.pcusa.org) and then click "log in". Enter your login ID in the first box and your password in the second one. <http://oga.pcusa.org/section/mid-council-ministries/clc/>
3. When you get in you may want change your password first.
4. The computer already knows about your church from the statistical report form your clerk of session submitted in January, so it automatically fills in Part I of the MIF. You can review Part I and edit it if necessary by clicking on the task list "Review Church/Organization Information".
5. Then move to Part II by clicking "Fill a New MIF".
6. When the form asks for Church/Organization, type in your church PIN number. Your clerk of session will have the number.
7. "Experience desired" is the minimum amount of experience you want to see in the PIFs you receive from matching.

8. On the narrative questions, the boxes will only hold 1500 characters so count the letters, numbers, punctuation, and spaces to be sure you stay within that limit and still say what is most important.
9. For references for your church, you may want to consider listing your COM member Ministry Partner, your Executive General Presbyter, a neighboring pastor, your transitional pastor or others who have worked with you recently.
10. When you come to the competency choices, you will want to click as instructed to see the list of competency definitions so that you can select well. You may select up to four competencies that you want in all the PIFs you receive and six additional competencies you would like to have. Your pastor candidates will select 10 competencies.
11. Compensation and housing - enter only the total salary and housing in the box both minimum and maximum that your session feels it can offer.
12. Geographic choices - unless you have some strong reason to limit your search, you will be wise to select "unlimited" to get the best candidates in your referral list.
13. PNC chair details - It is very important to enter an e-mail address for your PNC if at all possible. This may be the PNC chair, or another member of the committee. Since you will be receiving PIFs through this e-mail, it should be a personal, secure e-mail. It should not be the church in box or someone who is not an elected member of your PNC.
14. "Submit MIF". When your form is received, the computer will confirm it and generate a MIF ID. It is made up of your church PIN and some other digits that will identify that particular MIF. It will look like 02345.AA0. Write it down and keep it. You will need it to edit your MIF.

## E. Searching For a Pastor

### **1. The Role of the COM Mission Partner**

- Understanding the context.
- As a facilitator, the COM Ministry Partner has the responsibility to guide and encourage the PNC / APNC through every phase of the pastor search process. This includes prayer, presence, humor resourcing, and friendship.

### **2. Duties of the COM Ministry Partner**

- Develop an agreement with the Pastor Nominating Committee (PNC) for regular attendance at their meetings during the call process.
- Meet with the MIF Approval Subcommittee of the COM to approve the MIF on behalf of COM. In the case of doubt, the MIF should be referred to the COM chair, GP, or full COM.
- Obtain access codes and passwords for moderator of PNC, Clerk of Session and members of PNC from the GP and give these to the PNC Moderator.
- Do not advise on choice of candidates.



- COM Ministry Partner meets with PNC to:
  - Explain or teach how to evaluate potential candidates from PIFs
  - Plan for telephone, electronic and written communications with prospective pastors, keeping those in whom the PNC is interested informed of the committee's anticipated timeline and process, and informing those no longer under consideration of the committee's decision
  - Consider the use of supplemental questions
  - Learn how to do effective reference checking
  - Learn how to do productive interviewing

### **3. Steps in the Process**

With the assistance of the COM Ministry Partner, PNC develops procedures and criteria for evaluating PIFs.

PNC develops supplemental questions to be sent to candidates in whom they have a serious interest.

#### **a. Collecting and Screening Personal Information Forms (PIF)**

- 1) Once an MIF becomes active, the GP matches 10 PIF's from the CLC system as soon as possible. This excludes self-referrals. The COM Ministry Partner, another member of the COM, and the General Presbyter will meet to review all of the matched PIFs when a church first submits its MIF. No PIF will be sent to a PNC unless 6 Leadership Competencies meet the criteria of the MIF. Every PIF, before it is referred, is prayerfully read to compare and look for points of agreement in the narratives. The COM Ministry Partner, another member of the COM, and the General Presbyter will also check with the pastors before forwarding their names to give them more information about the church and to determine whether they might be open to a call there.
- 2) The PNC will work with the first ten names until they either have a name to bring as a candidate to their congregation or until they have determined that none of the ten should be called to their church.
- 3) If no candidate acceptable to the PNC can be found among these initial PIF's, 5 more will be matched by the GP. After the second group of PIF's has been evaluated and none chosen, the COM Ministry Partner will meet with the PNC in a formal meeting, to review the PNC's expectations as expressed in the MIF. The COM Ministry Partner will communicate with the COM chair to develop a strategy for how to proceed, including making revisions to the MIF.
- 4) PNC screens PIFs to determine those it wants to consider further and conducts reference checks with the references listed in the PIF.
- 5) PNC sends supplemental questions to potential pastors and sets a firm date by which all must be received.
- 6) PNC screens the responses to supplemental questions and determines which potential pastors they wish to interview.

#### **b. Ministers applying directly to a PNC.**

- A PNC receiving PIFs directly from a potential candidate that they are pursuing should provide a copy to the PGR Office.

#### **c. Interviewing potential pastors**

- **Before scheduling any interview with the PNC**, whether by telephone, in person or Skype, the General Presbyter must do a clearance reference check. The COM Ministry Partner will ensure that this requirement is met.

- **Before any in-person meeting with a candidate**, the Presbytery will conduct criminal background, drivers' record and credit checks. The COM Ministry Partner will provide the name and email address of any candidate under consideration for an interview to the Presbytery Executive Administrative Assistant so that the background checks can be completed. The GP receives these reports and should consult with the COM Chair. No in-person meeting with a candidate may take place until the GP (or, in the GP's absence, the COM Chair) has received and reviewed the background check reports. If any of the background checks reveals an issue, the candidate will meet with the GP and COM Moderator to ascertain the accuracy of the background check findings and to determine their significance. The GP and COM Moderator will report the results of these conversations to the Cares and Concerns Subcommittee of the COM who will determine how this information should be shared with the PNC.
- The decision to have a neutral pulpit will be made in consultation with COM to invite the candidate to preach in a neutral pulpit and have an on-site interview. The COM Ministry Partner will make arrangements for the neutral pulpit.
- Before the PNC and the COM make arrangements to schedule a neutral pulpit experience or a face-to-face interview, whether in person or electronically, the COM will conduct a theological examination and a fitness interview for the particular congregation.

**d. Examining a Minister of Word and Sacrament for Membership in the Presbytery**

The Book of Order in **G-3.0306** states: "The presbytery shall examine each Minister of Word and Sacrament or candidate who seeks membership in it on his or her Christian faith and views in theology, the Sacraments, and the government of this church."

In addition to the areas mandated in **G-3.0306**, each Minister of Word and Sacrament or candidate will be assessed for suitability for membership in the Presbytery of Great Rivers and if interviewing with a congregation for a position, for "fit" with said congregation.

- 1) A PNC preparing to bring an individual in for a neutral pulpit shall provide the COM the following documents two (2) weeks in advance of the next regularly occurring meeting of COM prior to the neutral pulpit: a copy of the congregation's Ministry Information Form (MIF) and any document the congregation may have on their understanding of standards of ordination. These documents may be provided via e-mail, provided they are in a standard document format which is easily accessible and printable.
- 2) Failure of a minister/candidate or a PNC to fully cooperate with the interview process shall make the minister/candidate ineligible for further consideration for presbytery membership for this call.

**e. The Examination**

- 1) The COM ministry partner will invite two other COM members who are familiar with the congregation to join this conversation which will usually take place by conference call. The Examination consists of questions pertaining to the requirements of **G-3.0306**. To facilitate speed and due process, both parts of the examination may be conducted via electronic media, such as "Skype" or other appropriate means of communication. The following is an outline of the examination process:
  - The content of the Examination shall emerge from the material provided to the committee by the Minister of Word and Sacrament/Candidate, the PNC, and the ordination questions found in **W-4.4003** ft., as they pertain to his or her Christian faith and views in theology, the Sacraments, and the government of this church.

- In addition to other questions asked by the interview team, the following question shall be asked of all being interviewed: "Can you answer in the affirmative the Constitutional questions as found in the Book of Order **W-4.4003**, and are you in compliance with standards for ordained service, including but not limited to those found in **G-2. 0104b**. If a Minister of Word and Sacrament/Candidate is not able to answer yes to this question, the interview team shall ascertain the specific reason why not and include that information in their deliberations regarding suitability for presbytery membership.
  - Time shall be provided for the Minister of Word and Sacrament/Candidate to share any concerns with the COM over the content or conduct of either the conversation or the examination.
  - At the conclusion of the examination the COM examination team shall close the formal questioning, excuse the Minister of Word and Sacrament/Candidate and discern whether or not to recommend the examination be sustained. In making this decision the COM examination team shall be guided by the Constitution of the denomination, particularly those areas concerning ordination and installation, as well as any other specific guidance that the Presbytery Assembly may so enact. The COM examination team will inform the Minister of Word and Sacrament/Candidate that the results of the examination will be reported to the COM for action. The COM examination team will not report the results of the examination to the Minister of Word and Sacrament/Candidate until after COM action.
- 2) If the COM examination team has no concerns and sees no barriers to presbytery membership, it shall take the following actions:
- The examination team will inform the COM of the results of the examination and recommend that the examination be sustained. A supermajority of the COM (2/3 of those present and voting) is required to sustain the examination.
  - After COM action, the COM examination team will inform the Minister of Word and Sacrament/Candidate that the examination has been sustained and that they are cleared for membership in this presbytery. This will be reported to the Stated Clerk of the presbytery and, when applicable, to the PNC.
  - For a Candidate who has not yet been ordained as a Minister of Word and Sacrament/Minister of the Word and Sacrament, the COM will inform the candidate that, in the event that a call is extended, he or she would need to be examined for ordination by the full presbytery at a future assembly and that they would do so with the committee's favorable recommendation. The committee chair will inform the PNC of this action. In the event that a call is later extended, the presbytery itself, at a future assembly, will receive the committee's report and then examine for ordination and presbytery membership.
  - All Minister of Word and Sacraments/Candidates will also be required to read the most recent Policies and Guidelines for Misconduct adopted by the Presbytery of Great Rivers. They must also sign as an acknowledgement that they have received, read and understand the policy and guidelines as part of their membership in this presbytery.
- 3) If, at the conclusion of the examination, there is any concern among COM examination team members that the person may not be suitable for presbytery membership, or if they have any other concerns about the wisdom of proceeding, it shall take the following actions:
- The COM examination team shall inform the Minister of Word and Sacrament/Candidate of their concerns and allow the Minister of Word and Sacrament/Candidate a chance to respond.

- If, after his or her response, the examination team's concerns remain, the team shall inform the full COM. If the COM concurs with the examination team, the COM will inform the PNC. The PNC may choose to discontinue conversation with the candidate or ask for a second examination in person by the full COM with the PNC present. Any cost involved in returning the minister/candidate to the local area for this examination shall be borne by the church seeking to call the person.
- If the full COM concurs with the examination team, and the PNC chooses to appeal to the presbytery assembly, any cost involved in returning the minister/candidate to the local area for this examination will be borne by the church seeking to call the person..

**f. Record Keeping & Reporting**

- 1) COM shall keep a record of all examinations conducted, recording the time, date and location of the interview, the name of the minister/candidate, the members of the interview team, and the result of the interview. In those cases when an examination is not sustained, a summary of the concerns leading to the decision shall be recorded. It shall also be recorded if any concerns were expressed by the Minister of Word and Sacrament/candidate regarding the content or process of the interview. This record shall be transmitted at least annually to the presbytery office for storage and safekeeping.
- 2) At each meeting of the Presbytery Assembly the chair of the committee or the chair's designee shall report to the Assembly the number of examinations conducted since the last assembly and the results of those examinations. For those cases when the person examined is being extended a call or being accepted into presbytery membership, the name of the person shall be reported. For all other cases the name shall be withheld, for reasons of confidentiality. The full record of who has been examined and the results of each examination shall be available to the Stated Clerk and to any others duly appointed by the Assembly.

**g. Choosing the nominee**

- After the theological examination and fitness interview, the PNC may invite the candidate to preach in a neutral pulpit and have an on-site interview. The COM Ministry Partner will make arrangements for the neutral pulpit.
- Consulting with COM ministry partner. PNC makes final choice of one candidate including finalizing terms of call, and,
- PNC determines candidate's willingness to accept call if extended.

**h. When the new pastor is a candidate under care or a minister member of another denomination.**

- When a candidate under care is considered by a PNC:
  - A candidate under care must first be certified by his/her presbytery to be ready to seek a call.
  - If eventually the candidate under care is selected as the PNC's choice, and the congregation elects him/her at a congregational meeting, the candidate under care will need to be examined for ordination on the floor of Presbytery of Great Rivers.
  - Whether a candidate is under care of PGR or another presbytery, ordinarily the presbytery of call (in this case PGR) will examine the candidate at a PGR assembly. The COM will present him/her at the assembly and ask the first question in the examination.
  - If a candidate under care of another presbytery requests to be examined and ordained by his/her presbytery of care, the PGR COM will conduct its background checks, theological examination and fitness interview prior to any face to face encounter with a PNC within the bounds of PGR.

- If the candidate under care successfully completes the examination at the assembly, ordinarily his/her ordination would be at the PGR church which is calling him/her in an ordination/installation service. However, the candidate may request to have his/her ordination take place at his/her home church and then have the installation at the calling church.

**i. Making official decisions**

- The nominee accepts or declines call.
- PNC asks session to call congregational meeting.

**j. Congregational Meeting to Call a Pastor**

- 1) The congregational meeting is held following a worship service during which the candidate leads the worship and preaches the sermon. The PNC presents its report, placing the candidate in nomination. The COM Ministry Partner attends the meeting, and, if this is not possible, ensures that another COM member is present.

After discussion, the candidate and family leave the sanctuary and the congregation votes on the candidate and the terms of call by written ballot. If the majority votes in the affirmative, and the candidate accepts, the candidate is declared elected.

- 2) Agenda for the Congregational Meeting to Call a Pastor

- The Session moderator moderates the congregational meeting or may appoint another minister of the presbytery to do so. The moderator ensures that the meeting is opened with a Convening Prayer.
- The clerk of session serves as clerk for the meeting, or, if absent, a clerk pro-tem is elected.
- The call of the meeting is read:

*“The meeting of the congregation of the \_\_\_\_\_ Church has been duly called and announced by the session, to be held on \_\_\_\_ (date) for the purpose of hearing and acting upon the report and recommendation of the Pastor Nominating Committee.”*

- The clerk determines the presence of a quorum.
- The PNC nominates the candidate for office, and provides appropriate background information. It is customary for the candidate to leave the room during the discussion and election.
- The election is held by written ballot. The moderator will be aware of the right of dissent.
- The congregation votes upon the terms of the call and its effective date.
- Outside of the congregation's hearing the moderator or COM Ministry Partner asks the candidate if he/she will accept the call.
- The congregation elects persons to subscribe to the call. These are persons who sign the call form.
- The congregation votes to dissolve the PNC with thanks and with instructions to destroy all confidential material acquired during the search process.
- The meeting is adjourned with prayer. It is appropriate to invite the pastor-elect to give the prayer.

- The moderator will see one original of the Pastoral Call Form with original signatures -- is completed with full terms of call and an effective date. The moderator reports to the COM Ministry Partner the results of the vote, any motion to make the call unanimous, and any significant dissent expressed in the form of a substantial negative vote or in any other way. The report includes the call form and the names of the person(s) elected to testify as to the congregation's actions.

- 3) Between stated meetings of the Presbytery Assembly, when a call has been extended to a candidate who is not yet ordained, or to a person in another denomination who seeks membership in the PC(USA), COM shall call a special meeting of the presbytery at the next stated meeting of the COM.

#### **k. Installing the new pastor**

The presbytery installs the new pastor during a worship service in the congregation. (See at W-4.4006) Often the congregation hosts a welcoming reception following the service of installation.

#### **l. Follow up with support after installation**

Both the congregation and the presbytery have the responsibility to build relationships of trust and care with the new pastor and her or his family.

### **4. Tools to Assist in the Search Process**

- The Office of Vocation (1-888-728-7228 ext 8550) offers two helpful resources for use by PNCs and COMs as they assist congregations during the search for new leadership.
- On Calling A Pastor (PDS# OGA-07-090 contains specific directions and information for a PNC during the process. It also contains step-by-step instructions and information about the new computer system and how to use it effectively. Obtain a copy for each member of the PNC you are assisting. It is available at [www.pcusa.org/resource/calling-pastor](http://www.pcusa.org/resource/calling-pastor) for free download
- Research Services can provide statistics about the church in transition and its community. Membership trends and other information, based on the Stated Clerk's annual report are available on the PCUSA web site at [www.pcusa.org/research/index.htm](http://www.pcusa.org/research/index.htm).

### **5. Privacy Guidelines for the PNC**

Failure to maintain privacy and confidentiality by the members of a Pastor Nominating Committee (PNC) could open the possibility that members of the congregation might insert themselves into the PNC process. Well-meaning church members might compromise the PNC's work, eliminate potential candidates from consideration or cause ethical or legal problems that could derail the search. For example, church members might reveal confidential information to the churches from which potential candidates are searching, might publish information about the search on social network sites, or might attempt inappropriate background checks, to name a few.

There are many means by which a pastor nominating committee (PNC) may decide if a particular person is suitable for the position they are seeking to fill. One important step which requires great sensitivity is the contacting of references. It is possible that the kind of information obtained and the way it is used could result in hardship for the applicant, and, in extreme cases, in legal action against potential employers. In 1973, the 185th General Assembly of the former United Presbyterian Church studied this issue and adopted a policy statement on "Privacy and Its Protection," (Journal, Part I, P.535 ff). Although that report was not specifically addressed to PNCs, we suggest that PNCs read it and consider its recommendations.

In concern for fairness, in recognition of every citizen's constitutional rights, and more importantly, in appreciation of each person's potential for renewal, we offer the following guidelines for your use as your committee prepares to contact references:

Listed below are the types of references your committee will encounter. It is extremely important for your committee to clearly understand the differences as well as the appropriate procedures to follow when contacting each.

- References listed in an applicant's Personal Information Form  
Church Leadership Connection instructs applicants that those named in Part I of their PIF be persons who know them and their work and who can respond to inquiries from PNCs, which may be quite numerous. Often those named here include someone in an official capacity, such as the Executive Presbyter or COM chairperson, faculty advisor, former staff, colleague, clerk of session, elder, or church member. Before contacting any of these references your PNC will want to:
  - a. Contact the applicant to indicate your interest in him/her and to ascertain his or her interest in your position.
  - b. Obtain permission from the applicant before contacting any member of his or her church or present employing agency.
- Secondary References  
These include any persons not named in the PIF by the applicant as a reference. As a general rule, only those persons listed on the PIF should be contacted to provide reference material. However, should your committee wish to contact secondary references, you must obtain the prospective pastor's permission prior to any contacts. Under no circumstances should a PNC contact members of a prospective pastor's present congregation without her or his permission to do so. Recognizing that such an effort could be cause for the candidate to withdraw from further consideration, the PNC should be clear about its reasons for checking secondary references on any candidate and should be prepared to share those reasons with the candidate prior to the reference checks.

COM recommends that the PNC use this process for contacting secondary references:

- a. Prior to making any contacts, inform the applicant that persons not listed in his or her PIF may be contacted.
  - b. Allow the applicant to name persons who should not be contacted, and honor that request without prejudice.
  - c. Upon request of the applicant, provide the names of those persons who are to be or have been contacted as secondary references.
- Seeking Reference Documentation  
In seeking reference documentation either in writing or over the telephone, we recommend that the PNC:
    - a. Seek only information which is necessary and relevant to the qualifications for the position as set forth in the Ministry Information Form.
    - b. Before using any recording device, obtain permission of the person being contacted (federal Law).
    - c. Treat telephone or face-to-face conversations, as well as written or taped notes about such conversations, with the same confidentiality as written references.

- After reference documentation is collected, the PNC should:
  - a. Keep all notes, tapes, or other records secure, with access strictly controlled.
  - b. Make certain that information gathered from references about an applicant is not circulated or passed on to any person except the members of the PNC, the Committee on Ministry, and the General Presbyter. PIFs, reference materials, or other information about an applicant is provided for your PNC only. It is forbidden, and could be punishable by lawsuit, for a PNC to pass any of this information on to any other PNC.
- After the PNC has completed its search and a person has been installed, the PNC should:
  - a. Destroy all material, including reference material, which was collected by the PNC, EXCEPT the records of the person who was called.
  - b. Keep the records of the person called in a secure place unavailable to the installed person; this could be at the presbytery office. Our risk management counselors tell us that when there are misconduct suits, your insurance company will need this documentation to show that your committee has done proper research and screening in employing the individual. This information will protect you from charges of improper hiring practices.

## 6. Interview & Reference Questions

- Are There Prohibited Questions?

Neither civil nor church law mandate prohibited questions. Many Presbyterians who serve on PNCs are familiar with secular employment practices where it is illegal to ask certain questions of a prospective employee. Because the ministries of the Church belong to the Church, the rules are different for search committees considering church professionals.

However, as Paul wrote, while all things are possible, not all things are wise. Interview and reference questions should focus on ministry effectiveness only. The PNC wants to know if the person would be appropriate for the position being filled. The COM and the GP want to know if this person would be acceptable in the presbytery. Remember that the person being questioned is forming an opinion about you, the questioner. Think about the impression you want the person to have about your congregation and the presbytery as you decide which questions to ask. It is not unusual for a pastor to close conversation with a congregation as a result of inappropriate questions about non-ministry subjects.

- What Questions should a PNC ask of a Reference?

It is appropriate and important to ask questions related to the candidate's skills and experience that relate to the position being filled. Such questions might be:

- Tell me about \_\_\_\_\_'s worship leadership.
- How does \_\_\_\_\_ deal with conflict?
- What are some of \_\_\_\_\_'s strengths and weaknesses?
- Would you go to \_\_\_\_\_ seeking pastoral care?
- Is there anything else about \_\_\_\_\_ that you would like to share?

It is important to ask references to respond only on the basis of first-hand knowledge. It is usually helpful to tell the reference a bit about the congregation, community, and position for which the candidate is being considered. *On Calling a Pastor* (free - PDS # OGA-07-090) contain additional information about interviewing prospective pastors.



## 7. Background Checks

Background checks are additional assessments of a candidate's character and fitness for employment. The Presbytery of Great Rivers requires background checks for anyone serving in a pastoral role in any of our congregations. See section E for more information about background checks.

## 8. The Installation and/or Ordination of a Called Pastor

### a. Committee Approval

The Committee on Ministry (COM) Ministry Partner is responsible for consulting with the candidate and Session regarding the ordination/installation service, developing the liturgy for the service, securing the commission members and obtaining COM approval. This approval must pre-date the ordination/installation and includes establishing the date of the service with the PGR Moderator. The person being installed or ordained may name persons to include in the service and/or corresponding members in addition to the commission established by the COM.

### b. Checklist For Planning an Ordination/Installation Service

- Set date and time mutually agreeable with moderator of PGR, candidate or minister and church **at least** two weeks prior to the **Committee On Ministry meeting** in which action is expected.
- Select a commission to include the moderator of the PGR (or her/his designee) and at least four other members equally balanced between male and female, clergy and elders (no two elders from the same congregation).
- Contact members of proposed commission regarding their willingness and availability to attend.
- Invite other interested parties to attend.
- Submit names, addresses and churches of commission members with date, place and time of service to the **Committee On Ministry** and the PGR office **at least** two weeks prior to the **Committee On Ministry meeting** in which action is expected.
- Utilize the PGR service of installation and/or ordination (see Section 8, Forms) and send it to the moderator of the PGR for review and approval before it is printed for use. COM Ministry Partner, in developing the liturgy for the ordination/installation service shall consult with the candidate and Session regarding music, other artistic expressions and the sacraments.
- The offering collected during these services is added to the PGR scholarship fund for candidates. Be prepared with ushers to receive the offering.
- Make arrangements to pay for the commission members' expenses (not corresponding members or guests participating in the worship service) at the IRS current reimbursable amount for volunteers, and meals or lodging if appropriate.
- Suggest to the Session that the elders, or another group within the congregation, plan for a reception after the service.

## **Section II: Part 5 - Commissioned Lay Pastor (CLP)**

### **A. Definition – Commissioned Ministry (G-2.1001)**

The presbytery may authorize a Ruling Elder, appropriately trained, to be commissioned to limited pastoral service as assigned by the presbytery. **CLPs may not be a member of the church to which they are commissioned**

## **B. Application and Screening of Potential Commissioned Lay Pastors**

COM is authorized to approve the commissioning of lay pastors to specific ministries and to authorize their functions, responsibilities, terms and conditions, in accordance with PCUSA Constitution (G-14.0801, G-2.10).

COM is authorized to approve specific elders in specific circumstances to administer the Lord's Supper in accordance with PCUSA Constitution.

To be eligible to become a Commissioned Lay Pastor, a person must be a PCUSA elder in good standing with gifts and graces for pastoral ministry. Since Commissioned Lay Pastors will be serving congregations in the pastoral role, it is as important to screen Commissioned Lay Pastors as it is pastors. Information should be sought from a pastor, the Session of the CLP applicant's church and others who know the Commissioned Lay Pastor applicant well and background checks are required per (Section II, Part D, #6). It is important to examine the calling of the applicant.

Commissioned Lay Pastors shall not be a member of the church to which they are commissioned.

As part of their training, applicants will complete psychological evaluation by a COM approved psychologist/counselor. Ordinarily, the Presbytery will pay 1/3 of the cost of the evaluation. The elder will pay one third and the church of which they are a member will pay one third.

## **C. Training**

Commissioned Lay Pastor education shall include Bible, Reformed Theology and Sacraments, Presbyterian Polity, preaching, leading worship, pastoral care, and teaching as approved and established by the COM and the PGR.

Perspective CLPs are encouraged to attend the Commission Ruling Elder preparation course offered by the University of Dubuque Theological Seminary.

As of the current update of this manual, the Committee on Ministry is creating a more robust CLP development and accountability program aimed at encouraging and supporting the on-going ministry of Commissioned Lay Pastors as well as providing for oversight.

## **D. Examination and Commissioning**

After the educational program is completed, the Committee on Ministry examines the Commissioned Lay Pastor candidate.

The presbytery commissions a Commissioned Lay Pastor for a limited period of time for service in a particular church. From time to time, the presbytery may commission a Commissioned Lay Pastor to tasks and ministries particular to the presbytery such as short-term service in various congregations.

Based on the needs of presbytery, the presbytery may authorize the Commissioned Lay Pastor to administer one or both of the sacraments, moderate the session under supervision, perform weddings (if the state allows), and vote at presbytery. These authorizations are not automatic and may be granted to some Commissioned Lay Pastors in a presbytery and not to others based on the ministry context.

A presbytery service of commissioning is held, using the materials in W-4.4000. There is a special question at W-4.4003. This is a joyous occasion that gives visibility to the presbytery and starts the ministry off well.

## **E. Supervision and Support of Commissioned Lay Pastors (G-2.1004)**

The Commissioned Lay Pastor is accountable to the presbytery. The COM must assign a Minister of Word and Sacrament as a mentor and supervisor. Since Commissioned Lay Pastors are often expected to carry out pastoral functions without the benefit of a full theological education, they benefit from pastors who have had the added education and experience.

The CLP Programming Consultant will help connect CLPs to mentors and provide accountability for their continued supervision.

#### F. Functions of Commissioned Lay Pastors

**NOTE:** Commissioned Lay Pastors are commissioned by the presbytery to serve in particular congregations. The functions approved by the Committee on Ministry are restricted to the effect that the Ruling Elder is not entitled to exercise these functions outside of the particular commission. This document should be attached to the contract.

#### G. Description of CLP Program

#### H. Commissioned Lay Pastor (CLP) Academy Dean Position Description

##### **Position Rationale:**

In reviewing the New Form of Government and the Committee on Ministry Manual of Operations for the Presbytery of Great Rivers, the COM noticed a number of areas where our policies do not equal our practice in supporting, encouraging and providing training and accountability for our Commissioned Lay Pastors. In exploring the needs of our CLPs we found breakdowns in:

- Communication between the Presbytery and our CLPs
- Knowing what CLPs were in what location
- Knowing who the CLPs mentors were
- Noting that many CLPs were not engaging in required ongoing mentoring
- Noting that CLPs have a significant variance in acquired and required skills and utilization of continuing education
- Helping CLPs identify Continuing education and training opportunities in multiple areas including pastoral care and polity
- The lack of a cohesive process to develop new CLPs

The Deacons Subcommittee of the COM is tasked with many things including the oversight of CLPs; however, there is not a well-defined process and the time needed to develop and implement such is beyond the time and focus available to a volunteer subcommittee. Additionally, this position creates a resource or point person in the Presbytery for CLPs, churches desiring CLPs, and individuals seeking information about becoming a CLP, something that is often lost. It is felt that this position would greatly aid the COM and PGR in developing what is needed to provide the greatest support to our CLPs.

##### **Description of Responsibilities:**

- The Committee on Ministry is seeking to develop a more supportive environment for their Commissioned Lay Pastors. The Dean of the Commissioned Lay Pastor Academy along with the Committee on Ministry will provide for the oversight and pastoral nurture of CLPs within the Presbytery of Great Rivers.
- The Dean will serve as the point person for CLP program within PGR.

##### **Additionally this person will:**

- Create a plan of study and process for developing new CLPs.
- Guide PGR and advise the COM on policies and procedures related to CLPs.
- Aid CLPs in locating and provide accountability for meeting with mentors.
- Maintain up-to-date records of current session moderators and ensure that there is a plan for church members to get the pastoral support needed for services that fall outside the commission of any particular CLP
- Aid CLPs in finding continuing education opportunities.
- Offer an annual gathering of CLPs within the Presbytery for support, encouragement, fellowship, and training.
- Personally provide or otherwise coordinate training such as continuing education in pastoral care, preaching, or other needs as requested by CLPs (and others) within PGR.

- Seek out best practices from other presbyteries, synods, and General Assembly for the development, education, and nurture of CLPs.
- Provide a monthly written report to the presbytery office and COM chair, and attend COM meetings on a quarterly basis or as needed to brief and be briefed on any needs or concerns.

**Accountability:**

- This position will be accountable to the General Presbyter and the PGR Personnel Committee, and will report to the Committee on Ministry.

**Coordination with the Presbytery Staff:**

- The Presbytery staff would collaborate with the Dean to aid in communication, emails, mailings, and the like
- Supporting this position as able

**Compensation:**

- At Presbytery Adjunct Rate
- Mileage at IRS rate
- Funding source: TBD
- Estimate of Hours:
  - For the first three months: Not more than an average of 5/hours a week. It is felt that the first three months will be the heaviest in terms of development, coordination, and communication.
  - After the initial three months: Not more than an average of 3/hours a week to manage the needs, serve as a resource person, provide training, and the like.
  - Term: This position is considered adjunct and temporary and can be terminated at any time. Additionally, the COM, Personnel Committee, and the Administrative Team of PGR will review this position after the first year to evaluate its impact. A programmatic proposal tailored for year two may be submitted to seek agreement among COM, Personnel and Administrative Team to approve continuing the program. The decision to extend the program for subsequent years will be made annually in dialogue among COM, Personnel and Administrative Team to determine if it is still necessary or beneficial.

**Qualities and Characteristics:**

- Ordination through PC(USA) as a Minister of Word and Sacrament with at least 5 years of pastoral (church) experience or as a Commissioned Lay Pastor with at least 7 years of pastoral (church) experience.
- Significant familiarity and experience with Presbyterian Polity.
- Respect, understanding, and appreciation for the ministry of the Commissioned Ruling Elder.
- Ability to develop and coordinate programming.
- Knowledge of MS Office.
- Pastoral sensitivity.
- Excellent communication skills.
- Experience in mentoring others in ministry.
- Ability to effectively engage adults in learning.

## Manual for Commissioned Lay Pastors

### **Step I Session Endorsement**

Candidate will submit endorsement by the session of the candidate's home church. The Session needs to be certain the individual meets all requirements outlined in the *Book of Order, G-2.1004*. The Session should also ascertain if the candidate has sufficient background and insight into Presbyterian polity and theology to be an authentic representative of our denomination. A candidate will be a member of a Presbyterian (USA) congregation, an ordained elder in the PC(USA) and committed to the tenets of the Reformed tradition. Furthermore, the Session itself needs to ask, "Would I want this person to be my pastor?" The candidate should be made aware of the academic requirements of the training program, and be made aware that all who enter may not succeed in completing the course. Commitment to comply with Presbyterian Polity is crucial. The form for Session Endorsement is found in Appendix-A.

Once the Session endorsement has been received, either the CLP Coordinator or a member of the Committee on Preparation for Ministry will meet with the Session to outline the process and discuss the expectations of the Session.

### **Step II Background Check and Psychological Evaluation**

A background check is required for each CLP candidate. The Executive Administrative Assistant will send information to the candidate at the request of the CLP Coordinator. The background check must be completed before any further steps in the process are taken.

Ordinarily, following completion of the background check, interviews will be held with all CLP candidates by one member of the Committee on Ministry, the CLP Coordinator, one member of the Committee on Preparation for Ministry, and one experienced Commissioned Lay Pastor. This interview will include an examination of the candidate on faith, personal suitability and commitment, intellectual insight, understanding of Presbyterian polity and theology, and fitness for ministry.

Each candidate must undergo a Psychological Evaluation that determines the candidate's suitability for ministry as well as areas of strength and opportunities for growth in ministry. The CLP Coordinator will arrange for this evaluation. Ordinarily, one-third of the cost will be the responsibility of Great Rivers Presbytery; one-third of the cost will be the responsibility of the candidate's home church; and one-third of the cost will be the responsibility of the candidate.

### **Step III Discernment and Course Work**

During the first year, the candidate will prayerfully discern his/her call and ordinarily will begin CLP coursework in a CLP training program. Completion of coursework should result in competence in Old and New Testament Scripture, Reformed Theology, Worship and Sacraments, Christian Education, Presbyterian Polity, Preaching, and Pastoral Care. Ordinarily, these courses will be taken at a seminary approved by the Committee on Preparation for Ministry (list of Seminaries and courses are listed in Appendix-B). CPM may evaluate prior education and experiences to determine if these outcomes have been met. The CLP Coordinator will meet annually with candidates during the candidate's coursework.

### **Step IV Field Education**

Each candidate will be required to complete Field Education Work with a Minister of Word and Sacrament in Great Rivers Presbytery after one year of study. Ordinarily, requirements for Field Education will be at least forty hours and will span a minimum of one year. More Field Education can be asked of a candidate if appropriate and will include some preaching, attendance at Session meetings and working with and under the tutelage of the minister mentor. Ordinarily, Field Study does not include work in candidate's own church. Field Study may include providing Pulpit Supply under the supervision of the CPM liaison or the CLP Coordinator. If the field study includes a contract with a church, approval by the Committee on Ministry is required.

### **Step V Competence and Knowledge Interview**

Candidates will exhibit competence and knowledge in Old and New Testament Scripture, Reformed Theology, Worship and Sacraments, Christian Education, Presbyterian Polity, Preaching, and Pastoral Care, *according to standards established by the committees*. Each candidate will also submit a statement of faith, an essay describing the candidate's faith journey, and a sermon to the CLP Coordinator for review by the Committee on Ministry. *Representatives from COM, CPM and the CLP Coordinator* will conduct an interview with the candidate. At this interview it will be determined if the candidate is ready or needs further work. Ordinarily, options will include:

- A) Statement that candidate is ready for commission
- B) Need more study for one or more areas of course work and may need further self-study, study with a tutor, or to take a class at a nearby school
- C) Need to be assigned to additional field work with a mentor as part of preparation for solo work as CLP
- D) Not ready to serve church as solo CLP

### **Step VI Pulpit Supply and Commissioning**

Candidates ready for service will be approved for pulpit supply and consideration for commission in Great Rivers Presbytery by the Committee on Ministry. The candidate will prepare a PIF form, which will be reviewed by the mentor and revised as necessary. The Mentor and CLP Coordinator will approve the PIF form and send the form to the Committee on Ministry as notification that the candidate is ready to receive a commission. The PIF will be maintained in the Presbytery Office.

### **Step VII Resumes**

As churches needing leadership are identified, the Committee on Ministry will notify the candidate, and in conversation with COM, the CLP Coordinator will submit resumes of interested and eligible candidates. The CLP Coordinator will assist candidates in self-referral.

### **Step VIII Interview and Call**

The Session of the church seeking a CLP will then interview prospective candidates and extend a contract to the candidate.

### **Step IX Contracting**

The Session and CLP will prepare a Financial CLP contract in keeping with the minimum salary guidelines of Great Rivers Presbytery. Included in the contract will be a request for permission for the candidate to include any of the following that the candidate may be given permission for: to moderate the Session and administer the sacraments of Baptism and the Lord's Supper, as well as perform weddings. This permission will apply only to the commissioning church.

### **Step X Contract Approval**

The contract will be approved by the session and CLP and forwarded to the Committee on Ministry for approval.

### **Step XI Commissioning**

Candidate assigned to churches will be commissioned. The CLP Coordinator and ministry partner, along with the church and the candidate will plan a commissioning service.

### **Step XII Mentor and Annual Review**

The CLP's mentor shall submit to the CLP Coordinator and the Committee on Ministry an annual report of interactions (Appendix-C) with the new CLP for a period of three years. The contract with the church served by a CLP shall be reviewed annually by the Committee on Ministry to determine fairness of terms of call and the effectiveness of the shared ministry. Part of this review should include a review of all continuing education received by the CLP within the prior twelve months.

Ordinarily, if a CLP has had more than one year between Commissions, a new mentoring period will begin.

## Appendix A – Confidential Session Endorsement

### Confidential Session Endorsement

On \_\_\_\_\_, 20\_\_\_\_\_, the Session met with the \_\_\_\_\_

(applicant) and examined him/her about becoming a Commissioned Ruling Elder candidate of the Presbytery of Great Rivers.

We, the Session of the \_\_\_\_\_ Presbyterian Church (U.S.A.) in \_\_\_\_\_, Illinois, certify that \_\_\_\_\_ is an active member of our congregation.

The Session does / does not (please circle) endorse this application for admission to the Commissioned Ruling Elder Program of the Presbytery of Great Rivers.

We agree to support this candidate with prayer, encouragement, and financial support by paying 1/3 of the psychological evaluation fee. (~\$200)

Moderator/Clerk of Session \_\_\_\_\_ Date \_\_\_\_\_

#### Report on Session's Consultation with Applicant

1. Where have you seen this candidate exhibit God's grace in life and in their ministry as an elder?
  
  
  
  
  
  
  
  
  
  
2. What real and potential talents for ministry are evident in this individual (e.g., the ability to communicate, interpersonal skills, leadership or administrative abilities)?

*Please mail to: Great Rivers Presbytery, CLP Coordinator 1230 West Candletree Drive, Suite D, Peoria, IL 61614*

**APPENDIX B**  
**List of Seminaries and Required Coursework**  
**Dubuque Seminary – Christian Leadership Program**

Core Courses:

- Introduction to the Old Testament
- Introduction to the New Testament
- Introduction to Preaching
- Christian Education
- Pastoral Care
- Presbyterian Polity
- Reformed Theology
- Reformed Worship and Sacraments

Certification for the Christian Leadership Program for Commissioned Ruling Elders: Dubuque Seminary does not grant certification for lay ministry. As with ordination, lay ministry is certified through the individual's denomination. Dubuque Seminary provides a Letter of Completion for each course completed. At the student's request, we provide a Certificate of Completion listing either an individual course or all eight courses. The cost for the Certificate is \$10.00.

*Information obtained from Dubuque Seminary website:*

<http://udts.dbq.edu/academics/educationforlaity/courseinformation/>

**Pathways to Learning and Leadership**  
**Union Seminary, Richmond, Virginia**

Pathways is an online program of nine courses offered over a two-year period to provide educational preparation toward leading a congregation as a Commissioned Lay Pastor. All courses (and two other electives) are also open to church members who want to increase their knowledge and discipleship. Each course is five weeks long.

- Leaders: Union Presbyterian Seminary faculty and experienced practitioners
- Event location: Wherever your computer is!
- For: Those desiring to become Commissioned Lay Pastors and church members who want to further their education and discipleship

To assist presbyteries in training women and men to be Commissioned Lay Pastors, AND to offer quality educational opportunities for church members in an affordable and accessible way, the Leadership Institute is offering a program for those seeking to become Commissioned Lay Pastors (CLPs) take four Foundational Courses in the first year and five Practical Courses in the second year. These courses may be taken in consultation with your presbytery or denominational office to provide educational experiences toward becoming a CLP. Please consult with your presbytery.

*Information taken from Union Seminary Website:* <https://www.upsem.edu/leadership-institute/pathways-learning-leadership-2/>



**Appendix C**  
**Mentor's Annual Report of Interactions**  
**MENTOR EVALUATION FORM**  
**PRESBYTERY OF GREAT RIVERS**

Mentor's Name: \_\_\_\_\_

Home Phone: \_\_\_\_\_ Work Phone: \_\_\_\_\_

Mentor's Address: \_\_\_\_\_

CLP Name: \_\_\_\_\_

Home Phone: \_\_\_\_\_ Work Phone: \_\_\_\_\_

How long have you been mentor to above named CLP: \_\_\_\_\_

How often since his/her commissioning/re-commissioning have you been in contact? \_\_\_\_\_

What are the major strengths of this CLP? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

What are the major areas of growth for this CLP? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Have you discussed leadership and sermons with CLP?  YES  NO

Have you provided constructive criticism?  YES  NO

Do you believe CLP is successful at leading worship and preaching?  YES  NO

Do you think CLP is growing spiritually through this experience?  YES  NO

What Continuing Education has the CLP completed during the year? \_\_\_\_\_

\_\_\_\_\_

What suggestions would you have for CLP? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

## **Section II: Part 6 - Care and Certification of Christian Educators**

Certified Christian Educators are persons certified and called to service in the ministry of education in congregations and councils. G-2.1103 (a) (b)

The Presbytery establishes minimum requirements for compensation and benefits for certified Christian Educators.

## **Section II: Part 7 - Relationships Similar to the Former Parish Associate**

The Book of Order no longer provides for a formal parish associate relationship. PGR, from time to time, acts on requests for approval of terms of call for Minister of Word and Sacraments in validated, at-large or honorably retired ministries that resemble the parish associate relationships of times past.

(As background, parish associates were ministers who served in some validated ministry other than the local parish, or is a member-at-large, or is retired, but who wished to maintain a relationship with a particular church or churches in keeping with ordination to the ministry of the Word and Sacrament. Such persons, already qualified as continuing members of presbytery, were allowed to serve as parish associates. The relation was established, upon nomination by the pastor, between the parish associate, the session, and the presbytery. The parish associate was responsible to the pastor, as head of staff, on an "as needed, as available" basis and with or without remuneration.)

## **Section II: Part 8 - Scheduled Communion in Local Church**

Communion is to be served in the local church during worship as authorized by the session and administered by a minister of the Word and Sacrament. The Book of Order also allows Trained Ruling Elders to administer the Sacraments in limited conditions. Most churches schedule communion to be served on a regular basis and at other special times during the year. Then the pastor (minister of Word and Sacrament or Commissioned Ruling Elder) of a local church is not available on a Sunday when communion is scheduled, the following is suggested. This does not apply to the celebration of home communion served by ruling elders and/or deacons, please refer to BOO W-3.0414, third paragraph.

1. The best solution is for session to change the day Communion is served to a day the pastor is available.
2. The next choice would be to have a minister of Word and Sacraments (properly authorized) preach and administer the Sacraments on the day scheduled.
3. When these two suggestions are not readily available, the Book of Order allows the presbytery to authorize and train ruling elders to administrate the Lord's Supper in the absence of pastors (W-3.0410). Great Rivers Presbytery will use the following guidelines for this practice:
  - a: In consultation with the COM Ministry Partner, a session may request ruling elders be trained to Administer Communion.
  - b: COM, if they so agree, will arrange for the proper training by a Minister of Word and Sacrament. This training will include but not limited to the theology of the Sacrament, the liturgy of communion and hands-on rehearsal.
  - c: The request to COM for elders by name to be trained and the names of elders trained, the date(s) of the training and who did the training must be entered in regular session minutes.
  - d: COM will authorize the trained elders to serve communion in their local church in the absence of the minister and report this authorization to presbytery.
  - e: This authorization is valid for three years but may be renewable.
4. Home Communion may be celebrated by two or more people in ordered ministry as described in W-3.0414. This is not subject to the above guidelines.

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## ***SECTION III: PASTORAL COMPENSATION***

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### **Section III: Part 1 - Policy for Pastor Compensation**

#### **A. Biblical Basis**

The presbytery encourages congregations to be generous in compensating pastors and associate pastors. In his first letter to Timothy (5:17-18), Paul wrote, "Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching; for the scripture says, 'You shall not muzzle an ox while it is treading out the grain,' and, 'The laborer deserves to be paid.' . . ." NRSV Minimum compensation requirements, adopted annually by our presbytery, provide the starting point for full-time clergy compensation. While no full time pastor may be reimbursed at a lower level, these figures are not intended to set the maximum remuneration. Congregations are encouraged to pay their pastors a fair, just and generous salary, in relation to positions requiring comparable education.

#### **B. Categories to Be Used in Reporting Compensation**

The following categories are used in computing and reporting compensation for pastors:

1. **Effective Salary** - includes: cash, housing allowance and/or manse fair rental value, utilities, and non-forfeitable annuity payment (deferred Income). This may also include salary reduction items and accountable plan designated for certain professional expenses (check Board of Pensions website [www.pensions.org](http://www.pensions.org) "Understanding Effective Salary"). Two levels of compensation are established as detailed below.
2. **Benefits** - to include pension dues and vacation. The church is required to pay full Board of Pensions health insurance benefits for pastor and family. Optional benefits may include such items as supplemental health benefits, child and dependent care.
3. **Professional Reimbursable Expenses** - to include car expenses and continuing education. Additional reimbursable expense may cover professional books, meals, dues, etc.

#### **C. Compensation Guidelines for Great Rivers Presbytery**

1. The two-level plan of minimum effective salaries for full-time pastorates is as follows:
  - **LEVEL 1** - The total effective salary for newly ordained pastors and those with less than 4 years experience: \$43,389
  - **LEVEL 2** - The total effective salary for pastors with four or more years of experience: \$46,717.
  - **CLP (full time)** - The total effective salary is \$34,710
2. Two months paid maternity leave and 2 weeks paid paternity leave to those serving in Great Rivers Presbytery churches is the minimum.

#### **D. Effective Salary and Taxable Income**

Effective Salary for the Presbytery includes all of the following items.

##### **Item**

1. Cash Salary (12 month equivalent **prior** to any elective deductions)
2. PCUSA Fidelity 403B (church contribution)
3. Manse Value (fair rental value per year including any church paid utilities)
4. Housing Allowance
5. SECA - Self-Employment Contributions Act (if applicable)

Please refer to the Board of Pensions “**Understanding Effective Salary**” or their Effective Salary and Dues calculator to determine effective salary for Board of Pension dues purposes. The Board of Pensions’ “Federal Reporting Requirements for Churches” will have the most current legal requirements for determining the appropriate way to report compensation to the IRS. Please keep in mind that certain components of compensation may be classified differently by the Presbytery, the Board of Pensions and the IRS.

## E. GUIDELINES

1. Churches shall not make mortgage or other loans to ministers or CLPs that provide inurement, private benefit or are prohibited with Internal Revenue Service guidelines and requirements. For more information member churches are encouraged to contact the presbytery’s Financial Secretary via the presbytery office.
2. When Terms of Call include the use of a house, otherwise called a manse, as the residence for the pastor and their family, it is done so with the understanding that it becomes their private residence, and as such, shall be fully respected and their rights to privacy protected. Under these circumstances, no member or officer of the congregation may enter the manse for any purpose without permission from the pastor or their spouse. Even though the Session or the Board of Trustees of a congregation that owns the manse is considered the landlord, permission to enter and engage in work or repair must be secured at least twenty-four (24) hours in advance of said entrance. The same conditions hold for inspections of the property. Otherwise, such acts shall be considered trespassing and any change to that house or the removal of anything from it shall be considered criminal damage to property and/or theft.
3. Questions to consider

Housing Allowance - If a church is considering providing a housing allowance instead of a manse, what factors might they consider?

- Housing allowance must be adequate to amortize mortgage, and to pay insurance, utilities and maintenance. Twenty-five to 30 percent of salary plus utilities is an average amount used for housing allowance or the fair rental value of the furnished house plus utilities.
- Maintenance funds should parallel maintenance costs of a manse.
- Can church budget support an adequate housing allowance?
- Does your pastor desire to own a house?
- Is congregation willing to sell manse and fund housing allowance?
- Is adequate housing in the price range available in the community?
- Is your pastor financially able to secure down payment and a mortgage?
- Is your church able and willing to finance down payment? **If so, does your church understand the legal implications of providing a down payment?** If church pays down payment for pastor it is taxable income to pastor.

4. Determining the value of a manse

How and why the value of the manse is calculated different ways:

In the presbytery, the value of the manse for a pastor is calculated three different ways.

- a. For compensation guidelines - fair rental value.
- b. For Pension calculations the General Assembly Pension Board calculates the value of the manse as 30 percent of the effective salary. This raises the pension requirement for churches with a manse above the presbytery calculations.

- c. The IRS in a recent ruling (and an act of Congress) has said the value of the manse must be the fair market value. So for tax purposes the same house might be valued quite differently in different regions of the presbytery and will vary greatly in different geographical regions of the country.

## **Section III: Part 2 - Guidelines for Compensation of Contract Positions**

### **A. Transitional Pastors**

Normally, transitional pastors receive compensation commensurate to that of the departing pastor.

### **B. Honorably retired**

Honorably retired pastors serving in contract positions need to check with the BOP to make the correct arrangements.

### **C. Commissioned Lay Pastors**

Commissioned Lay Pastors in primary pastoral positions:

1. Salary at 80 percent of level 1 minimum pro-rated to the percent of time for which the Commissioned Lay Pastor is contracted. This includes the employing agency's portion of FICA. In cases where churches cannot afford the minimum, a yearly waiver may be granted.
2. Approval is required from the COM.
3. Vacation - one month (including 4 Sundays).
4. Continuing Education - two weeks annually (including 2 Sundays) accumulative to three years or six weeks, and \$1,000 Continuing Education funds annually.
5. Mileage reimbursement at IRS rate for work miles not for commuter miles.

### **D. Pulpit Supply**

The recommended honorarium is \$125 for one service; \$190 for multiple services on the same day plus mileage reimbursed at the current IRS rate.

All requesting to be placed on our Pulpit Supply list must complete the application process that includes a theological exam and a criminal background check. If Ministers of Word and Sacrament who are members in good standing of a neighboring presbytery request to be placed on our Pulpit Supply list, they may receive permission to labor inside our bounds by completing our application process and by confirmation of their status with their presbytery. This process includes confirmation of a criminal background check within the past three years.

### **E. Moderators of sessions**

The recommended honorarium is \$50 for each meeting plus mileage reimbursed at the current IRS rate.

### **F. COM Member Moderator ("super moderator")**

Committee on Ministry member who is assigned to moderate a church without a PCUSA/ Reformed/United Methodist pastor in order to do the following: monitor who is preaching and serving communion; train the session; work with the nominating committee. This member will be paid a stipend from the presbytery in the amount of \$100 per month. This amount would be paid in addition to the amount paid by the church for one session meeting and mileage.

### G. Noncompensated

1. Ruling Elders, chosen by their sessions and with the consent of the Committee on Ministry, can be trained to administer the sacrament of the Lord's Supper in the absence of a Minister of Word and Sacrament or a Commissioned Lay Pastor. (G-3.0301b)
2. Great Rivers Presbytery through its Committee on Ministry provides training to sessions so that they can comfortably and confidently share the invitation to those in worship to come to the Lord's table. This training may be provided by the presbytery's contract staff Training Specialist or as a media-driven training module developed by the COM.
3. Board of Pensions: While all called PC(USA) pastors are to be under the BOP, contract positions are not required to be. However, the congregation has the responsibility to:
  - a. Notify the Stated Clerk of the Presbytery of Great Rivers to submit a request to the BOP for a waiver on the pastor's behalf so the church does not have to pay vacancy dues to the BOP.
  - b. Any pastor asking pension or medical benefits be paid directly to them should understand this is taxable income and must be included in cash salary.

## Section III: Part 3 - Study Leave & Continuing Education Grant Application

### A. Continuing Education Grant Application

The PGR has a grant fund used to share the costs of approved programs of professional development with the minister and the participating church.

- Minister of Word and Sacraments and Commissioned Lay Pastors may apply ANNUALLY for the Continuing Education Grant of up to \$500.
- ~~Minister of Word and Sacraments who are pursuing a Doctor of Ministry degree may request a total of \$500 over the course of their entire degree program, but may not receive more than \$250 in a calendar year.~~

**(September 2018 assembly minutes)**

- Grants are designed to help Minister of Word and Sacraments and Commissioned Lay Pastors continue their education in ways that will support their ministry in their current contexts and are designed to assist those who are in the greatest financial need of grants.
- Continuing Education Grants are a way for the Presbytery of Great Rivers to partner with churches, Minister of Word and Sacraments and Commissioned Lay Pastors in ministry. Those who receive grants can partner with the presbytery to share their knowledge. Those receiving grants shall share their education experience in some way. This could be done by giving a brief presentation at an assembly meeting, writing a brief article for the Newsletter, leading a seminar, or in some other creative way.

### B. Pastors' Study Leave

1. Minister of Word and Sacraments and Commissioned Lay Pastors shall continue their education through regular study leaves included annually in their employment contract.
  - a. Eligibility. Any Minister of Word and Sacrament or Commissioned Lay Pastor serving a church in any capacity, or serving the PGR, shall be eligible.
  - b. Implementation. All calls or contracts with a Minister of Word and Sacrament or Ruling Elder must include study leave. The only exception is if the person requests an exemption that must be approved by COM.

- c. Accumulation of Leave. In addition to vacation, a Minister of Word and Sacrament or Commissioned Lay Pastor shall be eligible for two weeks of study leave each year after one full year of service. No more than six (6) weeks of leave may be accumulated except by mutual agreement. Accumulated study leave shall not be made part of a termination of relationship agreement.
- d. Financial Arrangements. The church or Council shall assume any costs of Pulpit Supply and continue the Minister of Word and Sacrament or Commissioned Lay Pastor salary while he/she is on study leave. Churches and Council are encouraged to assume part or all of the study leave costs.
- e. Use of Study Leave:
  - Study leave must be used for professional development. The course should be approved by the session or local governing board and shall be used to guide the individual for specific needs of the congregation or him/herself.
  - An evaluation of the study leave will be presented to the session or local governing body by the minister or Commissioned Lay Pastor at the conclusion of the study.
  - See form TBD for help in responding to study leave.
- f. Continuing Education Grants.
- g. Sabbatical Leave

COM recommends that calls address a sabbatical leave. Churches are encouraged to provide for sabbatical leave for a pastor, in the terms of call or a policy statement of the session/congregation (which may be incorporated into the terms of call by reference). A congregation may want to include these provisions:

- Eligibility. This usually requires five to seven years of service with the church prior to the sabbatical leave and one year of service after completion.
- Purpose. Sabbatical leave should focus on a particular program of study or growth that cannot be accomplished in normal study leave. Purposes might be work toward an advanced degree, a research project, theological enhancement, spiritual or personal growth, or participation in a mission program.
- Procedures. A proposed plan should be approved in advance by the session. This proposal should require COM consultation about development of the proposal that the sabbatical takes the minister away from the home church, that a report be submitted to the session and PGR, and that the knowledge gained will be shared with the church and/or colleagues.
- Replacement. The session may replace the pastor on sabbatical with a temporary supply or any other appropriate arrangement. Such arrangement, and the financing thereof, must be a part of the sabbatical proposal.
- Service. The pastor will remain on the field for one year after a sabbatical leave is completed.

### **Section III: Part 4 - Debt Assistance**

The Presbytery of Great Rivers adopted the following policy on student/clergy indebtedness on November 15, 2005

- Every individual under our care must attend a Fiscal Fitness Workshop offered by the Board of Pensions.
- The entity that approves individual participation in the Board of Pensions' grant program for seminary debt shall be the CPM.

Background: The Board of Pensions of the Presbyterian Church (USA) has a program to assist first call pastors serving small membership congregations with debt incurred while attending one of our denominational seminaries. The grant may total \$10,000. It is paid at \$2,500 per year for up to four of the first seven years of ministry. In order to participate, the minister's presbytery must have an established student/clergy indebtedness policy it provides to the Board of Pensions and must approve the minister's participation in the program. The policy above is copied directly from the Board of Pensions recommended sample policy. CPM may in the future recommend adaptations particular to our presbytery, but urge passage of the Board's sample policy at this time, so that our first call ministers may participate in the program.



## **Section III: Part 5 - Clergy Compensation Following Dissolution**

### **A. Rationale**

1. Most churches do not pay unemployment compensation to the state. Therefore any terminated employee of the church cannot file for unemployment benefits. Today, most professional people relieved of duties are offered a compensation package in keeping with the position and length of service.
2. All relevant factors should be considered. No single factor is necessarily more or less important, and some factors may not be relevant in particular circumstances. In addition, other factors not listed here may be relevant or even of overriding importance. Among others, the following factors may be considered:
  - a. Financial support required for the clergy and the clergy's family, particularly during what may be a period of stress and/or transition.
  - b. The health and well being of the congregation from which the clergy is being terminated, including the financial well-being and resources of the congregation.
  - c. Legal issues regarding the reasons for the termination, possible claims against or by the clergy and for congregation and/or others, as well as legal (contractual) requirements for continued compensation and/or benefits.
  - d. The clergy's prospects for securing other employment, including both church and non-church employment, full and part-time.
3. The Presbytery's guideline for involuntary dissolution is ordinarily one month's compensation for each year in the call up to six months compensation.
  - a. The minimum of two months of effective salary should be provided if the call has been in effect less than two years.
  - b. If the call has been in effect for more than six years but less than ten years, it might be optional to extend the salary for an additional month for each year of service at a reduced rate of 75 percent, 66 percent or 50 percent. This extension is terminated when the clergy finds full professional employment (if leaving a full-time call; equivalent part-time if leaving a part-time call) or a call elsewhere.
  - c. Accrued vacation time or pay may be considered in determination of the termination date. No vacation time or study leave shall accrue during any continuation period.
  - d. When the clergy has been living in a manse, it is usually best if the clergy vacates the manse as soon as possible. The cash equivalent housing allowance should be provided. Moving expenses are expected to be negotiated.
4. Involuntary dissolution or separation agreement
  - a. Any involuntary dissolution or separation agreement should include the following:
    - identification of the parties (name of pastor, church and presbytery).
    - The specific reason(s) for involuntary dissolution.
    - The dates for:
      - end of ministry responsibilities.
      - dissolution of call.
      - final compensation and benefit payments.
      - vacating of office/manse.

- All financial agreements including but not limited to:
    - salary continuation according to the terms of the call or contract.
    - benefits continuation according to the terms of the call or contract.
    - loan repayment or shared equity arrangement (where applicable).
    - manse use (where applicable).
    - compensation for unused earned annual leave (vacation) (this is required).
    - provision for use of office, equipment, etc.
    - terms and time limits on physical presence.
  - The agreement shall specify that if a pastor finds full-time employment in the ministry prior to the end of the term of the agreement, the church's financial obligations end as of the date said full-time ministry employment begins.
    - A statement regarding whether the presbytery will participate in the agreement and to what extent.
    - If necessary, financial arrangements may be conducted through the Presbytery office after the pastor's departure from the church.
    - A statement of the specific amounts to be paid if a lump sum payment is to be made.
    - Date and signature of all 3 parties: the Clerk of Session (on behalf of the congregation), the pastor and the Stated Clerk of the presbytery.
    - The statement is to be put in the presbytery minutes, the pastor's file and the church's file. The pastor may also receive a copy.
5. This guideline does not cover continuation of pension/medical benefits. Specific requirements for continuation of benefits are covered in the policies of the Board of Pension and may be mandated by federal or state law. The congregation may pay medical benefits beyond those provided by the Board of Pensions.
  6. In the event that the reason for termination involves court-adjudicated, admitted, or pleaded criminal conduct on the part of the clergy, there shall be no severance payment. Appropriate provisions for pastoral and financial support of the clergy family may be made.
  7. PGR may wish to recommend or require career or other counseling for the terminated clergy and the congregation. Every attempt should be made to insure that such counseling for the clergy is approved by the Presbyterian Church (USA) Board of Pensions (or its medical representative) and by PGR through its COM. PGR may also require that the congregation and/or the session engage in a COM-approved conflict management training. This training may occur before the pastor's call ends. Alternately, the training may be required before the session may make a contract with a transitional pastor or any other temporary pastor or before the congregation may call a new pastor.
  6. No commitments for continuing compensation or other support should be made without first obtaining the approval of the PGR through its COM, the session of the congregation, and/or other required consents, and no legal documents should be signed without consultation with PGR's legal representative.
  7. See Section V for a Sample Agreement For Involuntary Dissolution

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## ***SECTION IV - PASTORAL ETHICS***

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### **Section IV: Part 1 - Ministerial Misconduct Issues**

#### **A. Purpose**

The purpose of these policies and guidelines for the PGR is to:

- Declare and maintain a high standard for the professional ministry.
- Prevent misconduct and abuse, safeguard the church, the church's members and staff from abuse through any form of misconduct.
- Seek justice by assuring effectiveness of the church's administrative, investigative and judicial processes in determining truth, protecting the innocent, and dealing appropriately with those who victimize others.
- Promote healing of all persons and congregations where misconduct has occurred, working to restore relationships broken by the misconduct, and seeking to bring healing to those who are found guilty of misconduct. When ministers engage in misconduct it is extremely damaging to everyone involved. It is far preferable for the COM to work at preventing misconduct by promoting and supporting healthy behaviors by church professionals and in congregations. Dealing with the aftermath of ministerial misconduct is inevitably difficult, painful, and time-consuming.

#### **B. PGR Norms**

- **The Need for Explicit Norms.**  
We believe that Jesus Christ calls us to standards of responsible conduct in all of life. We affirm on the basis of both scripture and the Presbyterian Constitution, that the behavior of church leaders must be exemplary.
- **Application.**  
These policies and guidelines apply to all members of PGR, including Ministers of Word and Sacrament, Commissioned Lay Pastors, and any who are approved for service in and for the PGR, including volunteers. It shall be the responsibility of sessions to set their own policies and guidelines for staff members and volunteers in congregations.
- **General Assembly Standards of Ethical Conduct.**  
The PGR adopts as guidelines for behavior by ministers, elders and members, the "Standards of Ethical Conduct" adopted by the 210th General Assembly (1998). While the provisions of that document are not substitutes for the provisions of Scripture or the Constitution, the document is a useful teaching tool for the presbytery and sessions.
- **Named Behaviors Not Comprehensive.** The list is not intended to be all-inclusive, nor is it intended to be a comprehensive commentary on the constitution of the church or civil law. No one should conclude, however, that what is not on the list is therefore permitted. Rather, the listing reflects some areas in which problems tend to arise.

#### **C. Standards**

Standards for all Minister of Word and Sacrament members of Presbytery, those serving as Pastors and Commissioned Lay Pastors, Validated, At-Large and Honorably Retired Ministers of the Presbytery.

- **Privileged Clergy Communication.** One of the most critical issues regarding confidentiality relates to child abuse. Although the civil law of Illinois does not make a minister as pastor a mandatory reporter, the Book

of Order (Constitution) of the PCUSA does in many (G-4.0302) circumstances. The ethic of confidentiality is intended to assist people to get help for their problems. It is not intended to prevent people from being held accountable for their harmful actions or to keep them from getting the help they need.

- Domestic Violence. Any form of physical or verbal abuse by a minister within family, whether of spouse, children, incapacitated persons, or the elderly is unacceptable.
- Controlled Substances. Any form of use of “controlled substances” or illegal drugs is unacceptable. Any abusive use of alcohol and/or prescription drugs is unacceptable.
- Financial Responsibility. Ministers are expected to be responsible in personal and professional financial matters. When a minister borrows money, he/she is expected to repay the debt as agreed when undertaken. Ministers should not use church or members' funds, accounts, and/or resources for personal or private advantage. Ministers should not serve in the capacity of signing checks on church accounts, except in the case of a specifically designated pastoral discretionary fund.
- Internet, social media and other electronic communication.

### **Social Media Policy for Great Rivers Presbytery**

The Presbytery of Great Rivers recognizes the importance of social media, such as Facebook and Twitter, as a tool for contemporary ministry. However with any tool, there is the possibility for misuse or abuse, therefore the Presbytery of Great Rivers offers the following social media policy guidelines:

1. Churches are encouraged to develop their own Facebook pages or groups for the sake of connectional ministry with laypeople helping to share in the posting and management of page and content.  
Rationale: This helps the church in its communication and witness in the virtual mission field and helps ensure that its virtual ministry will not end at the termination of the pastorate.
2. Pastors (including CLPs) should refrain from initiating personal friend requests with congregational members from current congregations and from past congregations unless a period of 5 years has elapsed since departure. Note: It is OK for pastors to accept “friend requests” from current church members should they desire to do so.  
Rationale: A member might not want to be a pastor’s “Facebook friend” but might feel awkward denying such a request. By allowing the member to initiate the request, it respects the boundary of that member.
3. Upon the conclusion of a pastor’s ministry, it is encouraged that pastors “unfriend” congregational members of the church they are departing from. If former church members choose to reinitiate a friend request, it is ok to accept provided this relationship is not of a pastoral nature.  
Rationale: This allows the congregation to have a cleaner break from the ministry of the pastor and is in keeping with respecting traditional ministerial boundaries.
4. Pastors should respect traditional ministerial boundaries with previous church members, including refraining from offering pastoral care.
5. All ordained individuals (pastors, elders, and deacons) should refrain from:
  - Posting anything one would not say to another in person.
  - Posting anything that might reflect poorly on his/her capacity to lead, ability to express sound judgment, or overall maturity as an ordained leader in the PC(USA).  
Rationale: Some comments individuals make on social media tend to be reactionary and akin to “a rant.” These can be embarrassing and reflect poorly on the individual posting them and the organizations they represent. Comments like these can be divisive and tear apart the Body. Often reactive comments are made without all the facts or information showing poor judgment on the part of the poster. Finally, spreading false assumptions can be akin to gossip. These behaviors are in contradiction to Scripture and violate one’s ordination vows.
  - All ordained individuals (pastors, elders, and deacons) should refrain from:
    - Making inappropriate postings that may include discriminatory remarks, harassment, and threats of violence or similar inappropriate or unlawful conduct
    - Divulging confidential information
    - Posting any derogatory statements relating to another’s character or ministry  
Rationale: Some of these behaviors are unethical and others are out-right illegal.

Please note that violations of these social media guidelines may subject the individual to civil, criminal, and/or ecclesiastical charges or discipline.

- All ministers, including those who fall into the category of General Assembly's listing of "other ministers" should respect the position of the installed pastors regarding all functions within the community. Weddings, funerals, and baptisms of church members are not to be performed by ministers unless an invitation has been offered by the pastor, the session when there is no pastor, or by permission of the presbytery. Validated, At- Large and Honorably Retired ministers are governed by the standards of the PGR.
- Violence, verbal or physical, by pastoral leaders against parishioners is clearly unacceptable.
- Services for Members of another Church. When a minister is called upon to officiate at a wedding or funeral, or counsel regarding baptism for families who are not members of his/her congregation, he/she should ascertain whether they are members of a different church or denomination. If they are members of another congregation or denomination, they should be urged to procure the services of their own pastor. If the persons are members of another church, the minister is encouraged to consult with that pastor in advance of his/her services.
- Calling on Members of Neighboring Churches. The pastor's first responsibility is to the congregation he/she serves, and he/she should concentrate calling on the members of that congregation in home or hospital. The minister does not normally call on one who is a member of another congregation. However, if a pastor is requested to make a courtesy call on a non-member, the non-member's pastor is to be informed of the nature of the call.
- Multiple-staff Relationships. In ministerial staff relationships, as in all intra-church relationships, each staff member is responsible to contribute to the welfare of the whole church. Staff members are expected to speak directly about their differences and problems to the individual(s) with whom they differ and, if necessary, to the session's personnel committee. Innuendo and gossip are unacceptable. If a minister is working on a staff and concludes he/she is unable to manage relationships with other staff members in an effective manner, then he/she should consult with the COM for assistance to help resolve the conflict.
- When a Minister Leaves a Parish. When the relationship between the minister and the congregation is dissolved, that minister shall announce to the congregation that he/she will no longer be the pastor and, therefore, will not be available for pastoral services. It is also expected that the pastor's family members will be sensitive to issues related to closure. The proper role for a minister who is not serving in a permanent or temporary pastoral relationship to the congregation is the role of a friend and member of the worshiping congregations.
- Special Gifts and Honoraria. If there is a specific financial arrangement for a minister's services, it shall be determined in advance in consultation with the session. A pastor often receives additional honoraria beyond his/her terms of call. Examples include stipends for funerals, weddings, special lectures or presentations, the provision by church members of such things as club memberships, special arrangements for automobiles, private school tuition, etc. Further, many churches demonstrate their support for their pastor(s) and other staff by various bonuses. Pastors need to take care that such gifts not take on an obligatory nature and remember that all such income is taxable according to state and federal tax laws.
- Matters of Conscience. If a minister comes to the point in his or her faith and life when in good conscience it is no longer possible to abide by the polity of our denomination, he or she should work for change within the denomination, beginning with conversation with the COM. When and if that no longer seems a viable recourse, the pastor should abide by the polity and fulfill the ordination vows, or prayerfully consider leaving the denomination. It is unethical to encourage elders to deny their ordination vows, either by word or example.

- Sexual Behavior. Sexuality is a gift of God, and an integral part of who we are as persons. However, it can become the basis for oppression, when trust relationships are breached and persons are abused.

#### D. Context

Misconduct issues are not new. It may seem that there is more malfeasance today, but there are no statistics that bear this out. What is known, however, is that sexual misconduct and other malfeasance issues are being reported more often today than ever before. Since 1985 churches have suffered numerous lawsuits related to various types of misconduct and numerous ministers have been removed or furloughed from their positions. While sexual misconduct gets the most attention, abuse of office related to financial matters also does great damage to Christ's church.

If the Rules of Discipline must be invoked, everyone involved will do well to remember the purpose of church discipline (D-1.0101). A harsh punitive attitude is not appropriate. Care for those who have been harmed is essential, as is a commitment "to achieve justice and compassion for all participants involved". It is helpful to recall that:

The power that Jesus Christ has vested in his Church, a power manifested in the exercise of church discipline, is one for building up the body of Christ, not for destroying it, for redeeming, not for punishing. It should be exercised as a dispensation of mercy and not of wrath so that the great ends of the Church may be achieved, that all children of God may be presented faultless in the day of Christ. (D-1.0102)

When misconduct occurs, COMs and others find themselves in the position of having responsibility both for the congregation that is deeply wounded as a result of the misconduct and for the church professional suffering shame and loss, and for her or his family, as well.

#### E. Categories

Misconduct is behavior that is unethical and damaging to the ministry and the congregation. It usually falls into one or more of these categories:

- sexual misconduct.
- drug and alcohol abuse.
- misuse or misappropriation of church funds.
- misuse of internet, social media and other electronic communication.
- misuse of power, role, or position (refer to your presbytery's policies on clergy misconduct and see also Standards for Ethical Conduct, available from Office of General Assembly at: [www.pcusa.org/oga/publications/ethical-conduct.pdf](http://www.pcusa.org/oga/publications/ethical-conduct.pdf))

#### F. Prohibited Sexual Behaviors

- Sexual Misconduct is the comprehensive term used in this policy and its procedures. No sexual relationship can or should exist between a minister and a member or employee except between pastor and spouse. The relationship between a minister and a church member is one of trust. Ministers experience different levels of interrelationships with members and employees. This requires the minister to be conscious of his/her professional responsibility to maintain appropriate relationships and boundaries. The office of Minister of Word and Sacrament carries with it a tremendous amount of responsibility, whether it is perceived or not. Ministers are responsible for maintaining the appropriate boundaries between themselves and members of the congregation, counselees, employees and also members of the general public.

- Child sexual abuse, as defined in the Policy, “includes but is not limited to, any contact or interaction between a child and an adult when the child is being used for the sexual stimulation of the adult person or of a third person. The behavior may or may not involve touching. Sexual behavior between a child and an adult is always considered forced whether or not consented to by the child. No upper age limit for child sexual abuse has been given in this policy because the age of adulthood varies from state to state. The upper age limit is intended to be that recognized in the state in which the act was committed.” (p. 12)
- Sexual harassment, as defined in the Policy, is as follows: “Unwelcome sexual advances, request for sexual favors, and other verbal or physical conduct of a sexual nature constitute sexual harassment when submission to such conduct is made either explicitly or implicitly a term or a condition or an individual’s employment or their continued status in an institution; submission to or rejection of such conduct by an individual is used as the basis for employment decisions affecting such individual; or such conduct has the purpose or effect of unreasonably interfering with an individual’s work performance by creating an intimidating, hostile, or offensive working environment.” (p. 13)
- Rape or sexual contact by force, threat, or intimidation;
- Sexual conduct (such as offensive, obscene or suggestive language or behavior, unacceptable visual contact, unwelcome touching or fondling) that is injurious to the physical or emotional health of another;
- Sexual malfeasance defined as sexual conduct within a ministerial (e.g., clergy with a member of the congregation) or professional relationship (e.g., counselor with a client, lay employee with a church member, presbytery executive with a committee member who may be a layperson, a minister, or an elder). Sexual conduct includes unwelcome sexual advances, requests for sexual favors, and verbal or physical conduct of a sexual nature. This definition is not meant to cover relationships between spouses, nor is it meant to restrict church professionals from having normal, social, intimate, or marital relationships;
- Sexual Harassment. Sexual harassment, pursuant to the EEOC and Illinois Department of Human Rights, consists of unwelcome sexual advances, requests for sexual favors, or other verbal, non-verbal, or physical acts of a sexual or sex-based nature.
- Sexual abuse as found in Book of Order (D-10.0401a)(D-10.0401b) is any maltreatment or undue advantage taken involving sexual conduct in relation to:
  - any person under the age of eighteen years or anyone over the age of eighteen years without the mental capacity to consent; or
  - any person when the conduct includes force, threat, coercion, intimidation, or misuse of office or position.
- Pornography: Pornography is material that depicts sexual activity or erotic behavior in a way designed to arouse sexual excitement, whether determined to be obscene or not.
- Sexually Offensive Behavior. Ministers must take care to avoid either sexually overt or oriented language or behavior. The minister is in an unequal, power position in his or her professional setting. His or her inappropriate sexual references and behavior can intimidate and sexually harass those with whom he or she works or those to whom he or she ministers. The minister alone is responsible for seeing that this behavior does not occur.

## **Section IV: Part 2 - Role of COM in Dealing with Misconduct**

### **A. Responsibilities**

When there has been misconduct or malfeasance, the COM has two responsibilities:

- to deal with immediate situations of misconduct as they arise, and
- to help church professionals and congregations develop as healthy individuals in healthy relationships.

### **B. Prevention of Misconduct**

- a. These policies and guidelines shall be distributed to all ministers, Ruling Elders, employees, volunteers, and entities of the PGR. A new copy shall be sent to them whenever a change is adopted by presbytery. A new acknowledgment must be signed and submitted when any change is adopted in the policy. These policies and guidelines shall be made available to all persons who accuse others of misconduct as well as those accused of misconduct.
- b. All candidates, ministers, and employees of the PGR are required to sign a written acknowledgment (see FORMS - Misconduct Policy) indicating that they have received a copy of these Policies and Guidelines on Misconduct. Such acknowledgment will be kept in the person's personnel file. The Stated Clerk will report annually to presbytery the names of those ministers who have not submitted the form, and communicate to their session or employer their failure to comply.
- c. All ministers seeking new calls within the PGR shall complete the PIF currently being distributed by the Church Leadership Connection of the PC(USA), including Sexual Misconduct Information or its successor form and shall allow the presbytery to do a background check on criminal, financial, and driving information.
- d. The calling or employing body is responsible for contacting references for prospective ministers, employees, or volunteers.
- e. The PGR and all its committees, and organizations will adhere to this policy, including its standards, procedures, and practices.
- f. The PGR will provide an annual training workshop on misconduct for all ministers, candidates, and elders serving as Commissioned Lay Pastors in the PGR, who shall be required to attend each year. Employees and volunteers of the PGR will be encouraged to attend. The Stated Clerk will report annually to PGR the names of those ministers, candidates and elders serving as Commissioned Lay Pastors who have not attended a workshop, and communicate to their session or employer their failure to attend. The content of the workshop will include at least the following:
  - Why the PGR has a Policies and Guidelines for Behavior.
  - The presbytery's Policies and Guidelines for Behavior.
  - The General Assembly's statements of ethical behavior for members, volunteers and employees, and ordained officers.
  - The broader issues of professional behavior and conduct in the workplace.
  - Why each congregation needs its own Policies and Guidelines for Behavior, sexual misconduct policy and child safety policy.
  - Model congregational policies.
  - Why each congregation needs its own liability insurance for misconduct.
  - Available resources within the presbytery for counseling services for personal, emotional and family problems, and for drug and sexual addiction.



### C. Disciplinary, Judicial and Administrative Processes

#### a. **Disciplinary Process.**

All allegations of misconduct will be investigated through the appropriate process. In cases of members under the jurisdiction of the PGR, the judicial process as provided in the Rules of Discipline will be followed. In cases involving employees, the provisions of the personnel policy will be followed. For employees who are members of PGR, both personnel policy provisions and disciplinary process will apply.

#### b. **Administrative Process.**

Following an allegation of misconduct against a staff member of the PGR or a member of presbytery serving a church or agency, the appropriate committee (COM or personnel) shall consult with the person making the allegation, the person against whom the allegation is made, and the involved session to ascertain whether the circumstances would be aided by the person against whom the allegation is made being advised to take a paid administrative leave. If the person against whom the allegation is made refuses and the presbytery believes it imperative, the presbytery may proceed to remove the person. The COM or other body may also request that an administrative commission be appointed to deal with the discord caused by the alleged misconduct. The COM will help congregations find transitional or supply pastors trained in responding to congregations where abuse has occurred. The COM also will appoint persons to work carefully with the session to recognize and deal with denial and anger that typically accompanies abuse allegations.

#### c. **Judicial Process.** If the clerk receives written allegations under **D-10.0100**, the clerk shall convene the team charged with selecting the members of the investigating committee (**D-10.0202** and **PGR Manual of Operations Section II "The Appointment of an Investigating Committee"**) that shall meet as soon as possible after its formation. The investigating committee shall conduct its investigation in accordance with **D-10.0202**.

### D. Involuntary Dissolution

See Section II: Part 1 -C Involuntary Dissolution (page 10)

### E. Agreement for Termination and Separation

Dissolution - Certification of Dissolution of a Pastoral or Associate Relationship (page 60)

Dissolution - Terms of Dissolution between pastor and church (page 61)

## **Section IV: Part 3 - Statement of Ethic for Departing Pastors**

When a pastor leaves a charge, there are bonds of affection between the minister and members of the church that continue to be cherished. Relations of friendship continue, but the pastoral relationship does not. In order to spare ministers and church members from embarrassment, and to encourage the new pastoral relationship that will be established, the presbytery directs that the church be reminded of these requirements:

When any minister resigns from a pastorate or retires from service, or becomes a pastor emeritus, the minister should cease to perform such functions of a pastor as funerals, baptisms, and weddings, unless invited to officiate in such capacity by the pastor or by the moderator of vacant churches. (G.A. Min. 1948, p.119, Status of Retired Ministers)

The spirit of this action applies to all ministers of the church, whether retired or not, and whether they have ever served as pastors of particular churches. (G.A. Min. 1959, p.208, Overture 39).

In short, church members should not request a former pastor to perform pastoral duties. If requested, the pastor should tactfully decline.

#### **Section IV: Part 4 - Final Words to be shared by all PGR Departing Pastors**

In any church, there are always those members who have special bonds with the pastor, sometimes through friendship, sometimes because the pastor was there when a loved one died, or any number of reasons. One temptation churches have when a pastor leaves is to ask that pastor to come back for significant events - weddings, funerals, baptisms, etc. Our denomination has a very clear ethics polity that everyone serving a church is expected to abide by. Included in this is the understanding that I will not be coming back to do weddings, funerals, baptisms, etc., unless there are extenuating circumstances, and even then, ONLY upon the express invitation of the pastor or moderator of session. This is because when former pastors return for these significant events, they hinder the ability of the current pastor to effectively be the pastor of the congregation. All of which means, if you ask and I say no, don't take it personally! I still love you, I just can't marry you.

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## ***SECTION V - FORMS***

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Annual Report for Validated Ministry  
Appointed Moderator to Church-Letter to Session  
Calling a New Pastor Flow Chart  
Church Financial Report  
Continuing Education Grant  
CONTRACT\_Transitional-Temp supply-CLP  
Covenant with Transitional Pastor  
Dissolution - Certification of Dissolution of a Pastoral or Associate Relationship  
Dissolution - Terms of Dissolution between pastor and church  
Examination of Minister of Word and Sacrament/Candidate Report Form  
Exit Interview with departing Pastor  
Exit Interview with Session  
Litany of Farewell #1  
Litany of Farewell #2  
Litany of Welcome #1  
Litany of Welcome #2  
Misconduct Policy  
Motion to Create a Commission to oversee the Commissioning a Ruling Elder  
Motion to Create a Commission to Install/Ordain a Minister  
Pastoral Call Form  
Pastor's Salary Documentation  
Presbyterian Council for Chaplains and Military Personnel  
Pulpit Supply Ministry Information Form  
Pulpit Supply Feedback Form  
Pulpit Supply Pastor Information Form  
Report of Administrative Commission to oversee the Commission a Ruling Elder  
Report of Administrative Commission to Ordain/Install a Minister of Word and Sacrament  
Minister of Word and Sacrament Continuing Education Form  
Terms of Call Renewal  
Transitional Pastor's Quarterly Report  
Worksheet to Calculate Salary

Presbytery of Great Rivers  
**Annual Report For Validated Ministry**

I. Name: \_\_\_\_\_  
Street: \_\_\_\_\_  
City/State/Zip: \_\_\_\_\_  
Home: \_\_\_\_\_ Work: \_\_\_\_\_  
Cell: \_\_\_\_\_ Fax: \_\_\_\_\_  
Email: \_\_\_\_\_

**II. YOUR ECCLESIASTICAL STATUS**

Your current Ecclesiastical Occupational Designation: \_\_\_\_\_

If you feel this is incorrect, please indicate which description better fits your situation and why: \_\_\_\_\_  
Please explain why you think this better describes your situation:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**III. Your employment during the past year** (including full or part-time positions held, whether secular or religious, including self-employment, for which income was earned).

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**IV. Please describe how your ministry expresses the intent of your call and ordination.** (The criteria for continuing membership in presbytery are in the attached guidelines)

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**V. Which congregation do you consider to be your church “home”?** \_\_\_\_\_  
In what ways are you actively related to the life and work of the church: (Including presbytery, local congregations, ecumenical activities.)

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**VI. Is there any personal news or are there any reflections which you wish to share?**

\_\_\_\_\_

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**VII. Are there ways in which you wish to participate more fully in the life and work of the presbytery?**

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**VIII. How may the presbytery be more supportive of you in your ministry?**

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Signature

Date



# Presbytery of Great Rivers

**Bringing Hope: Every Hour, Every Day**

3601 N Sheridan Rd, Peoria, IL 61604  
In Peoria, (309) 683-6980 or (800) 537-8592 Fax: (309) 683-6983  
[www.greatriverspby.org](http://www.greatriverspby.org)

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(date)

(church name)  
Attn: Clerk of Session  
(address)  
(city/state/zip)

Dear (clerk of session),

Per the Book of Order, G-1.0504, the Committee on Ministry has appointed (name) as the Moderator of (church) who will moderate the session meetings. The recommended honoraria is \$50 for each meeting plus mileage at the current IRS rate. Payment should be made within 30 days of service.

The contact information for (name) is as follows:

Cell:  
Home:  
Email:

If you have any questions, please contact your COM (Committee on Ministry) ministry partner, (name of ministry partner)

Sincerely,

(name)  
Committee on Ministry Moderator  
(phone)  
(email)

#### *G-1.0504 Moderator*

*The installed pastor shall ordinarily moderate all meetings of the congregation. If it is impractical for the pastor to preside, he or she shall invite another Minister of Word and Sacrament who is a member of the presbytery or a person authorized by the presbytery to serve as moderator. If there is no installed pastor, or the installed pastor is unable to moderate and/or to name another moderator, the presbytery shall make provision for a moderator.*

## **Calling a New Pastor Flow Chart**

- Ministry Partner brings church financials to COM meeting
- After approval of MIF, COM ministry partner contact EP/GP for passwords
- PNC receives a match they wish to meet face to face
- Reference Check – General Presbyter
- Criminal background, drivers' record and credit checks - Presbytery

### **THE ABOVE MUST BE COMPLETED BEFORE GOING FORWARD.**

- Interview – PNC
- Interview – Examination Committee
- Neutral Pulpit
- Candidate Sunday & Congregational Meeting
- Call Papers sent – PNC
- Call Papers received – COM
- Approve Call – COM (papers signed)
- Create ordination/installation commission - COM (at time call is approved)
- Call Papers mailed to appropriate parties – Presbytery
- Memo sent to commission – Presbytery
- Installation/Ordination posted on Web – Presbytery
- Installation/Ordination takes place
- Report of Installation/Ordination – filled out by Moderator and sent to Presbytery
- Commission dismissed - COM
- After candidate has been called, PNC Moderator contacts CLC Admin to notify of new call.

Presbytery of Great Rivers

**CHURCH FINANCIAL REPORT**

Church PIN \_\_\_\_\_ City \_\_\_\_\_

Church Name \_\_\_\_\_

Annual unrestricted contributions \$ \_\_\_\_\_

Giving Units \_\_\_\_\_

Church Cash/Investments restricted by donor 1 \$ \_\_\_\_\_

Church Cash/Investments restricted by session 2 \$ \_\_\_\_\_

Church Cash/Investments Unrestricted 3 \$ \_\_\_\_\_

Church Total Cash/Investments (excluding land/building) Total \$ \_\_\_\_\_

Annual Operating Expenses (excluding Pastor Salary & Benefits) \$ \_\_\_\_\_

Cash/Investments available for Pastor Salary \$ \_\_\_\_\_

How will Pastor salary be funded?

\_\_\_\_\_ Current Contributions

\_\_\_\_\_ Existing Funds

**Please attach copies of the last two years church audit/review.**



Presbytery of Great Rivers

**CONTINUING EDUCATION GRANT APPLICATION**

Name: \_\_\_\_\_

Date: \_\_\_\_\_

Address: \_\_\_\_\_

Present position: \_\_\_\_\_

For what specific program are you seeking a grant? \_\_\_\_\_

Dates and location of program: \_\_\_\_\_

(If the program meets several times over a given period, please be specific.) \_\_\_\_\_

Have you been accepted for this program? \_\_\_\_\_ Yes \_\_\_\_\_ No

Does this program lead to a degree or certification? \_\_\_\_\_ Yes \_\_\_\_\_ No

If so, what and when? \_\_\_\_\_

Cost of program for this year: \_\_\_\_\_

(If you are traveling with your family, include costs for yourself only. No funds are available for family lodging, meals etc.)

Amount of your yearly continuing education allowance: \_\_\_\_\_

A. Congregation's contribution: \_\_\_\_\_

B. Your Contribution: \_\_\_\_\_ (including your Continuing Education allowance)

C. What amount do you seek from presbytery? \_\_\_\_\_

Have you received monies in the past for this particular educational program? \_\_\_\_\_ Yes \_\_\_\_\_ No

If yes, for what years? \_\_\_\_\_

How will you share with others the skills and knowledge you gained through your program? \_\_\_\_\_

Anything else you would like us to know? \_\_\_\_\_

**This money is to be used only for the program listed above**

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

The session of the \_\_\_\_\_ Church recognizes and approves of this continuing education for \_\_\_\_\_.

\*Signature of Clerk: \_\_\_\_\_

Date: \_\_\_\_\_

\*If you are an at large member of presbytery, please have this application endorsed and signed by the session of the congregation in which you are worshipping.

Committee on Ministry Approval: \_\_\_\_\_

Date: \_\_\_\_\_

Send **original** to the presbytery office at  
3601 N Sheridan Rd, Peoria, IL 61604  
Retain a copy for your personal file

FOR PRESBYTERY OFFICE USE ONLY	
DATE RECEIVED:	_____
COM APPROVED:	_____
CHECK MAILED:	_____

Presbytery of Great Rivers  
**20XX CONTRACT**  
TRANSITIONAL MINISTRY / TEMPORARY SUPPLY / CLP  
*(please complete ALL fields)*

Pastor's Name: \_\_\_\_\_

Church & City: \_\_\_\_\_

Ordination Date: \_\_\_\_\_ Ordained by (Denomination) \_\_\_\_\_

Transitional Training Completed:  Week 1  Week 1 & 2  NONE

**POSITION IS:**

Full-Time OR  Part Time: Percent \_\_\_\_\_ %

Transitional Teaching Elder OR  Commissioned Lay Pastor OR  Temporary Supply  
Begin Date: \_\_\_\_\_ End Date: \_\_\_\_\_

Level 1 Less than 4 years ordained ministerial experience: minimum total effective salary \$

Level 2 4 or more years ordained ministerial experience: minimum total effective salary \$

CLP Minimum Total Effective Salary for a Full-time Commissioned Lay Pastor: \$

Effective salary for a call or contract with an ordained pastor must meet current presbytery minimums.

For a part time call or contract, the dollar amount allowed for continuing education may be prorated. However, time allowed for vacation and continuing education must meet the full minimum.

A. **EFFECTIVE SALARY**

- 1. Cash Salary (12-month equivalent prior to any elective deductions) \$ \_\_\_\_\_
  - 2. PCUSA Fidelity 403B (church contribution) \$ \_\_\_\_\_
  - 3. Manse Value (fair rental value per year including any church paid utilities) \$ \_\_\_\_\_
  - 4. Housing Allowance (if applicable) \$ \_\_\_\_\_
  - 5. SECA - Self-Employment Contributions Act (if applicable) \$ \_\_\_\_\_
  - 6. BOP Optional Coverage \$ \_\_\_\_\_
  - 7. **TOTAL EFFECTIVE SALARY** \$ \_\_\_\_\_
- Effective Salary Date: \_\_\_\_\_

B. **BENEFITS** (Paid by Congregation)

- 1. **BOP Coverage**  YES OR  NO  
If YES:  Full Time (35 hours of more) OR  Part Time (20 – 34 hours) OR  Part Time (0 – 19 hours)

For details about co-pays or coverage level go to [www.pensions.org](http://www.pensions.org) Est: \$ \_\_\_\_\_

2. **Vacation:**

**Minimum** of Four weeks including four Sundays  
OR additional: \_\_\_\_\_

3. **Maternity/Paternity Leave:**

**Minimum** two months paid maternity leave or two weeks paid paternity.  
OR additional: \_\_\_\_\_

**C. PROFESSIONAL REIMBURSABLE EXPENSES** (paid by congregation)

- 1. **Mileage Reimbursement** vouchered at the current IRS allowable rate \$ \_\_\_\_\_
- 2. **Continuing Education**
  - a. Reimbursable expenses (travel, lodging, registration fees, materials) \$ \_\_\_\_\_  
(**Minimum** \$1000/year accumulative to 3 years)
  - b. Amount of Time:  
 **Minimum** 2 weeks/year including 2 Sundays, accumulative to 3 years  
**OR** additional: \_\_\_\_\_
- 3. **Reimbursable Professional Expense** \$ \_\_\_\_\_  
(receipts **MUST** be provided to church treasurer)

**D. TERMINATION OF CONTRACT**

The following language (or more generous terms) must be included with each contract.

\_\_\_\_\_ Should this agreement be terminated prior to its expiration, the pastor shall be provided full compensation and benefits for \_\_\_\_\_ (30-60-90) days from the date of notification of termination, or until the next pastoral call, whichever occurs earlier. The pastor may terminate the agreement with 30 days written notice, forfeiting any compensation beyond that date. (If left blank, the DEFAULT is 60 days)

\_\_\_\_\_ Alternate provisions for termination. (Specify)  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**E. DATES OF ACTION & SIGNATURES**

I (Pastor/CLP) will submit to and operate under the rules of the constitution of the Presbyterian Church (USA). I will receive the training in Presbyterian Polity offered by the Presbytery of Great Rivers (if applicable).

The Constitution of the Presbyterian Church (U.S.A.) requires an annual review of the adequacy of pastoral compensation including conference(s) with the pastor by a responsible committee, and approval by the Session:

**Date of conference** with Pastor/CLP: \_\_\_\_\_

**Date of Session action** and recommendation: \_\_\_\_\_

**Clerk of Session** (signature required): \_\_\_\_\_ Date: \_\_\_\_\_

**Pastor / CLP** (signature required): \_\_\_\_\_ Date: \_\_\_\_\_

**COM Chair** (signature required): \_\_\_\_\_ Date: \_\_\_\_\_

Presbytery of Great Rivers  
**COVENANT WITH A TRANSITIONAL PASTOR**

Covenant between the Session of \_\_\_\_\_ Presbyterian Church of \_\_\_\_\_, Illinois and Rev. \_\_\_\_\_ for the purpose of providing transitional pastoral services.

This relationship shall begin effective \_\_\_\_\_, 20\_\_ until \_\_\_\_\_, 20\_\_ at which time it may be renewed with the concurrence of session, Transitional Pastor and Presbytery's Committee on Ministry. The pastor is employed on a full-time basis, serving approximately 40 hours per week.

If he or she is not currently a member of the Presbytery of Great Rivers, he will become a member of the Presbytery of Great Rivers upon release from the Presbytery of Cincinnati and acceptance by the Presbytery of Great Rivers.

It is understood that the Transitional Pastor is accountable to the presbytery through the Committee on Ministry and will provide reports, as requested, through the Committee on Ministry liaison. The Transitional Pastor will be available to attend temporary pastor events of the Presbytery of Great Rivers.

It is understood that the Transitional Pastor is not eligible to be called as Pastor. Unless the Committee on Ministry specifically requests the Transitional Pastor to perform a task on its behalf, the Transitional Pastor shall not be involved in the work of the Pastor Nominating Committee beyond providing opportunities for them to communicate with the session and congregation about their progress.

It is agreed that this covenant may be terminated upon thirty days written notice by the Transitional Pastor or thirty days written notice by the session. If terminated by the session prior to the end of the covenant period, compensation, including salary, housing, medical, pension, dental and supplemental death insurance, will continue for three months after the date of termination.

Goals for this ministry are to work with the congregation on the five "developmental tasks" of transitional ministry:

- 1) Coming to terms with history,
- 2) Discovering a new congregational identity
- 3) Facilitating shifts in lay leadership and changes in congregational power structures
- 4) Rethinking and renewing denominational linkages
- 5) Preparing for new pastoral leadership and a new future.

The pastor will be responsible to:

- Serve as head of staff
- Lead worship and preach at regular Sunday services
- Moderate Session and Congregational meetings
- Arrange for guest preachers
- Provide pastoral care
- Officiate at weddings and funerals
- Work with committee chairs
- Represent the church in dealing with outside organizations
- Be involved in the Confirmation Class
- Pray for the church

**Presbytery of Great Rivers**

**CERTIFICATION DISSOLUTION OF A PASTORAL  
OR ASSOCIATE RELATIONSHIP**

In fulfillment of the requirements of the Book of Order (G-2.09), this is to certify that a duly called and constituted meeting of the congregation of the \_\_\_\_\_ Church of \_\_\_\_\_ was held on the date of \_\_\_\_\_ for the purpose of acting upon the request for the dissolution of the pastoral relationship existing between itself and \_\_\_\_\_.

Effective date: \_\_\_\_\_

**ANY ADDITIONAL PROVISIONS:**

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**ENDORSEMENTS**

Moderator of the meeting \_\_\_\_\_

Chair, COM \_\_\_\_\_

Presbytery of Great Rivers

**TERMS OF DISSOLUTION BETWEEN**

THE REV. \_\_\_\_\_ AND \_\_\_\_\_,  
CHURCH NAME CHURCH COMPLETE ADDRESS

We, the members of the \_\_\_\_\_ church Session agree to request dissolution of the pastoral relationship with the Rev. \_\_\_\_\_ pastor / staff for the following reasons and on the following terms:

A. List reasons for the dissolution:

\_\_\_\_\_  
\_\_\_\_\_

B. List the terms:

1. Amount of salary to be paid: \_\_\_\_\_
2. Housing arrangements: \_\_\_\_\_
3. Vacation to be paid: \_\_\_\_\_
4. Pension\medical to be paid: \_\_\_\_\_
5. Repayment of loans: \_\_\_\_\_
6. Any special financial arrangements such as this will be paid in lump sum or over a period of time.

\_\_\_\_\_  
\_\_\_\_\_

C. Specify the time and date of separation:

1. The effective date that ministry duties will cease: \_\_\_\_\_
2. The relationship will end on a date set by the congregation and approved by the presbytery on: \_\_\_\_\_
3. Date set for congregational meeting: \_\_\_\_\_
4. Date for presbytery action and completion of the separation agreement: \_\_\_\_\_

D. Other terms to be specified:

1. Promise to seek remedies for grievances only in the Courts of the PC(USA).
2. It is understood that all benefits for Rev. \_\_\_\_\_ [name of pastor] will be discontinued at any time before \_\_\_\_\_ (payoff date) should he / she receives another call for full time employment.
3. Any other terms that may be required by the presbytery or by the state.

We the undersigned have negotiated this agreement in good faith and have every intention of being faithful in fulfilling it.

Approved by the Session of \_\_\_\_\_ Church of \_\_\_\_\_, Illinois.

\_\_\_\_\_  
Moderator of Session Date Clerk of Session Date

\_\_\_\_\_  
Session Members Date

Date approved by congregation: \_\_\_\_\_

\_\_\_\_\_  
Committee on Ministry Representative Date Approved by COM

Date approved/disapproved by Presbytery \_\_\_\_\_

Presbytery of Great Rivers

**EXAMINATION OF MINISTER OF WORD AND SACRAMENT/CANDIDATE REPORT FORM**

Name of candidate \_\_\_\_\_ Ecclesiastical Status \_\_\_\_\_

\_\_\_\_\_ PC(USA) minister          \_\_\_\_\_ PC(USA) candidate          \_\_\_\_\_ Other denomination

Position applying for (if applicable) \_\_\_\_\_

**CONVERSATION**

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Date of Suitability/Fit Assessment \_\_\_\_\_

Assessment conducted via \_\_\_\_\_

Names of team members \_\_\_\_\_

\_\_\_\_\_

**EXAMINATION**

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Date of Form of Government Exam \_\_\_\_\_

Interview conducted via \_\_\_\_\_

COM members present \_\_\_\_\_

\_\_\_\_\_

Has the examination been approved by COM?    \_\_\_\_\_ YES    \_\_\_\_\_ NO

If the examination was not approved, what concerns were expressed by COM?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Any concerns expressed by the candidate regarding the interview process:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Presbytery of Great Rivers  
MODEL QUESTIONS FOR  
EXIT INTERVIEW WITH A DEPARTING PASTOR

1. Talk to me about the things you feel good about your work with the \_\_\_\_\_ congregation.
  
  
  
  
  
  
  
  
  
  
2. What (if any) were the barriers to doing effective ministry in the \_\_\_\_\_ church & community? [Or: What is your biggest disappointment in your ministry to the \_\_\_\_\_ church? Choose one or the other way of asking a negative question to get positive feedback to help the church later.]
  
  
  
  
  
  
  
  
  
  
3. What can you tell me about your relationship between you and your session/s?
  
  
  
  
  
  
  
  
  
  
4. What advice should the PNC be giving the choice for their next called pastor?! What does the next called pastor REALLY need to know about the \_\_\_\_\_ church?



Presbytery of Great Rivers  
MODEL QUESTIONS FOR  
**EXIT INTERVIEW WITH THE SESSION**

1. What would you consider to be your greatest satisfaction with your former pastor's ministry among you?
2. What do you consider to have been your greatest disappointment and why?
3. What suggestions for change would you recommend to the pastor nominating committee as they search for your next pastor?
4. Comment on the strengths of your congregation and its leadership.
5. Are there particular unfinished projects which the pastor had begun and the new pastor will inherit?
6. As you contract with an Transitional, what do you anticipate might be a helpful role for an Transitional pastor serving this congregation?

**LITANY OF FAREWELL #1**  
For the End of the Transitional Journey

Leader: A church family is constantly changing. Loved ones come to the end of their lives. Individuals and families come and go in our church life. It is important and right that we recognize these times of passage, of endings and beginnings. Today we say farewell to Pastor \_\_\_\_\_, whose time as our transitional pastor has come to an end.

Pastor: I thank \_\_\_\_\_ Church, its members and friends, for the love, kindness and support shown me these last months. I thank you for accepting my leadership. I recall with joy the many things we have been able to accomplish together and with sadness the things we were not able to do. I ask your understanding and forgiveness for the mistakes I made and for the times I let you down.

Congregation: We receive your thankfulness, and we offer our forgiveness for any failures. We accept that you now leave us to minister elsewhere. Your influence on us will not leave us, even though you depart from us. We express gratitude for your time among us and ask your forgiveness for our shortcomings and sometimes flagging faith.

Pastor: I forgive you your failures and accept your gratitude, trusting that our time together and our parting are pleasing to the Christ we are called to serve.

Leader: Do you, the members and friends of \_\_\_\_\_ Church, now release Pastor \_\_\_\_\_ from the duties of transitional pastor?

Congregation: We do, with the help of God.

Leader: Do you, Pastor \_\_\_\_\_, release \_\_\_\_\_ Church from turning to you and depending on you?

Pastor: I do, with the help of God.

Leader: Do you offer your encouragement for the continued ministry here at \_\_\_\_\_ Church?

Pastor: I do, with the help of God.

Leader: Let us pray.

Congregation: God, whose everlasting love for all is trustworthy, help each of us to trust the future, which rests in your care. During our time together we have experienced laughter and tears, hopes and disappointments. Guide us as we carry these cherished memories with us in new directions until the time when we are completely one with you and one another. In the name of Jesus Christ, we pray. Amen.

Leader: Go, now, Pastor \_\_\_\_\_, surrounded by our love and led by the promises of God, the presence of Jesus Christ, and the guidance of the Holy Spirit. Amen.

## Litany of Farewell #2

This may be used prior to the benediction on the last Sunday of worship when a pastor's service to a congregation comes to an end. It is important to say goodbye in a way that makes space in the life of the congregation for the next pastor. Depending on the situation, it may be appropriate to use this litany with the rite of Farewell and Godspeed (Evangelical Lutheran Worship: Pastoral Care p. 354) and to include the pastor's family in the farewell.

This litany can be repeated at all services of the last weekend.

Leader: A church family is constantly changing. Loved ones come to the end of their lives. Individuals come and go in our church life. It is important and right that we recognize these times of passage, of endings and beginnings. Today we share a time of farewell with Pastor \_\_\_\_\_, whose time as our transitional pastor ends.

Pastor: I thank the congregation of \_\_\_\_\_ Church, its members and its friends, for the love, kindness, and support shown to me over these last months/years. I ask your understanding and forgiveness for mistakes I have made and for expectations unmet. I am grateful that my leadership has been accepted. With joy I recall the many things we have been able to accomplish together and with sadness the many things we were not able to accomplish together.

Congregation: We receive your thankfulness, and we offer our forgiveness for any failures, and our thanks for all accomplishments. We accept that you now leave us to minister elsewhere. We express our gratitude for your time among us and ask your forgiveness for our shortcomings and sometimes flagging faith. Your influence on our lives will not leave us even though you depart from us.

Pastor: I forgive you your failures and accept your gratitude, trusting that our time together and our parting are pleasing to God and to the Christ we are called to serve.

Leader: Do you the members and friends of \_\_\_\_\_ Church now release Pastor \_\_\_\_\_ from the duties of pastor?

Congregation: We do, with the help of God.

Leader: Do you offer your encouragement for Pastor \_\_\_\_\_'s continuing ministry?

Congregation: We do, with the help of God.

Leader: Do you, Pastor \_\_\_\_\_, release \_\_\_\_\_ Church from turning to you or depending upon you?

Pastor: I do, with the help of God.

Leader: Do you offer your encouragement for the continued ministry here at \_\_\_\_\_ Church?

Pastor: I do, with the help of God.

Leader: Let us pray.

Congregation: God, whose everlasting love for all is trustworthy, help each of us to trust the future which rests in your care. The time we were together in your name saw our laughter and tears, our hopes and our disappointments. Guide us as we hold these cherished memories but now move in new directions, until that time to come when we are completely one with you and with each other, in the name of Jesus Christ we pray. Amen.

Leader: Go now, Pastor \_\_\_\_\_, surrounded by our love and led by the promises of God, the presence of Jesus Christ, and the guidance of the Holy Spirit. Amen.

**LITANY OF WELCOME #1**  
**For the Beginning of the Transitional Journey**

A church family is constantly changing. Loved ones come to the end of their lives. Individuals come and go in our church life. It is important and right that we recognize these times of passage, of endings and beginnings. Today we share the time of welcome with Pastor whose time as our transitional pastor/transition specialist begins.

Leader: Pastor \_\_\_\_\_ in the presence of this congregation will you commit yourself to this new trust and responsibility, and promise to discharge your duties in harmony with the constitutions of the church?

Pastor: I will, and I ask God to help me.

Leader: Will you love, serve and pray for these people of God, nourishing them with the Word and Holy Sacraments and lead them forward during this important time of change?

Pastor: I will, and I ask God to help me.

Leader: Will you lead these people of God in giving faithful witness to the word and making known the love of God through loving service among themselves and in this community?

Pastor: I will, and I ask God to help me.

Leader: Almighty God, who has given you the will to do these things, give you the power of his Spirit so that you may perform them with strength and compassion.

Congregation: Amen

Leader: I ask all of you, now, people of this congregation. will you receive this messenger of Christ, Pastor \_\_\_\_\_ who continues the work of bringing the Gospel of hope and salvation? Will you regard him/her as a fellow servant of Christ and work with him/her in the ministry of this congregation?

Congregation: We will

Leader: Will you pray for him/her and honor him/her for his/her work's sake and in all things strive to live together in the peace and unity of Christ?

Congregation: We will.

Leader: By your statements of commitment and the affirmation of this congregation, we welcome you as transitional pastor/ transition specialist of this congregation in the name of the Father and of the Son and of the Holy Spirit. Amen.

## LITANY OF WELCOME #2

This may be used to begin the worship service on the first Sunday a new pastor begins serving a congregation. With an Intentional Transitional Pastor, it helps develop a sense of continuity of pastoral leadership within the congregation.

With a newly called pastor, it can provide an opportunity to welcome the pastor prior to the official installation service, which is not usually on the pastor's first Sunday. This litany can be repeated at all services of the first weekend.

Leader: A church family is constantly changing. Loved ones come to the end of their lives. Individuals come and go in our church life. It is important and right that we recognize these times of passage, of endings and beginnings. Today we share the time of welcome with Pastor \_\_\_\_\_, whose time as our transitional pastor begins now. Pastor \_\_\_\_\_, in the presence of this congregation, will you commit yourself to this new trust and responsibility, and promise to discharge your duties in harmony with the constitutions of the church?

Pastor: I will and I ask God to help me.

Leader: Will you love, serve, and pray for these people of God, nourishing them with the Word and Holy Sacraments, and lead them forward during this important time of change?

Pastor: I will and I ask God to help me.

Leader: Will you lead this people of God in giving faithful witness to the Word of God and in making known the love of God through loving service among them and in this community?

Pastor: I will and I ask God to help me.

Leader: Almighty God, who has given you the will to do these things, give you the power of his Spirit so that you may perform them with strength and compassion.

Congregation: Amen.

Leader: I ask all of you, now, people of this congregation, will you receive this messenger of Christ, Pastor \_\_\_\_\_, who continues the work of bringing the Gospel of hope and salvation? Will you regard him/her as a fellow servant of Christ and work with him/her in the ministry of this congregation?

Congregation: We will.

Leader: Will you pray for him/her and honor him/her for his/her work's sake and in all things strive to live together in the peace and unity of Christ?

Congregation: We will.

Leader: By your statements of commitment and the affirmation of this congregation, we welcome you as transitional pastor of this congregation in the name of the Father and of the Son and of the Holy Spirit. Amen.

# Presbytery of Great Rivers

## POLICIES AND GUIDELINES ON MISCONDUCT

### 1. Introduction

- a. Purpose. The purpose of these policies and guidelines for the PGR is to:
  - (1) Declare and maintain a high standard for the professional ministry.
  - (2) Prevent misconduct and abuse, safeguard the church, the church's members and staff from abuse through any form of misconduct.
  - (3) Seek justice by assuring effectiveness of the church's administrative, investigative and judicial processes in determining truth, protecting the innocent, and dealing appropriately with those who victimize others.
  - (4) Promote healing of all persons and congregations where misconduct has occurred, working to restore relationships broken by the misconduct, and seeking to bring healing to those who are found guilty of misconduct.
- b. The Need for Explicit Norms.  
We believe that Jesus Christ calls us to standards of responsible conduct in all of life. We affirm on the basis of both scripture and the Presbyterian Constitution, that the behavior of church leaders must be exemplary.
- c. Application. These policies and guidelines apply to all members of PGR, including Ministers of Word and Sacrament, Commissioned Lay Pastors, and any who are approved for service in and for the PGR, including volunteers. It shall be the responsibility of sessions to set their own policies and guidelines for staff members and volunteers in congregations.
- d. General Assembly Standards of Ethical Conduct. The PGR adopts as guidelines for behavior by ministers, elders and members, the "[Standards of Ethical Conduct](#)" adopted by the 210th General Assembly (1998). While the provisions of that document are not substitutes for the provisions of Scripture or the Constitution, the document is a useful teaching tool for the presbytery and sessions.
- e. Named Behaviors Not Comprehensive. The list is not intended to be all-inclusive, nor is it intended to be a comprehensive commentary on the constitution of the church or civil law. No one should conclude, however, that what is not on the list is therefore permitted. Rather, the listing reflects some areas in which problems tend to arise.

### 2. Standards for all Minister of Word and Sacrament members of Presbytery, those serving as Pastors and Commissioned Lay Pastors

- a. Privileged Clergy Communication. One of the most critical issues regarding confidentiality relates to child abuse. Although the civil law of Illinois does not make a minister as pastor a mandatory reporter, the Book of Order (Constitution) of the PCUSA does in many (G-4.0302) circumstances. The ethic of confidentiality is intended to assist people to get help for their problems. It is not intended to prevent people from being held accountable for their harmful actions or to keep them from getting the help they need.
- b. Sexual Behavior. Sexuality is a gift of God, and an integral part of who we are as persons. However, it can become the basis for oppression, when trust relationships are breached and persons are abused. The following sexual behaviors are prohibited.

- (1) Sexual Misconduct. No sexual relationship can or should exist between a minister and a member or employee except between pastor and spouse. The relationship between a minister and a church member is one of trust. Ministers experience different levels of interrelationships with members and employees. This requires the minister to be conscious of his/her professional responsibility to maintain appropriate relationships and boundaries. The office of Minister of Word and Sacrament carries with it a tremendous amount of responsibility, whether it is perceived or not. Ministers are responsible for maintaining the appropriate boundaries between themselves and members of the congregation, counselees, employees and also members of the general public.
  - (2) Sexual Harassment. Sexual harassment, pursuant to the EEOC and Illinois Department of Human Rights, consists of unwelcome sexual advances, requests for sexual favors, or other verbal, non-verbal, or physical acts of a sexual or sex-based nature.
  - (3) Sexual Abuse. Sexual abuse of another person is any maltreatment or undue advantage taken involving sexual conduct in relation to any person under the age of eighteen years or anyone over the age of eighteen years without mental capacity to consent, or any person when the conduct includes force, threat, coercion, intimidation, or misuse of office or position. (D-10.0401a)
  - (4) Pornography: Pornography is material that depicts sexual activity or erotic behavior in a way designed to arouse sexual excitement, whether determined to be obscene or not.
  - (5) Sexually Offensive Behavior. Ministers must take care to avoid either sexually overt or oriented language or behavior. The minister is in an unequal, power position in his or her professional setting. His or her inappropriate sexual references and behavior can intimidate and sexually harass those with whom he or she works or those to whom he or she ministers. The minister alone is responsible for seeing that this behavior does not occur.
- c. Domestic Violence. Any form of physical or verbal abuse by a minister within family, whether of spouse, children, incapacitated persons, or the elderly is unacceptable.
  - d. Controlled Substances. Any form of use of "controlled substances" or illegal drugs is unacceptable. Any abusive use of alcohol and/or prescription drugs is unacceptable.
  - e. Financial Responsibility. Ministers are expected to be responsible in personal and professional financial matters. When a minister borrows money, he/she is expected to repay the debt as agreed when undertaken. Ministers should not use church or members' funds, accounts, and/or resources for personal or private advantage. Ministers should not serve in the capacity of signing checks on church accounts, except in the case of a specifically designated pastoral discretionary fund.

### **3. Standards for Relationships with Congregations and Constituents**

- a. Violence, verbal or physical, by pastoral leaders against parishioners is clearly unacceptable.
- b. Services for Members of Another Church. When a minister is called upon to officiate at a wedding or funeral, or counsel regarding baptism for families who are not members of his/her congregation, he/she should ascertain whether they are members of a different church or denomination. If they are members of another congregation or denomination, they should be urged to procure the services of their own pastor. If the persons are members of another church, the minister is encouraged to consult with that pastor in advance of his/her services.
- c. Calling on Members of Neighboring Churches. The pastor's first responsibility is to the congregation he/she serves, and he/she should concentrate calling on the members of that congregation in home or hospital. The minister does not normally call on one who is a member of another congregation. However, if a pastor is requested to make a courtesy call on a non-member, the non-member's pastor is to be informed of the nature of the call.

- d. Multiple-staff Relationships. In ministerial staff relationships, as in all intra-church relationships, each staff member is responsible to contribute to the welfare of the whole church. Staff members are expected to speak directly about their differences and problems to the individual(s) with whom they differ and, if necessary, to the session's personnel committee. Innuendo and gossip are unacceptable. If a minister is working on a staff and concludes he/she is unable to manage relationships with other staff members in an effective manner, then he/she should consult with the COM for assistance to help resolve the conflict.
- e. When a Minister Leaves a Parish. When the relationship between the minister and the congregations is dissolved, that minister shall announce to the congregation that he/she will no longer be the pastor and, therefore, will not be available for pastoral services. It is also expected that the pastor's family members will be sensitive to issues related to closure. The proper role for a minister who is not serving in a permanent or temporary pastoral relationship to the congregation is the role of a friend and member of the worshipping congregations.
- f. Special Gifts and Honoraria. If there is a specific financial arrangement for a minister's services, it shall be determined in advance in consultation with the session. A pastor often receives additional honoraria beyond his/her terms of call. Examples include stipends for funerals, weddings, special lectures or presentations, the provision by church members of such things as club memberships, special arrangements for automobiles, private school tuition, etc. Further, many churches demonstrate their support for their pastor(s) and other staff by various bonuses. Pastors need to take care that such gifts not take on an obligatory nature and remember that all such income is taxable according to state and federal tax laws.

#### **4. Standards for Specialized Ministers of the Presbytery**

All ministers who fall into the category of General Assembly's listing of "other ministers" should respect the position of the installed pastors regarding all functions within the community. Weddings, funerals, and baptisms of church members are not to be performed by specialized ministers unless an invitation has been offered by the pastor, the session, or by permission of the presbytery. Specialized ministers are governed by the standards of the PGR.

#### **5. Standards on Matters of Conscience**

If a minister comes to the point in his or her faith and life when in good conscience it is no longer possible to abide by the polity of our denomination, he or she should work for change within the denomination. When and if that no longer seems a viable recourse, the pastor should abide by the polity and fulfill the ordination vows, or else leave the denomination. It is unethical to encourage elders to deny their ordination vows, either by word or example.

#### **6. Prevention of Misconduct**

- a. These policies and guidelines shall be distributed to all ministers, ruling elders, employees, volunteers, and entities of the PGR. A new copy shall be sent to them whenever a change is adopted by presbytery. A new acknowledgment must be signed and submitted when any change is adopted in the policy. These policies and guidelines shall be made available to all persons who accuse others of misconduct as well as those accused of misconduct.
- b. All candidates, ministers, and employees of the PGR are required to sign a written acknowledgment (**see Attachment A**) indicating that they have received a copy of these Policies and Guidelines on Misconduct. Such acknowledgment will be kept in the person's personnel file. The Stated Clerk will report annually to presbytery the names of those ministers who have not submitted the form, and communicate to their session or employer their failure to comply.



- c. All ministers seeking new calls within the PGR shall complete the PIF currently being distributed by the Church Leadership Connection of the PC(USA), including Sexual Misconduct Information or its successor form and shall allow the presbytery to do a background check on criminal, financial, and driving information.
- d. The calling or employing body is responsible for contacting references for prospective ministers, employees, or volunteers.
- e. The PGR and all its committees, and organizations will adhere to this policy, including its standards, procedures, and practices.
- f. The PGR will provide an annual training workshop on misconduct for all ministers, candidates, and elders serving as Commissioned Lay Pastors in the PGR, who shall be required to attend each year. Employees and volunteers of the PGR will be encouraged to attend. The Stated Clerk will report annually to PGR the names of those ministers, candidates and elders serving as Commissioned Lay Pastors who have not attended a workshop, and communicate to their session or employer their failure to attend. The content of the workshop will include at least the following:
  - (1) Why the PGR has a Policies and Guidelines for Behavior.
  - (2) The presbytery's Policies and Guidelines for Behavior.
  - (3) The General Assembly's statements of ethical behavior for members, volunteers and employees, and ordained officers.
  - (4) The broader issues of professional behavior and conduct in the workplace.
  - (5) Why each congregation needs its own Policies and Guidelines for Behavior, or sexual misconduct policy.
  - (6) Model congregational policies.
  - (7) Why each congregation needs its own liability insurance for misconduct.
  - (8) Available resources within the presbytery for counseling services for personal, emotional and family problems, and for drug and sexual addiction.

## **7. Disciplinary, Judicial and Administrative Processes**

- a. Disciplinary Process. All allegations of misconduct will be investigated through the appropriate process. In cases of members under the jurisdiction of the PGR's judicial process as provided in the Rules of Discipline will be followed. In cases involving employees, the provisions of the personnel policy will be followed. For employees who are members of PGR, both personnel policy provisions and disciplinary process will apply.
- b. Judicial Process. If the clerk receives written allegations under D-10.0100, the clerk shall convene the team charged with selecting the members of the investigating committee (D-10.0202 and PGR Manual of Operations Section II "The Appointment of an Investigating Committee") that shall meet as soon as possible after its formation. The investigating committee shall conduct its investigation in accordance with D-10.0202.
- c. Contact with Persons. The investigating committee shall maintain regular contact with the person making the allegations, keeping her/him informed about the status of the investigation. Under no circumstances shall the investigating committee contact the person being accused without first advising the person making the allegations of the date of that contact with the accused.

- d. Administrative Process. Following an accusation of misconduct against a staff member of the PGR or a member of presbytery serving a church or agency, the appropriate committee (COM or personnel) shall consult with the accuser, the accused, and the involved session or board of oversight to ascertain whether the circumstances would be aided by the person accused being advised to take an administrative leave. If the person accused refuses and the presbytery believes it imperative, the presbytery may proceed to remove the person. The COM or other body may also request that an administrative commission be appointed to deal with the discord caused by the alleged misconduct. The COM will help congregations find Transitional or supply pastors trained in responding to congregations where abuse has occurred. The COM also will appoint persons to work carefully with the session to recognize and deal with denial and anger that typically accompanies abuse allegations.

# ATTACHMENT A

**Acknowledgment**

**Presbytery of Great Rivers**

## **Policies and Guidelines for Misconduct**

This attachment to the Policies and Guidelines for Misconduct in the Presbytery of Great Rivers is to be signed by all candidates, ministers, and lay pastors of the Presbytery.

By signing this attachment, you acknowledge that you have received, read and understand the most recent Policies and Guidelines for Misconduct adopted by the Presbytery of Great Rivers. The Stated Clerk will report annually to presbytery the names of those ministers who have not submitted the form, and communicate to their session or employer their failure to comply.

Signed: \_\_\_\_\_

Date: \_\_\_\_\_

Print Name: \_\_\_\_\_

This document will be kept in your personnel file.

Please give your comments on how this policy might be improved:

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**Please sign and return this page (only) to:**  
**Presbytery of Great Rivers, Attn: Patti Parrish**  
**3601 N Sheridan Rd, Peoria, IL 61604**

Presbytery of Great Rivers  
**Motion to Create a Commission To Oversee The  
Commissioning a Ruling Elder**

THAT presbytery appoint the following a commission to oversee the commissioning of \_\_\_\_\_  
as Commissioned Lay Pastor of the \_\_\_\_\_ (Church) \_\_\_\_\_ (City)  
on \_\_\_\_\_ (Date) at \_\_\_\_\_ (Time)

Information for those participating in Commissioning service.

Before the service is planned, contact the moderator of the presbytery (ordinarily to be the commission moderator) to establish a date for the service. The commissioning service will have a minimum of five members including the moderator and be as equally balanced as possible with elder and clergy participants with no two elders from the same congregation.

**Commission Members**

**Address**

Elder/Rev. \_\_\_\_\_  
(Commission Moderator)

\_\_\_\_\_  
\_\_\_\_\_

Rev. \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

Rev. \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

Elder \_\_\_\_\_  
Church \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

Elder \_\_\_\_\_  
Church \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

Elder \_\_\_\_\_  
Church \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

**Corresponding Members:**

Rev./Elder \_\_\_\_\_  
Presb. or Denom. \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

Rev./Elder \_\_\_\_\_  
Presb. or Denom. \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

Person supplying data: \_\_\_\_\_

Presbytery of Great Rivers  
**Motion to Create a Commission to  
Install and/or Ordain a Minister**

THAT presbytery appoint the following a commission to install/ordain the Rev. \_\_\_\_\_  
as (pastor) (associate pastor) of the \_\_\_\_\_ (Church)  
\_\_\_\_\_ (City) on \_\_\_\_\_ (Date) at \_\_\_\_\_ (Time)

Information for those participating in Ordination/Installation Commissions

Before ordination/installation service is planned, contact the moderator of the presbytery (ordinarily to be the commission moderator) to establish a date for the service. The ordination/installation service will have a minimum of five members including the moderator and be as equally balanced as possible with elder and clergy participants with no two elders from the same congregation.

**Commission Members**

**Address**

Elder/Rev. \_\_\_\_\_  
(Commission Moderator)

\_\_\_\_\_  
\_\_\_\_\_

Rev. \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

Rev. \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

Elder \_\_\_\_\_  
Church \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

Elder \_\_\_\_\_  
Church \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

Elder \_\_\_\_\_  
Church \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

**Corresponding Members:**

Rev./Elder \_\_\_\_\_  
Presb. or Denom. \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

Rev./Elder \_\_\_\_\_  
Presb. or Denom. \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

Person supplying data: \_\_\_\_\_

**Presbytery of Great Rivers**  
**Pastoral Call**  
 (for Pastor, Co-Pastor, Associate Pastor)

The \_\_\_\_\_ *(Name of Church)* Presbyterian Church  
 (USA) of \_\_\_\_\_ *(city/state)* belonging to Great Rivers  
 Presbytery, being well satisfied with your qualification for ministry and confident that we have been led to you by  
 the Holy Spirit as one whose service will be profitable to the spiritual interests of our church and fruitful for the  
 Kingdom of our Lord, earnestly and solemnly calls you,

\_\_\_\_\_ *(Pastor's name)*

to undertake the office of

\_\_\_\_\_ *(Pastor, Co-Pastor, Associate Pastor)*

of this congregation, beginning \_\_\_\_\_, promising you in the discharge of your  
 duty all proper support encouragement and allegiance in the Lord.

That you may be free to devote full-time (part-time) to the ministry of Word and Sacrament among us, we promise  
 and obligate ourselves to pay you in regular monthly/bi-monthly (or as agreed upon with the session) payments the  
 following effective salary and following vouchered expenses (fill in those which are agreed to):

**Effective Salary**

Cash Salary	\$ _____
Fair rental value of manse	\$ _____
Housing Allowance	\$ _____
Utilities Allowance	\$ _____
Deferred Compensation	\$ _____
Other allowances	\$ _____
SECA Supplement <i>(up to 50%)</i>	\$ _____
<b>Total</b>	\$ _____

**Reimbursable expenses**

*(up to amount set - by voucher)*

Mileage at the current IRS rate	\$ _____
Business/professional expenses	\$ _____
Continuing Education	\$ _____
Moving Costs	\$ _____
[paid directly to moving company]	

Full medical, pension, disability, and death benefit coverage under the Board of Pensions for the following coverage  
 option(s):

Member only: at \_\_\_\_\_ % for an annual amount calculated at \$ \_\_\_\_\_

Member + covered partner: at \_\_\_\_\_ % for an annual amount calculated at \$ \_\_\_\_\_

Member + Children: at \_\_\_\_\_ % for an annual amount calculated at \$ \_\_\_\_\_

Member + family: at \_\_\_\_\_ % for an annual amount calculated at \$ \_\_\_\_\_

Optional Coverages: (circle those that apply) dental, supplemental death, +/-or supplemental disability

Who is covered: \_\_\_\_\_ for the annual amount calculated at \$ \_\_\_\_\_

Vacation with pay up to \_\_\_\_\_ weeks including Sundays

Continuing Education with pay up to \_\_\_\_\_ weeks including Sundays accumulative to 3 years

We further promise and obligate ourselves to review with you annually the adequacy of this compensation.

It is recommended that pastoral calls address a sabbatical leave, during which both salary and benefits are continued, and a temporary supply or another appropriate arrangement will be provided in the pastor's absence. Was this addressed in negotiating the call? \_\_\_ yes \_\_\_ no. If so, what agreement was made: \_\_\_\_\_

\_\_\_\_\_

In testimony whereof we have subscribed our names this \_\_\_\_\_ day of \_\_\_\_\_, 20\_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Having moderated the congregational meeting which extended this call for ministerial services, I do certify that the call has been made in all respect according to the presbytery policy and the Form of Government, and that the persons who signed the foregoing call were authorized to do so by vote of the congregation.

Vote of the congregation at the meeting was \_\_\_\_\_ in favor of the candidate and \_\_\_\_\_ opposed.

(signed) \_\_\_\_\_ (Moderator of the meeting)

**Certification of Call**

**A. ACTION BY PRESBYTERY OF CALL**

The Presbytery of \_\_\_\_\_ has reviewed and approved this call.

Date of action \_\_\_\_\_ (Signed) \_\_\_\_\_  
Stated Clerk or Authorized Signer

**B. ACTION BY THE MINISTER'S/CANDIDATE'S PRESBYTERY**

The Presbytery of \_\_\_\_\_ finds it expedient (not expedient) to release \_\_\_\_\_ to accept this call.

Date of action \_\_\_\_\_ (Signed) \_\_\_\_\_  
Stated Clerk or Authorized Signer

**C. ACCEPTANCE OF THE CALL**

This is to certify that I have received and accepted the call.

Date of action \_\_\_\_\_ (Signed) \_\_\_\_\_  
Minister/Candidate

Presbytery of Great Rivers  
 Pastor Salary Documentation

	Board of Pensions Effective Salary	Presbytery of Great Rivers Terms of Call	W2
Salary	Included in BOP effective salary	Included in Presbytery effective salary	Box 1 of W2
Housing Allowance	Included in BOP effective salary	Included in Presbytery effective salary	Optional to include in Box 14
Manse	Manse value must be at least 30% of cash salary	Included in Presbytery effective salary at fair market value	Not included on W2
Utilities Allowance	Included in Housing Allowance for BOP effective salary	Included in Presbytery effective salary	Included with housing allowance in Box 14 of W2
Social Security Stipend	Only amount over employee portion of social security included in effective salary	Entire amount included in Presbytery effective salary	Entire amount included in Box 1 of W2
Bonus/Gifts from employing church	Included in BOP effective salary	Included in Presbytery effective salary	Box 1 of W2
Pastor 403b deductions	No impact on effective salary	No impact on effective salary	Reduce the amount in box 1 of the W-2. Include amount in box 12, code E.
Church paid medical reimbursements (Church MUST establish an HRA that is compliant with IRS regs)	Included in BOP effective salary unless all employees are eligible.	Included in Presbytery effective salary	Not included on W2
Church paid contribution to Fidelity 403b	Included in BOP effective salary	Included in Presbytery effective salary	Optional to include in Box 14



Church paid match of employee contribution to Fidelity 403b (Retirement Savings Plan)	Not included in BOP effective salary	Included in Presbytery effective salary	Optional to include in Box 14
Medical or Dependent Care Flex Spending Deductions	No impact on effective salary as the amount should be included in cash salary	No impact on effective salary as the amount should be included in cash salary	Reduction of salary reduces the amount in Box 1 of W2
Reimbursement plans for auto or professional expense	If an accountable plan (receipts required), no impact on effective salary. A monthly allowance without documentation is included in effective salary.	If an accountable plan (receipts required), no impact on effective salary. A monthly allowance without documentation is included in effective salary.	If an accountable plan, no impact W2. A monthly allowance without documentation is included in Box 1 of W2.
Board of Pensions Medical Dues	No impact on effective salary	Included in Benefits section of Terms of Call	Currently may be excluded from W2 if employer issues fewer than 250 W2s.
Board of Pension Accidental Death Dues	No impact on effective salary	Included in Benefits section of Terms of Call	Go to Pensions.org and use calculator to determine amount to be included in Box 1 and Box 12 Code C of W2
Board of Pensions Retirement Dues	No impact on effective salary	Included in Benefits section of Terms of Call	Dollar amount not included, but check box 13 Retirement Plan

Tax laws are constantly changing, this table is accurate as of 5/15/13. Please verify with your accountant that you are complying with current tax laws.



# THE PRESBYTERIAN COUNCIL FOR CHAPLAINS AND MILITARY PERSONNEL

CUMBERLAND PRESBYTERIAN CHURCH  
PRESBYTERIAN CHURCH (U.S.A.)

CUMBERLAND PRESBYTERIAN CHURCH IN AMERICA  
KOREAN PRESBYTERIAN CHURCH ABROAD

4125 NEBRASKA AVENUE, N.W., WASHINGTON D.C. 20016-2790 – TEL. 202-244-4177

PRESBYTERY APPROVAL FORM FOR ORDAINED APPLICANT SEEKING ECCLESIASTICAL APPROVAL

## CONFIDENTIAL

The following individual is seeking an Ecclesiastical Endorsement for the Chaplaincy

Name of Applicant: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

1. The above named applicant has applied for the Ecclesiastical Endorsement of the Presbyterian Council for Chaplains and Military Personnel. No clergy may be appointed or serve as a military or VA chaplain without this Endorsement. The Council is charged with the responsibility for Ecclesiastical Endorsements of applicants for the various chaplaincies of the Armed Forces and the Veterans Administration. The Council acknowledges the authority and responsibility of the presbyteries for approving and granting permission to their members to serve outside the bounds of their presbyteries or to participate in any special ministry or vocation.
2. The applicant is applying for service with the: \_\_\_\_\_
3. The Presbyterian Council for Chaplains and Military Personnel seeks the genuine interest and assistance of the presbyteries. A cooperative relationship with presbyteries is desired. The applicant must have the written permissions of the presbytery on file in our Council office before approval will be granted. The Presbytery may determine for itself who may provide this approval based upon their own procedures.

## Presbytery Approval

The Presbytery of: \_\_\_\_\_

This is to certify that the presbytery grants permission for the above named applicant to seek appointment as a chaplain to the military or the Veterans Administration and to labor outside the bounds of presbytery, if required.

Signed: \_\_\_\_\_

Print or Type Name: \_\_\_\_\_

Title: \_\_\_\_\_

Address: \_\_\_\_\_

\_\_\_\_\_

Date: \_\_\_\_\_

**PLEASE RETURN THIS APPROVAL FORM VIA EMAIL TO: [INFO@PCCMP.ORG](mailto:INFO@PCCMP.ORG)**

**PULPIT SUPPLY  
CHURCH INFORMATION FORM**  
(to be filled out by church)

**What information do I need to give when requesting a preacher/speaker?**

Pulpit Supply person needs to know:

- Your name
- Date(s) for pulpit supply
- Name of the church
- Phone number
- Contact person (mailing address and phone number included)
- Who to send bulletin information to
- Date the bulletin information is needed
- Title of the hymnal used
- Time of service
- Distance and travel time
- Directions and/or map to get to the church

**How far in advance should a request be made?**

The sooner the request the better, prefer at least two weeks notice. This allows sufficient time for the Pulpit Supply to prepare the sermon and worship service. However, unforeseen emergencies arise and you may not be able to request pulpit supply until a few days before the Sunday you need it.

**What is the recommended honoraria?**

- \$125 (\$150 for two services)
- payment of mileage at the current IRS rate.

### CHURCH INFORMATION FORM

(to be filled out by church)

**CHURCH:** \_\_\_\_\_

Address: \_\_\_\_\_

City/State/Zip: \_\_\_\_\_

Telephone: \_\_\_\_\_

Fax: \_\_\_\_\_

Email: \_\_\_\_\_

Web Site Address: \_\_\_\_\_

**CONTACT PERSON(s):** \_\_\_\_\_

Name(s): \_\_\_\_\_

Telephone: \_\_\_\_\_

Address: \_\_\_\_\_

City/State/Zip: \_\_\_\_\_

Email Address: \_\_\_\_\_

**INFORMATION NEEDED BY:** \_\_\_\_\_

Sermon title?            \_\_\_\_\_ Yes    \_\_\_\_\_ No    Call to Worship?            \_\_\_\_\_ Yes    \_\_\_\_\_ No

Scriptures?            \_\_\_\_\_ Yes    \_\_\_\_\_ No    Children's Sermon?            \_\_\_\_\_ Yes    \_\_\_\_\_ No

Confession of sins?            \_\_\_\_\_ Yes    \_\_\_\_\_ No    Hymns & **How Many?**            \_\_\_\_\_ Yes    \_\_\_\_\_ No

**Any other pertinent information?**

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

TIME OF SERVICE(S): \_\_\_\_\_

HYMN BOOK USED? \_\_\_\_\_

DISTANCE: \_\_\_\_\_

TRAVEL TIME: \_\_\_\_\_

**DIRECTIONS TO THE CHURCH:**

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**PULPIT SUPPLY FEEDBACK FORM**

*(Please return this form to the Presbytery Office: Attention Pulpit Supply)*

Church Name: \_\_\_\_\_ City: \_\_\_\_\_

Name of supply pastor: \_\_\_\_\_

Name of person filling out evaluation form: \_\_\_\_\_

Relationship to church (pastor, elder, deacon, trustee, worship chair, other): \_\_\_\_\_

**RATING**

Rate the overall performance of the above person by circling the appropriate number.

**5 = highest    1 = lowest    NA = not applicable**

- 1. Supply Pastor provided the necessary information for the printing of the bulletin. .... \_\_\_\_\_
- 2. Supply Pastor arrived in plenty of time before the worship service. .... \_\_\_\_\_
- 3. Supply Pastor’s speaking voice was clear and audible. .... \_\_\_\_\_
- 4. Supply Pastor kept the order of worship set by the session. .... \_\_\_\_\_
- 5. The sermon topic was related to the scripture reading. .... \_\_\_\_\_
- 6. The sermon’s message was clear and easy to follow. .... \_\_\_\_\_
- 7. After worship, the Supply Pastor was willing to share in greeting those in attendance as they departed. \_\_\_\_\_

**GENERAL COMMENTS**

What I liked best about this Supply Pastor’s approach to worship was:

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If I could make one suggestion to the Supply Pastor as to the conduct of worship by her/him, I would say:

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Would you recommend this Supply Pastor to another congregation and would you invite this Supply Pastor to fill your pulpit again?

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## Presbytery of Great Rivers Pulpit Supply Information Form

Name: \_\_\_\_\_

Address \_\_\_\_\_

Email: \_\_\_\_\_

Preferred Phone \_\_\_\_\_  
*HOME* *CELL*

Elder or Ordained Minister: \_\_\_\_\_ Denomination: \_\_\_\_\_

If Presbyterian (USA), Presbytery of Membership: \_\_\_\_\_

**Maximum** Travel one way: \_\_\_\_\_

Pick one of the following:

\_\_\_\_\_ I am willing to preach with a few days' notice:

\_\_\_\_\_ I normally need at least a week for proper preparation:

\_\_\_\_\_ I normally need at least 2 weeks for proper preparation:

I can be called in emergencies with very little notice: \_\_\_\_\_ YES \_\_\_\_\_ NO

If authorized due to my ecclesiastical status, I am willing to serve communion if requested to do so, as part of worship: \_\_\_\_\_ YES \_\_\_\_\_ NO

Brief (2-3 lines) introduction and style of preaching:

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**PLEASE NOTE:** I acknowledge that once the Pulpit Supply Information Form is submitted, a background check will be performed. Once completed, a theological exam will be performed with 3 members of the Committee on Ministry. [Minister members of the Presbytery Great Rivers are exempt from the theological exam]. For those who are not PCUSA members, the Lead Presbyter will contact your governing body as a part of the background check as well.

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

PRESBYTERY OF GREAT RIVERS  
**REPORT OF AN ADMINISTRATIVE COMMISSION  
TO ORDAIN/INSTALL A MINISTER OF THE WORD AND SACRAMENTS**

The Administrative Commission appointed by the Presbytery of Great Rivers to:

Ordain / Install: \_\_\_\_\_

as Pastor / Co-Pastor / Associate Pastor of \_\_\_\_\_ (CITY)

\_\_\_\_\_ (CHURCH) on \_\_\_\_\_ (DATE)

was convened with prayer by the Commission Moderator \_\_\_\_\_ (NAME)

at \_\_\_\_\_ (TIME) a.m. / p.m.

**PRESENT WERE:**

Ministers:

Elders - Church

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**BY SPECIAL INVITATION:**

\_\_\_\_\_  
(NAME)

\_\_\_\_\_  
(PRESBYTERY/DENOMINATION)

\_\_\_\_\_ (NUMBER) were absent. A quorum was declared present. Members of the Commission proceeded to the service of Ordination/Installation. \_\_\_\_\_ (NAME) preached the sermon. The constitutional questions were propounded by the moderator. The commission declared \_\_\_\_\_ (NAME) duly ordained/installed. The service of worship was concluded and the commission was adjourned with the benediction pronounced by the Rev. \_\_\_\_\_ (NAME)

Respectfully Submitted, \_\_\_\_\_ (Commission Moderator)

PRESBYTERY OF GREAT RIVERS  
**REPORT OF AN ADMINISTRATIVE COMMISSION  
TO OVERSEE THE COMMISSION A RULING ELDER**

The Administrative Commission appointed by the Presbytery of Great Rivers to:

Ordain / Install: \_\_\_\_\_

as Pastor / Co-Pastor / Associate Pastor of \_\_\_\_\_ (CITY)

\_\_\_\_\_ (CHURCH) on \_\_\_\_\_ (DATE)

was convened with prayer by the Commission Moderator \_\_\_\_\_ (NAME)

at \_\_\_\_\_ (TIME) a.m. / p.m.

**PRESENT WERE:**

Ministers:

Elders - Church

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**BY SPECIAL INVITATION:**

\_\_\_\_\_  
(NAME)

\_\_\_\_\_  
(PRESBYTERY/DENOMINATION)

\_\_\_\_\_ (NUMBER) were absent. A quorum was declared present. Members of the Commission proceeded to the service of Ordination/Installation. \_\_\_\_\_ (NAME) preached the sermon. The constitutional questions were propounded by the moderator. The commission declared \_\_\_\_\_ (NAME) duly ordained/installed. The service of worship was concluded and the commission was adjourned with the benediction pronounced by the Rev. \_\_\_\_\_ (NAME)

Respectfully Submitted, \_\_\_\_\_ (Commission Moderator)



## MINISTER OF WORD AND SACRAMENT CONTINUING EDUCATION

Date: \_\_\_\_\_

CHURCH NAME: \_\_\_\_\_

PASTOR'S NAME: \_\_\_\_\_

CLERK'S NAME: \_\_\_\_\_

The Terms of Call/Contract has a section for Professional Reimbursable Expenses. An element of this is Continuing Education. The Presbytery requires a minimum of 2 weeks/year including 2 Sundays, accumulative to 3 years.

COM would recommend Continuing Education be part of the agenda at the planning meeting many Sessions hold the first of each year.

What are the education plans for Pastor \_\_\_\_\_ this year?

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What are the education plans for Pastor \_\_\_\_\_ next year?

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How has the Continuing Education for Pastor \_\_\_\_\_ taken last year helped the congregation? \_\_\_\_\_

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The Presbytery would like to know what information and or talents have been gained the past year to help other churches in the Presbytery in their ministry. Would the congregation and pastor be willing to share the information/talent gained last year with the Presbytery? \_\_\_\_\_

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*Please send a copy of this page to the Presbytery of Great Rivers in Peoria. Thank You.*

**Presbytery of Great Rivers**

**20xx Terms of Call RENEWAL**

Position: an ordained Pastoral Call, PCUSA ordained MWS; elected by congregation – no end date

**(please complete all fields)**

Pastor's Name: \_\_\_\_\_

Church & City: \_\_\_\_\_

Ordination Date: \_\_\_\_\_ Transitional Training Completed:  Week 1  Week 1 & 2  
 NONE

Full-Time **OR**  Part Time: Percent: \_\_\_\_\_ %  **101** Pastor or Co-Pastor **OR**  **103** Associate Pastor

Level 1 - Less than 4 years ordained ministerial experience: minimum total effective salary \$ \_\_\_\_\_

Level 2 - 4 or more years ordained ministerial experience: minimum total effective salary \$ \_\_\_\_\_

**A. EFFECTIVE SALARY**

1. Cash Salary (12 month equivalent **prior** to any elective deductions) \$ \_\_\_\_\_
  2. PCUSA Fidelity 403B (church contribution) \$ \_\_\_\_\_
  3. Manse Value (fair rental value per year including any church paid utilities) \$ \_\_\_\_\_
  4. Housing Allowance (if applicable) \$ \_\_\_\_\_
  5. SECA - Self-Employment Contributions Act (if applicable) \$ \_\_\_\_\_
  6. BOP Optional Coverage \$ \_\_\_\_\_
  7. **TOTAL EFFECTIVE SALARY** \$ \_\_\_\_\_
- Effective Salary Date: \_\_\_\_\_

**B. BENEFITS (Paid by Congregation)**

1.  Full-Time: 35 hours or more **OR**  Part Time: 20-34 hours **OR**  Part Time: 0-19 hours  
(for BOP needs)
2. \_\_\_\_\_% of BOP effective salary (Estimate dollar value (BOP will send bill)) \$ \_\_\_\_\_
3. **Vacation:**  
 Minimum of Four weeks including four Sundays  
**OR** additional: \_\_\_\_\_
4. **Maternity/Paternity Leave:**  
 Minimum two months paid maternity leave or two weeks paid paternity.  
**OR** additional: \_\_\_\_\_

**C. PROFESSIONAL REIMBURSABLE EXPENSES (paid by congregation)**

1. Mileage Reimbursement vouchered at the current IRS allowable rate \$ \_\_\_\_\_
2. **Continuing Education**
  - a. Reimbursable expenses (travel, lodging, registration fees, materials) \$ \_\_\_\_\_  
(**Minimum \$1000**/year accumulative to 3 years)
  - b. Amount of Time:  
 **Minimum** 2 weeks/year including 2 Sundays, accumulative to 3 years  
**OR** additional: \_\_\_\_\_
3. **Reimbursable Professional Expense**  
(receipts **MUST** be provided to church treasurer) \$ \_\_\_\_\_

**D. SABBATICAL** COM recommends that calls address a sabbatical leave. Churches are encouraged to provide for sabbatical leave for a pastor, in the terms of call or a policy statement of the session/congregation (which may be incorporated into the terms of call by reference).

Sabbatical leave:  yes **OR**  no.

If **YES**, details of agreement: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**E. DATES OF ACTION AND SIGNATURES** The Constitution of the Presbyterian Church (U.S.A.) requires an annual review of the adequacy of pastoral compensation including conference(s) with the pastor by a responsible committee, recommendation by the Session, and approval by the congregation:

Date of conference with **Pastor**: \_\_\_\_\_

Date of Session action and recommendation: \_\_\_\_\_

Date of Congregational Meeting: \_\_\_\_\_

Clerk of Session (**signature required**) \_\_\_\_\_

Date \_\_\_\_\_

**Pastor** (**signature required**) \_\_\_\_\_

**Date** \_\_\_\_\_

**COM Chair** \_\_\_\_\_

**Date** \_\_\_\_\_

Presbytery of Great Rivers  
**TRANSITIONAL PASTOR'S QUARTERLY REPORT**

**Background:** Thank you for your work in transitional ministry. We know this work is essential to the health of our churches, and can often be both challenging and rewarding. As a way of helping you feel more connected and supported by your peers in this ministry, the Committee on Ministry has adopted this quarterly report form. We hope it will help you reflect and provide a brief report on how the church's system is functioning, the progress of key developmental tasks, and communicate areas where you feel the church has strengths or areas where you or the church might need additional support from COM.

**Directions:** Please respond to each "question" with a few sentences of reflection or status update, then forward the completed report to the Chair of COM at the Presbytery office. - *Thanks again for your ministry!*

- I. **The Focus Points of the congregation:** Knowing that each situation is unique, the Transitional strives to discern the tools that are most appropriate for the specific situation. Reflecting upon these five **Focus Points** helps a congregation to answer the questions, "*Who are we?*", "*Who are our neighbors?*", and "*What is God calling us to do?*"
  - a. **Heritage:** *reviewing how the congregation has been shaped and formed.* The congregation's heritage, both corporate and individual, is the foundation upon which the present rests. Paying attention to heritage means encouraging and hearing all of the stories about the congregation's past, and embracing the rich variety that makes up this particular congregation.
  - b. **Leadership:** *reviewing the membership needs and its ways of organizing and developing new and effective leadership.* Transition time provides opportunity for individuals and the congregational organizations to examine the types of leadership needed. New leaders will emerge, while some seasoned leadership may re-commit or may decide to refocus their gifts.
  - c. **Mission:** *defining and redefining sense of purpose and direction.* The primary work in this area involves clarifying the faith community's identity and core values, working to develop mission and vision statements, and perhaps even working out short-term tactical plans.
  - d. **Connections:** *discovering all the relationships a faith community builds outside of itself.* Sometimes congregational life is so busy that congregations and their leadership forget to attend to their connections both to their denomination and to the network of communities around them. Transition is an appropriate time to re-assess old links and to consider new ones.
  - e. **Future:** *developing congregational and pastoral profiles.* Focusing on the future requires a healthy and honest assessment of the other focus points so that the congregation can turn its energy toward proactive decision-making for the future.
  
- II. **The Process Tasks of the Transitional Pastor:** (These process tasks are uniquely the work of the Transitional Leader. They parallel the focus points which belong to the congregation. These tasks focus on the work of effective leadership and constructive ministry). Please indicate with some detail your involvement and understanding of the process tasks going on with you as the Transitional Leader.
  - a. **Joining the system:** Making the emotional connections with members of the systems, while staying partially outside the system.
  - b. **Analyzing the organization as a system:** Using one's own skills and other techniques of observation to determine the strengths and needs of the system.

- c. **Connecting with the denomination and/or the larger faith community:** Getting the perspective of, and support from the denominational or the faith community connections.
- d. **Focusing and assuming responsibility:** Based on the first three, the transitional leader chooses from the limited options for action, picking areas in the system which appear open to leadership. This also includes the self-care of the transitional leader.
- e. **Exiting and evaluating:** Making a healthy farewell, which provides learning for both the system and the transitional leader is sometimes the best gift for the transitional period.

III. Please list any other information/concerns you deem important to communicate regarding the process and progress of the transitional position you are serving.

**Please attach a copy of the quarterly report for the local church governing body (if any).**

\_\_\_\_\_  
Church Name

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Church Address

\_\_\_\_\_  
City

\_\_\_\_\_  
Zip Code

## Worksheet to Calculate Salary

### 1. Effective Salary

- \_\_\_\_\_ 1. Cash  
          +
- \_\_\_\_\_ 2. Utilities  
*(When a manse is provided, this allowance is for the purpose of helping a minister pay for expected housing expenses. Even when the church pays the utilities, the amount must be included in effective salary.)*  
          +
- \_\_\_\_\_ 3. Annuities: Any amount of deferred income  
          =
- \_\_\_\_\_ 4. **Sub-total - of lines 1 - 3**  
          +
- \_\_\_\_\_ 5. Manse Value - Fair Rental value for that house in that community.  
*(Pastors living in manses should declare a housing allowance for other household expenses.)*  
**AND/OR**
- \_\_\_\_\_ 6. Housing Allowance  
*(An amount designated for the purpose of purchase or rental when a manse is not provided)*  
          +
- \_\_\_\_\_ 7. Social Security - This amount may be deemed taxable as income by Stipend: the IRS.  
          +
- \_\_\_\_\_ 8. Salary Reductions - The IRS permits monies to be deducted from each pay check and vouchered for this purpose. Money not spent at year's end is lost. These items are at the pastor's request and have income tax implications. They must be included as part of effective salary for the Presbytery of Great Rivers and the Board of Pensions.  
          a. Child/Dependent Care  
          b. Medical.  
          c. Other  
  
If a church does not provide a reimbursable professional expense account to cover things such as professional dues, books, educational expenses above the continuing education provision or equipment, an amount may be designated as an accountable plan by the minister and from which these expenses may be vouchered. Dollars unused at year's end are lost.  
  
          =
- \_\_\_\_\_ 9. **EFFECTIVE SALARY: (4 + 5 or 6 + 7).**

### 2. Benefits Include

- \_\_\_\_\_ 1. Full Pension - Computed at the rate of \_\_\_\_% of the effective salary starting January 1, 20\_\_\_\_. Please Note: For calculating pension dues, the value of the manse is 31% of the total of (Salary + Utilities + Annuity). This results in a higher effective salary as a basis for pension dues and is a requirement of the Board of Pensions. (Use form ENR-100 available at [www.pcusa.org](http://www.pcusa.org))

- \_\_\_\_\_ 2. Supplemental Health - Sometimes a congregation chooses to provide reimbursement toward health or dental care costs not covered by the Major Medical Plan;
- \_\_\_\_\_ 3. Child and Dependent Care - A congregation may choose to provide reimbursement for these special costs incurred by their pastors;
- \_\_\_\_\_ 4. Other - Please specify any other benefits provided for the pastor by the congregation, periodic time away from pastoral duties apart from vacation and study leave, utilities in a manse paid directly by the church, etc.
- \_\_\_\_\_ 5. Vacation - One month earned at the rate of 2½ days per month; one month is defined as 30 days including four Sundays.

### 3. **Reimbursable Expenses (Paid by Congregation):**

- \_\_\_\_\_ 1. Auto
  - a. Vouchered and reimbursed to this amount at the current IRS allowable annual rate. Must be vouchered to be tax deductible.
  - b. **OR** Car Allowance (taxable)
- \_\_\_\_\_ 2. Continuing Education
  - a. **A minimum of \$1,000 per year accumulative up to three years**
  - b. Two weeks after one year, accumulative to six weeks
  - c. The presbytery encourages sessions to budget for the continuing education of elders and other church leaders.
- \_\_\_\_\_ 3. Other Professional Reimbursable Expenses may include:  
Professional dues, books, educational expenses above the continuing education provision or equipment.

### 4. **Taxable Items for Internal Revenue Purposes**

**PLEASE NOTE:** Ministers are to receive a W-2 form each year. Form 1099 is not allowable for ministers serving churches.

- a. Income taxes are not withheld from a minister's compensation if estimated taxes are paid quarterly by the pastor. If a pastor chooses to have taxes withheld, a W-4 must be completed and the amount recorded on the W-4.
- b. Social Security: Ministers serving churches participate in Social Security as "self- employed persons." Note: If a church provides a minister with a social security allowance, it is taxable both for Internal Revenue and Social Security purposes.
- b. Housing Allowance: If a housing allowance is given and not all used, the excess is taxable for Internal Revenue purposes. Also, if more than the housing allowance is spent for housing purposes, it is not tax free.

### 5. **Taxable Items for Social Security Purposes**

- a. If a Social Security allowance is provided, it is taxable for Social Security, as well as Internal Revenue Purposes.
- b. Housing allowance and/or manse allowance including utilities.